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VIGIER'S GREEK IDIOMS

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AND

TRANSLATED INTO ENGLISH

FROM

PROFESSOR HERMANN'S LAST EDITION.

WITH

ORIGINAL NOTES.

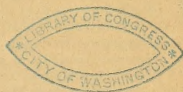
BY THE REV. JOHN SEAGER, B.A.

RECTOR OF WELCH BICKNOR, ROSS, HEREFORDSHIRE.

SECOND EDITION,

WITH CORRECTIONS AND ADDITIONS.

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P R E F A C E.

THE utility of Viger's¹ Treatise on *the Principal Idioms of the Greek Language* is well known, and fully justifies his recommendation of a repeated perusal of the work by all who are desirous of entering with advantage on the study of the Greek authors. In that work he has collected and explained, on a plan of arrangement for the most part practically convenient, a multitude of phrases remarkable for their peculiarity or elegance. Many of these are very difficult, and are interpreted in no other book, or in none accessible to the generality of students, or in none so fully, clearly, and correctly. It is no wonder, therefore, that the work should have continued in general use ever since its first publication.² To say nothing of the testimony of others, Professor Hermann declares³ it to have been deservedly esteemed most useful: and indeed its value is sufficiently attested by the comments of learned men; of Reizius, Hoogeveen, Zeunius, Schäfer, and lastly, of that most profound and acute critic, Professor Hermann himself.

The first who published an edition of Viger with notes was Hoogeveen. Zeunius followed him, and added his own annotations to Hoogeveen's. Afterwards Hermann enriched his editions with the notes not only of Hoogeveen and Zeunius, and with a few which had been written by Reizius and by Schäfer⁴ in the margins of their copies of Viger, but with very copious and important notes of his own. By all these additions to the original work, a body of Greek learning has been formed of the greatest moment to those who are desirous of attaining a thorough knowledge of that justly

¹ Or, with the Latin termination with which his name, although he was a native of Rouen, has been dignified, *Vigerus*.

² In the edition printed at Paris in 1644.

³ *De Idiomatis*.

⁴ The notes of Reizius are judicious and useful; but those of that able scholar Schäfer, which Hermann found of any use, are so very few, that they have left no impression on my mind with regard to their value.

admired language, which it is calculated to illustrate. But many are deprived of the benefit to be derived from the book, not only by an inadequate acquaintance with the Latin language, in which it is written, but by the bulk and price of it in its improved condition. It was considered, therefore, that to persons under the disadvantage of such a deprivation an Abridgment in English of the last edition of Viger might prove highly beneficial; and the publication of such an Abridgment was consequently resolved on. The plan and execution of the work were intrusted to me: and of these I proceed to give the reader some account. It was requisite for the furtherance of the Publisher's design, to reduce Professor Hermann's last edition to about one-fourth of its bulk.

This I have endeavored to effect without any sacrifice of useful matter, by embodying both the text and notes in the formation of a new text, retaining every thing really valuable, and rejecting all that is manifestly erroneous and useless.¹

The general arrangement of Viger, however objectionable in some respects, has been unavoidably preserved, together with his division into Chapters, Sections, and Rules, as he calls his lowest subdivisions.² The substance, indeed, of the notes appended in the original to each rule being here incorporated with the rule itself, the length of the rules is necessarily very unequal; because many and long notes are often in the original referred to a long rule, while a short rule is often left without any annotation at all; but the facility of reference³ and comparison afforded by this method will, it is hoped, overbalance any seeming inconvenience.

¹ A considerable space in the notes, especially in Hermann's, is occupied in pointing out errors in the text or in other notes. Hoogeveen and Zeunius, who are very liberal in observations for the benefit of the *raw recruits*, commencing with "*caterum monendi sunt tiroes*," or the like well-known gracious and condescending introductions, seem both to have been regarded by Hermann as scarcely out of the awkward squad themselves. Poor Zeunius especially comes often under his discipline:—"this could have entered into the head of no man on earth except Zeunius;"—"no one living, except Zeunius, could have entertained such an imagination;" &c. lashes which can hardly be thought too severe, when inflicted on an instructor, who could persuade himself and teach others, that ἀπὸ, for instance, in the following passages signifies the *final cause*: ἐθαύμαζον τὸν Ἑρμογένην ἀπὸ φιλοσοφίας:—ἀπ' εἰσαγγελίας κρῖνέσθαι. See note 57, page 581 of the original. Both the refuted and the refuting passages have generally been rejected by me; but many *useful* parts, which may at first appear to be omitted, will be found transferred to places more appropriate to them.

² As it has been found necessary here and there both to omit some rules, and to compress several others into one, the numbers prefixed do not always correspond to those of the original: in such cases the latter are inclosed in the marks of a parenthesis. See, e. g., p. 58. Sometimes the number of a rule of Viger has been retained, not on account of the rule itself, but of the notes belonging to it.

³ One inducement among others to retain the division of the original, was the

Many of the definitions or descriptions which precede the examples of idioms in the original, are clumsy and inartificial; inapplicable to the idioms treated of, or encumbered with unessential particulars;¹ often inadequate to the comprehension of all the examples following them, and often, on the other hand, too loose to apply peculiarly and exclusively to the idiom introduced by them. I have ventured, therefore, to remodel them in so many instances, that I can give only this general advertisement of such alterations.²

The passages cited are next to be mentioned. Of passages equally adapted to the exemplification of an idiom, I have always preferred such as are given on good authority³ to such as appear without any name either in the text or notes; and I have generally copied, with the omission sometimes of parts irrelevant to the idiom under consideration, all that are necessary to be immediately seen for the elucidation of that idiom;⁴ referring to all others of any use, especially to such as are taken from books, where they may be easily and readily found.⁵ In many instances mere references, instead of passages, are given in the original: the whole of these, I believe, both in the text and notes, have been transferred into this abridgment. They may perhaps appear very numerous; but for the thorough understanding of an idiom, it is often desirable to con-

power afforded by it to my readers of ascertaining by reference the parts assignable to Viger and to each of his annotators. The nature of my plan made it impossible to keep those parts separate, and distinguish them by the names of their respective contributors. There is one mark indeed by which some of Hoogveen's contributions may still be often recognised without a reference to the original: I mean his affected and pedantic mode of quotation. He always, for example, cites the books of Herodotus by the names of the Muses; and a certain part of Homer's second Iliad is always "*Homer in Bæot.*" the verses being reckoned from the beginning of the Catalogue. He has, I believe, in very few instances been deprived by me of these badges of distinction.

¹ In this respect they have sometimes reminded me of Boyle's recipe for the cure of dysentery. One of the ingredients in his medicine is calcined bone; and the bone to be employed is "the *thigh* bone of a *hanged man*."

² As no mark of discrimination could well be applied to these numerous alterations, they can only be distinguished by comparison with the original.

³ An examination of the passages in the books themselves from which they have been taken is of so much importance on many accounts, (see e. g. note *n*, p. 43. *p*, p. 45. *t*, p. 49. *h*, p. 54. *c*, p. 67. *l*, p. 69. *u* and *v*, p. 74. *y*, p. 77. *c*, p. 126. *f*, p. 129. *d*, p. 149. *e*, p. 150. *v*, p. 155. *n*, p. 162. *a*, p. 165. *e*, p. 170. *g*, p. 191. *c*, p. 202. *f*, p. 204. *s*, p. 252.) that, to render it more easy, I have not only given more correct and precise references in many parts, but have often supplied them when altogether wanting. In the original, one part of a reference is often in the text, and the other parts in the notes: in this Abridgment the Reader will have the advantage of seeing all the parts of the references together.

⁴ I have frequently thought it expedient to give the passages more fully than they appear in the original, and have sometimes given them from better editions.

⁵ Where the phrases quoted to illustrate an idiom are numerous, I have usually reduced them into alphabetical order.

template it in different situations, and in all its shades of variation; and in a large number of references there is a chance that some at least of the books referred to may be accessible to every reader.

In *translating* the examples, I have not contented myself with the sense which words may possibly admit when considered *abstractedly*; but of all the passages which I remembered, or to which I was able to refer, I have endeavored to give that interpretation which the tenor of the context requires.¹ The limits assigned to the work obliged me in many instances to render the idiomatical words only; and where the meaning is very obvious, and is moreover contained in an exposition preceding the citation of examples, any further interpretation has sometimes been judged needless. Translation indeed, properly so called, was not always possible. Various modifications, transitions, and connexions of thought are expressed in Greek by words to which there are none precisely equivalent in languages formed by nations of less acuteness and refinement.

Such is the mode of proceeding which appeared to me the most eligible with regard to the materials furnished by the original. In the hope of increasing their utility, I have offered some additions and observations of my own;² but the want of room obliged me to leave many things unaltered and unnoticed, the propriety of which appeared to me, to say the least, very questionable.

They who are thoroughly acquainted with the last editions of

¹ In note 10, therefore, for example, p. 88. of the original, I have not, as others have, translated οὐκέρ' ἔργον ἐγκαθεύδειν, ὅστις ἔστ' ἐλεύθερος, *it is his business to sleep no more, who is free*; for that is far enough from the sense required by the context of Aristoph. Lysistr. 614. see this Abridgment p. 34. l. 36. nor in note 88. p. 138. have I translated πολλὴν μὲν τὴν Ἀλέξανδρον καὶ Φίλιππον ἐν ταῖς διαβολαῖς φέρων, often *mouthiug* Alexander and Philip in accusations; see Abr. p. 51. l. 11. nor in Hermann's note [143] on Ch. v. § ii. R. 7. ὁλοθα νῦν ἄ μοι γερέσθω; *knowest thou now what things are to happen to me?* because it must be evident to any one reading and understanding the whole dialogue between Thoas and Iphigenia in the passage whence the words are taken, that the intention of the latter is not to inform Thoas of what is to happen to herself, but of what must be done to enable her to accomplish a purification which she pretends to be necessary: see this Abridgment p. 71. l. 2. nor in note 89, p. 340 of the original, have I rendered λυπηρὸς ἴσθ' ὦν, *know that you are wretched*; because in Aristophanes the words are addressed to Dicaeopolis by Euripides after a great many *impertinent and troublesome requests* made by the former, and Euripides immediately adds, *καποχώρησον δόμων*: not to mention that λυπηρὸς never signifies *unhappy or wretched*: see this Abridgment p. 116. l. 21. I will not exhaust the Reader's patience by giving any more instances, but rather refer him in general to the following work, and to the preceding note 3, page vii.

² These are generally either included within brackets in the text, or placed in notes at the bottom of the pages. I perceive that through my inadvertence a few remarks of others have been included between brackets; but they may be easily distinguished by reference to the original. For every thing in the notes I am solely answerable.

Viger need not be told that this Abridgment has been a work of much difficulty and perplexity; and therefore need scarcely be entreated to regard with indulgence the imperfections which they may discover in it. Any suggestions offered by the really learned for the improvement of it will be gratefully received by the publisher.

J. S.

Welch Bicknor,

August 19th, 1828.

N.B. Similar abridgments of Hooegeveen on the Particles, Bos on the Ellipses, Hermann on the Metres, and Maittaire on the Dialects, of the Greek language have been published.

* * With respect to the references, as passages may be readily found in any books divided always into verses or other small portions, the editions of such books need not be specified. Of books not so divided (as indeed of most books) the editions referred to may generally be understood to be the best, when there is no specification of any particular edition. The following, however, have sometimes been cited without such specification: *Æschines, Orat. Aurel. Allobr.* 1607. *Aristides, interpr. Canter.* 1604. *Clemens Alexandr. Colon.* 1688. *Demosthenes, Aurel. Allobr.* 1607. *Dinarchus, appended to the edition of Demosth.* *Hippocrates, Gener.* 1657. *Isocrates, interpr. Wolf.* 1604. *Lysias, Marburg.* 1683. *Pausanias, Xylandr. Hanov.* 1613. *Philo Judæus, Colon.* 1613. *Plutarch, Francof.* 1599. *Proclus, appended to the Basil edition of Plato* (but *Plato* himself is usually quoted from the edition of *Serranus*).

In preparing this SECOND EDITION for the Press, the Editor has corrected a few oversights which had formerly escaped his notice, and has inserted several additional Notes, the references to which are distinguished by asterisks (*) and obelisks (†).

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GREEK IDIOMS.

CHAPTER I.

THE ARTICLE.^a

RULE I. The article, in the masculine or feminine gender, agreeing with no substantive expressed, is always to be referred to one understood; and there is often an ellipsis of a participle agreeing with the substantive so understood: as τῆς Ἀσίας ἢ πρὸς τὰς ἀνατολάς, i. e. ἡ μερὶς—τετραμμένη πρὸς,—*the part of Asia towards the East*; τὴν παρὰ τὸ τεῖχος ἤειμεν, i. e. τὴν ὁδὸν ἀγούσαν παρὰ τ. τ. Æschin. Socr. Dial. de Morte, c. 3. *the road by the wall*. (See H. Steph. de dial. Att. p. 17. ad art. 21. Fisch. ad Well. iii, 259 seq. Wakef. ad Eurip. Ion, 438.)

With the article in the neuter also a noun is sometimes understood; as when grammarians say τὸ ποιῶ, i. e. τὸ ῥῆμα ποιῶ, *the verb ποιῶ*; τὸ καλῶς, i. e. τὸ ἐπὶ ῥῆμα καλῶς, *the adverb καλῶς*. But there are many phrases in which no noun is expressed with the neuter article, for this very reason, that either the thing intended had no appropriate denomination, or that such denomination did not occur to the speaker or writer. Such are the following: τὸ μὲν ὅτι—τὸ δὲ ὅτι—*partly—partly*; δοκῶ μοι τὸ τοῦ Ἰβυκίου ἵππου πεπονθέναι, Plato in Parmen. *what happened to Ibycus's horse seems to me to have happened to myself*. So μὴ πάθοιμι τὸ τοῦ Πρωτέως, Lucian, Demosth. Enc. p. 931. and Aristoph. Nub. 1200. οὐ μόνον τὸ τῆς συκῆς ποιήσετε, Matth. xxi, 21. *ye shall not only do this which is done to the fig-tree*; ἀπήγγειλον πάντα, καὶ τὰ τῶν δαιμονιζομένων, Matth. viii, 33. *and told every thing, and what was befallen to the possessed of the devils*.

II. When the noun is expressed, the article is sometimes elegantly repeated: as ἔχεσθαι τῆς ὁδοῦ τῆς εἰς τὴν σωτηρίαν, *to keep to the road to salvation*. So τοῦ παράπλου τοῦ ὡς ἐπὶ τοὺς Ἀραβας, Arr. de Exp. Al. vii, 26.^b

III. In a similar manner the article is joined elliptically with adverbs and prepositions: as οἱ καθ' ἡμᾶς, (ὄντες,) *those of our own times*; οἱ ἐνδον, *those within*; οἱ πάλαι, *the ancients*; ^c ὁ πάνυ,

^a Called by some the Prepositive Article.

^b Ἐν τῷ συγγράμματι τῷ περὶ τοῦ Ἡρακλέους, Xen. Mem. ii, 1, 21. *In his book about Hercules*. So in French: "Un tel homme est sans doute L' être LE plus heureux de la Nature." Buffon, Discours

Viger.

sur la Nature des Animaux, p. 304. ed. Paris. 1769.—J. S.

^c Τῷ τοῦ πάνυ Περικλέους νίῳ, Xen. Mem. iii, 5, 1. *the son of the famous Pericles*. See Abridgm. of Bos, p. 106, note a.—J. S.

the celebrated; τὰ οἴκοι, *affairs at home, or one's home*; ἐν τοῖς μάλιστα,* *eminently or exceedingly*.^d

IV. The article, with the particles μὲν and δέ, serves for partition, distinction, or opposition; as τῶν ἡμῶν συμμαχοῦντων οἱ μὲν ῥαθυμοῦσιν, οἱ δὲ ἀθυμοῦσιν: *of our allies some are inactive, and others despond*. In the following passages it serves for partition, or distinction between different parts of the same thing: ἡ τοῦ ρεύματος ἐκείνου πηγὴ, ἡ μὲν εἰς αὐτὸν ἔδυν, ἡ δὲ ἀπομεσσυμένη, ἔξω ἀπορρέει, Plato in Phædr., where ἡ μὲν and ἡ δὲ both signify *partly*; παντὸς τοῦ εἶδους τοῦτου φήσομεν ἐπιθυμεῖν; ἡ τοῦ μὲν, τοῦ δὲ οὐ; *or the one part of it only, but not the other?* Plato de Rep. lib. v. p. 475. l. 15.—Sometimes what is usually only referred to, or signified, by the article in this phrase, is, for greater perspicuity, expressed in addition to it; either in both members, as ἵπποι τε ἵπποις, καὶ ἄνδρες ἀνδράσιν, ἡγωνίζοντο· οἱ μὲν—βιάσασθαι τοὺς Πέρσας οἱ Μακεδόνες· οἱ δὲ εἶρξαι αὐτῶν τὴν ἔκβασιν, οἱ Πέρσαι: *those, the Macedonians, to repel the Persians; these, the Persians, to prevent the egress of the Macedonians*: Arrian, de Exp. Alex. l. i. p. 33. l. 11.; or in one only, as, ἔχει δὲ ἀνάλογον ἡ Κρητικὴ τάξις πρὸς τὴν Λακωνικὴν· γεωργοῦσι τε γὰρ τοῖς μὲν Εἰλωτες, τοῖς δὲ Κρησὶν οἱ Περίοικοι: *for the Helots cultivate the land for the latter, and for the former, (the Cretans,) the Periaeci*: Aristot. Polit. lib. ii. c. 8.

Sometimes οὐ μὲν and οὐ δὲ are not made correlative; but what would have been signified by one or the other, is put in the place of it; as in Herodot. Terps. c. 94. where the Mitylenæans and Athenians go to war with each other, οἱ μὲν ἀπαιτέοντες τὴν χώραν· Ἀθηναῖοι δὲ, &c. “*the former insisting on restoration of the territory, and the Athenians*” (instead of *the latter*,) &c. So Thuc. i. c. 84.—Sometimes one of these correlative expressions is omitted without any substitute, as θεῶν δὲ ἱερὰ ἐν Κυλλήνῃ, Ἀσκληπιοῦ, τὸ δὲ Ἀφροδίτης ἐστίν: *there are temples of the gods in Cyllene, of Æsculapius, and the other of Venus*: Pausan. in El., lib. poster.; and in this case there is sometimes a repetition of the correlative expressed, as νεκροὶ δ' ἐπιπτον, οἱ δ' ἔμελλον, οἱ δ' ἔκειντο, Eurip. Or. 1496. Pors.† See Musgr. on Iph. in T. 1361. In the following passage there is the same reference (or, to use a law term, the same innuendo) at each repetition of οἱ δέ,—οἱ μὲν being understood: τοῖς παισὶ τοῖς πλουσίοις οἱ πατέρες νήφειν παραινοῦσιν, οἱ δὲ (sc. κόλακες) μεθύειν· σωφρονεῖν, οἱ δὲ ἀσελγαίνειν· φυλάττειν, οἱ δὲ δαπανᾶν· φιλεργεῖν, οἱ δὲ ῥαθυμεῖν: *fathers exhort their rich sons to be sober; BUT THEY (sycophants) to drink: to be temperate; BUT THEY, to be dissolute: to save; BUT THEY, to spend: to be industrious; BUT THEY, to be idle*: Plut. περὶ παιδ. ἀγ. Οἱ δὲ by itself, for some: ἐσθῆτα δὲ ἐφόρεον δέρματα θήρεια· οἱ δὲ καὶ ἰχθύων τῶν μεγάλων τὰ παχέα: *they wore for clothes the skins of wild beasts: but some wore the thick skins of large fishes*: Arr. Hist. Ind. c. 24. See too

* See Abridgm. of Bos, p. 106, note b.

^d Add, οἱ ἐπὶ τῶν ἐπιστολῶν, the clerks or amanuenses; and in such phrases the article itself is sometimes omitted,

as ἐπὶ τῶν ἀπορρήτων, a secretary.—J. S.

† Σπουδῆς δ' ὑπο Ἐπιπτον· οἱ δ' ὠρθύνον· τοὺς δὲ κειμένους Νεκροὺς ἂν εἶδες. Eurip. Hel. 1621.—J. S.

Arr. de Exp. Al. l. i. c. 11. in init.—Οἱ δὲ, by itself, in a general sense, for *men*: Πύργοι κατηρείποντο, τοῖ δὲ (Ionic and poet. for οἱ δὲ) λοισθίαν Νήχοντο μοῖραν προὔμμάτων δεδορκότες: *the towers were thrown down, and men swam about, seeing their last fate before their eyes*: Lycoph. v. 81. speaking of the deluge. See another unusual form in Odyss. α. 115.—Sometimes *τις* is substituted for one member of the phrase: ἐξ ὧν αὐτοὺς ἀνηρέκασί *τινες*, οἱ δὲ καὶ δημοσίᾳ ἐτελεύτησαν: *of whom some have destroyed themselves, others have been publicly executed*: Æschin. de fals. leg. p. 258. l. 39. Sometimes it is added: ὁ μὲν *τις* ἐτέτρωτο, ὁ δὲ καὶ ἐπεπτῶκει: *one had been wounded, another had fallen*: Xen. H. Gr. iv, 5, 14.—Οἱ δὲ *τινες* and ἤδη δὲ *τινες* equivalent: οἱ μὲν γὰρ αὐτῶν κόλακας καὶ παρασίτους ἀναλαμβάνουσιν, οἱ δὲ *τινες* ἐταίρας καὶ χαμαιτύπας λυτροῦνται, . . . ἡ δὲ *τινες* καὶ τῶν νεανικωτέρων ἀπρονται κακῶν: *for some of them entertain sycophants and parasites; others purchase the freedom of courtesans and street-walkers, . . . and others there are who even engage in still bolder and more desperate practices*: Plut. περὶ παιδ. ἀγωγ.—Sometimes instead of the partitive genitive which usually introduces this kind of phrase, a nominative is employed: οἱ δὲ Ἀκαρῆνες, οἱ μὲν ἐς Ἀργος ξυμβοήθουν, οἱ δὲ &c. for τῶν δὲ Ἀκ. οἱ μὲν—*Thucyd. iii, 105. So οἱ παρόντες δὲ, οἱ μὲν ἡδοῦντο, οἱ δὲ ἐγελῶν: but as for those present, some were ashamed, and others laughed*: Lucian in Conv. t. iii. p. 432. l. 23. ed. Amst., which Latin authors have imitated: see Sallust, B. C. c. 2. init. Virg. Æn. xii, 277. Val. Fl. iii, 462.; and Lucian has added to the nominative a genitive of a pronoun referring to it: οἱ Κορύβαντες δὲ, ὁ μὲν αὐτῶν τέμνεται ξίφει τὸν πῆχυν, ὁ δὲ &c.: literally, *the Corybantes, one of them cuts his arm with a sword, another, &c.* Dial. Ven. et Cup.—and, οἱ δὲ σοι παιδὲς, ἡ μὲν αὐτῶν ἀρρενικὴ περὰ τοῦ μέτρου—ὁ δ' Ἀπόλλων προσποιεῖται μὲν πάντα εἰδέναι &c.: *and as to your children, one of them, your daughter, is masculine beyond measure;—and the other, Apollo, pretends to know all things*: Dial. Junon. et Lat. The following form is still more bold; πολλοὺς προὔτρεπεν ἐπὶ φιλοσοφίαν· οἱ δὲ οὐδεὶς αὐτῷ προσεῖχον,—for τῶν δὲ οὐδεὶς: *he urged many to philosophy, but no one of them attended to him*: Ælian lib. x. c. 16. V. H.—Instead of ὁ μὲν, ὁ δὲ, εἷς μὲν, ἕτερος δὲ, (in French *l'un, l'autre*,) are employed with propriety: δύο δὲ καὶ μεγάλα, ἓν μὲν, ὅτι οὐ περὶ τῶν ἴσων ἀγωνίζομαι, ἕτερον δὲ: *the one, the other*: Demosth. pro Cor.—Likewise, ὁ εἷς καὶ ὁ ἕτερος, see Matth. vi, 24.; and ὁ εἷς, ὁ δὲ ἕτερος is in Luke vii, 41.; and in Matth. xxiv, 40, 41, is found ὁ εἷς καὶ ὁ εἷς; and in Arist. l. Eth. vi, c. 1. ἐν μὲν and ἐν δὲ are opposed, and also in his Rhet. ii, 20.; and in Xen. Cyrop. i, 2, 8. ἐν

^e Ἡδη δὲ *τινες* is evidently more emphatical than οἱ δὲ *τινες*.—J. S.

^f Homer is the source of this elegance, as of most others: οἱ δὲ δύο σκόπελοι, ὁ μὲν οὐρανὸν εὐρὺν ἰκάνει,—τὸν δ' ἕτερον &c. Od. μ. 73. The following is a just remark on the effect of this unusual form:

πολὺ γὰρ οὕτως μεγαλειότερον, ἐναλλαγείσης πτώσεως, ἢ εἶπερ οὕτως ἔφη, τῶν δὲ δύο σκοπέλων ὁ μὲν—. συνήθως γὰρ ἐλέγετο, πᾶν δὲ τὸ σύνηδες μικροπρεπές διδὼ καὶ θαύμαστον. Demetr. Phal. de Eloc. § 60.—J. S.

μὲν—ἐν δὲ—ἄλλο—ἄλλο. In Aristoph. ἕτερος δὲ τις first follows ὁ μὲν, and afterwards the following members of the sentence are connected by ὁ δὲ: Plut. v. 162. seq.—In Xen. de Re Eq. 10, 6, ἔστω ὁ μὲν λείος, ὁ δὲ ἕτερος &c.: *let the one be smooth, but the other, &c.*—A more unusual form is, ἵνα ὑπὸ μὲν τῶν ἀγωνται, ὑπὸ δὲ τῶν ὀθῶνται: *that they may be led on by the first, and urged forward by the last*: Xen. Mem. iii, 1, 8. and so Thuc. iii, 61. The following phrases may also be noticed: ὥστε τὰς μὲν αὐτῶν κατασκάπτειν, ἐν δὲ ταῖς ἀκροπόλεσι τειχίζειν: *so as to rase some, and build citadels in others*: Isocr. Paneg. c. 37. εἰς μὲν τοὺς ὑβρίζοντες, τοῖς δὲ δουλείοντες: *insolent tyrants to some, to others slaves*: Ibid. c. 41. And presently afterwards, πρὸς μὲν τοὺς φίλους—πρὸς δ' ἐχθρούς. And see Steph. de dial. Att. p. 184.

V. The article with the preposition κατὰ forms elegant phrases; as τὰ καθ' ἡμᾶς, *the affairs of our time*, or more generally, *all that relates to us*: τὰ κατὰ Πανσανίαν τὸν Λακεδαιμόνιον, καὶ Θεμιστοκλέα τὸν Ἀθηναῖον—οὕτως ἐτελεύτησεν: *thus concluded the events relative to Pausanias the Lacedæmonian and Themistocles the Athenian*: Thuc. i, 138. see Macchab. lib. ii, c. 15, v. 37. Philipp. i, 12. Coloss. iv, 7.: ὁ Νίγρος ἐξήρπυε τὰ καθ' ἑαυτὸν, *Niger arranged his affairs*: Herodian iii, 1, 17.—In the same sense τὰ περὶ ἡμᾶς: ἅμα τῷ πυθέσθαι τὰ περὶ Λέντλον καὶ Κεθηγόν: *what had befallen Lentulus and Cethegus*: Plut. in Vit. Cic. p. 872. τὰ περὶ Θηβαίους, *the state of the Thebans' affairs*: Isocr. Or. ad Phil. So with ἀμφι: τὰ ἀμφι τὴν Ἑσπρίαν, *the affairs of the East*: Zosim. i, 37.—But when the article before the preposition is in the masculine or feminine, as οἱ ἀμφι Πρίαμον in Hom. Il. γ. 146. πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν St. John, c. xi, v. 19. the phrase signifies, sometimes, (especially in the earlier writers) the person named together with attendants, colleagues, followers, &c. or the latter only; sometimes (especially in later writers,) merely the person named.* The following are examples of different forms: οἱ ἀμφ' Ὀδυσῆα, *Ulysses and his people*: Hom. Od. γ. 163. οἱ ἀμφι Αὐτόλυκον, *Autolytus and his father*: Xen. Symp. i, 4. οἱ ἀμφι Θρασύλον καὶ Ἐρασινίδην, *Thrasytus and Erasinides with their colleagues*: Xen. Mem. i, 1, 18. οἱ περὶ Ἀταλάντην, *Atalanta with her Melanio*: Palæph. Fab. 14. οἱ ἀμφι τὸν Ἀνυτον, *Anytus and the other accusers of Socrates*: Ælian V. H. ii, 13. οἱ περὶ τὸν Ἰωάννην, *John and his gang*: Joseph. B. J. vi, 2. οἱ περὶ τὸν Παῦλον ἡλθομεν εἰς Καισάρειαν, *Paul and we of his party*: Acts xxi, 8.—The article before the preposition is omitted in Hom. Il. ε. 436. ι. 81 sqq. —Ἀλέξανδρός τε καὶ οἱ ἀμφ' αὐτὸν, *Alexander and his, &c.* Arrian ii, 10. οἱ περὶ τὸν Ἀλέξανδρον, *Alexander's captains*, (thus men-

* “Pervulgatum illud οἱ ἀμφι Πλάτωνα, pro solo Platone dictum, cadentis est linguæ, usitatum Plutarcho et consimilibus scriptoribus, non antiquioribus, ut Thucydidi, Platoni, Xenophonti, nedum, quod quidam opinati sunt, Homero.” Hermann. De Ellipsis et Pleonasm.—

but Weiske is of a different opinion, and refers to Hom. Il. ι. 80. Herodot. i. 157. (where he says it is plain from the following chapters that Pactyas alone is meant.) Plato in Menone, t. iv. p. 376. &c. See his Pleonasm. Præposit. § 2.—J. S.

tioned after the death of Alexander himself,) *Æl. V. H. xii, 64. οἱ μὲν γὰρ ἀμφὶ τὸν Πλάτωνα καὶ Χρύσιππον, καὶ Πυθαγόραν, φίλοι:* for the followers of Plato, Chrysippus and Pythagoras [in the time of Lucian, centuries after the death of those philosophers themselves] were received by him [Alexander the false prophet] as friends: Lucian, Pseudom. [p. 879. E. ed. Salmur.] οἱ περὶ τοὺς Κορινθίους, the Corinthians: Herodot. οἱ περὶ τὸν Κόμμοδον, Herodian i, 9, 15. οἱ περὶ τὸν Ἐμεσηνὸν Ἀντωνῖνον, the faction of Antoninus of Emesa: Zosim. i, 10. οἱ περὶ τινὰ θεράποντες, the servants or train of a person: Herodian i, 6, 22. αἱ περὶ σφᾶς δυνάμεις, their forces: Zosim. ii, 18. οἱ σὺν τῷ Δεκίῳ, ib. i, 22.—But the passage cited by Zeunius from Herodot. b. i. p. 12. l. 21. ed. Camer. to show a verb in the singular agreeing with the article in the plural in this kind of phrase, is read differently by Hermann. The neuter article is said to be sometimes so employed: τὰ περὶ Καλλιρρόην, Callirrhoe; Charit. i, 8. like τὰ τῆς μοίρας, fate.

VI. The neuter τὸ with the adverb νῦν, and the neuter participle ἔχον, or in one word τὸννέχον, signifies, at present, for the present, as things go now; as, τὸννέχον ἐν ἀγαθαῖς γίνομαι ταῖς ἐλπίσι, at present I entertain the best hopes. See Plut. Ἐρωτ. init. and lib. Tob. vii, 11.

VII. Ὅδε, ἥδε, τόδε, with the article repeated are used demonstratively for οὗτος, αὕτη, τοῦτο; as, ὅδε ὁ ἄνθρωπος, this man; and for the enclitic δὲ the Attics use δι, as ὁδὶ [see Fisch. ad Well. i. p. 345.]: διόπερ ταῦτ' ἔγραφεν ὁδὶ περὶ ἐμοῦ: on which account this man (or my friend Ctesiphon here) proposed these things in the psephism concerning me: Demosth. pro Cor.; but this form, and that of the adverbs ἐνθαδὶ, νυνὶ, &c. are proper in familiar language only, and therefore are never employed in tragedy, though very frequent in comedy.—The article ὁ is used also where αὐτός, ὡς, instead of it, or ὡς alone, would make the sense plainer: Κερκυραῖοι σφῶν αὐτῶν τοὺς ἐχθροὺς δοκοῦντας εἶναι ἐφόνεον, τὴν μὲν αἰτίαν ἐπιφέροντες τοῖς τὸν δῆμον καταλύουσιν: the Corcyraeans destroyed those whom they judged to be their enemies, as being guilty of subverting the democracy,—or, charging them with aiming at the subversion of the democracy: Thuc. lib. iii. c. 81. Here the sense would be the same if αὐτοῖς, ὡς, or ὡς alone, were substituted for τοῖς.—The article is joined with a nominative for a vocative: Ὁ Τριβαλλός, hark ye, Triballus: Aristoph. Av. 1627.—Ὁ is put for οὗτος. The phrases in which the Attics employ it as a pronoun are the following:—1. after a preposition; διὰ τὸ, for διὰ τοῦτο, Thucyd. vii, 71. ἐν τοῖς, among these: Plato Euthyd. p. 281, 19. ed. Bas. prim.—2. τὸν καὶ τὸν, τὰ καὶ τὰ, such a one and such a one; such and such things: Lysias pro Eratosth. cæd. p. 27. Demosth. c. Mid. p. 560. This form admits of those cases only which begin with τ.—3. οἱ μὲν, οἱ δὲ, some, others.—4. πρὸ τοῦ, or προτοῦ: ὁ πρὸ τοῦ χρόνος, heretofore, former time; καὶ μαρτυρεῖ πᾶς ὁ προτοῦ χρόνος γεγονώς, and all past time testifies: Demosth. adv. Lept. p. 496. l. 18.—5. the relative ὅς following: τὰ, ἐξ ὧν σύγκειται, these things of which it is composed, or compounded: Arist. Top. vi, 13, § 14.—6.

ἐν τοῖς μάλιστα and the like; of which hereafter.—7. even without a preposition: σὺ τὸ γινώσκεις, ὅτι, *you know this, that*,—: Plato Crat. p. 434. E. τὸ δὲ ἄρα οὐ τοῦτο ἦν, Id. in Symp. xx. 7.

VIII. Τῇδε adverbially; *here; in this way; in this manner*; for οὕτως; ὁδῶ being defective:—ἐννοήσωμεν δὲ καὶ τῇδε, *let us consider it thus also*: Plato Apol. 32. φεύγω τὸ δειλὸν τῇδε, *by this course I avoid the charge of timidity*: Eurip. Or. v. 773. Pors.—Τῇδε is opposed to κάκεισε:—τῇδε κάκεισε στρέφουσαι, *to turn this way and that way*. Τῇ μὲν and τῇ δὲ are very frequently correlative; for *here, there, &c.*: τῇ μὲν ὁρεσιν ἀπείργεται δασέσι καὶ ὑψηλοῖς, τῇ δὲ πεδίον αὐτῆς καθήκει ἕς τε ἐπὶ τὴν μεγάλην τὴν ταύτῃ θάλασσαν: *on the one side it (Hyrcania) is hemmed in by woody and lofty mountains; on the other its plain extends as far as to the great sea in this part*: Arrian, de Exp. Al. iii, 23.—Sometimes for *partly—partly*; or *in this respect,—in that respect*: καὶ Σωκράτης τῇ μὲν ὁρθῶς ἐζητεῖ, τῇ δὲ ἡμάρτανεν: *and Socrates in some respects inquired rightly; in other respects he erred*: Aristot. Eth. vi, 13.

IX. Τὸ τί among philosophers signifies the *substance or essence* of a thing; τὸ ποιόν, the *quality*; τὸ ποσόν, the *quantity*: καὶ γὰρ (τάγαθόν) ἐν τῷ τί λέγεται, οἷον ὁ θεὸς καὶ ὁ νοῦς· καὶ ἐν τῷ ποιῶ, αἱ ἀρεταί· καὶ ἐν τῷ ποσῶ, τὸ μέτριον· καὶ ἐν τῷ πρὸς τι, τὸ χρήσιμον· καὶ ἐν χρόνῳ, καιρός· καὶ ἐν τόπῳ, δαίτρα, καὶ ἕτερα τοιαῦτα: *for Good is spoken of in substance, as God, and Mind; and in quality, as the Virtues; and in quantity, as Mean or Moderation; and in relation, as Utility; and in time, as Opportunity; and in place, as Habitation, and the like*: Aristot. Eth. i, 6.

X. With the same philosophers τὸ διὰ τί is, the *final cause*.

XI. Τὴν πρώτην* is *at first*: τὴν μὲν πρώτην προθύμως ἔξεῖς, *at first you will be full of alacrity*: Epict. Ench. c. 34. νῦν μέντοι πέπεισμαι τοῦθ' ἱκανὸν προλαβεῖν εἶναι ἡμῖν τὴν πρώτην, *for a beginning, to begin*: Demosth. Olynth. iii. [p. 29. l. 1.] Τὴν ταχίστην, *as quickly as possible*: Æl. H. V. vii, 5. Τὴν εὐθεΐαν, *directly, straightforward, openly*: Ὀρτησίου τὴν μὲν εὐθεΐαν τῷ Βέβρῳ συνειπεῖν μὴ τολμήσαντος, Plut. in Cic. p. 864. l. 29. [p. 1584. l. 8. ed. H. St.]—With the same ellipsis of κατὰ certain substantives expressed are employed with a genitive after them, as χάριν, *for the sake*: εὐδαιμονίας χάριν, *for the sake of happiness*: Aristot. Eth. i, 3. see Eurip. Andr. 1228. Perictyone ap. Stob. 487, 51. Abresch, Auct. Diluc. Thuc. p. 420.—and with the article; τὴν σὴν χάριν, *for your sake*: Eurip. Andr. 221. and, πατρώαν χάριν, *for the sake of their father*: Eurip. Heracl. 242.—So δίκην and τρόπον, *after the manner of, like*: δίκην τῶν δειλινῶν πνευμάτων, Lucian, Dem. Enc. p. 911. δίκην χιμαίρας, Æschyl. Ag. 241. τρόπον αἰγυπτιῶν, Ibid. 241. *like vultures*; τρόπον λόγχης, Herodot. vii, 69. Χρέος, *for the benefit of*: σὸν οὐκ ἔλασσον ἢ κείνης χρέος, *for your advantage no less than for her own*: Eurip. Hec. 880. Pors.—Here may be mentioned ἀκμὴν, *still*: ἀκμὴν καὶ ὑμεῖς ἀσινεοὶ ἐστε; Matth. xv, 16.

* See the Abridgm. of Bos, p. 100. l. 4.

XII. The article with a genitive of a proper name signifies *the son of*, and very frequently occurs in genealogies: 'Ο τοῦ Δημοσθένους, *the son of Demosthenes*. Σωκράτης ὁ Σωφρονίσκου is used to signify either that he was the only son of Sophroniscus, or that he was that Socrates, whose father was Sophroniscus, to distinguish him from others of the same name; but Σωκράτης Σωφρονίσκου, without the article, is Socrates who had Sophroniscus, not any other, for his father. See Herodot. Er. c. 52. Xenoph. Cyrop. i, 27.—So in the plural, οἱ γονέων διασήμων, *the sons of illustrious parents*: Plut. περὶ παιδ. ἀγωγ.

XIII. Τὸ with a neuter adjective, usually in the superlative, signifying the chief thing in an enumeration, after the recital of others: οἱ δὲ δυνατοὶ καλὰ κτήματα κατὰ τὴν χώραν οἰκοδομαῖς τε καὶ πολυτελέσι κατασκευαῖς ἀπολωλεκότες, τὸ δὲ μέγιστον, πόλεμον ἀντ' εἰρήνης ἔχοντες: *but above all, &c.* Thuc. ii, 65.; and the neuter adjective without the article: μέγιστον δὲ, τῇ τῶν χρημάτων σπάνει κωλύσονται: *and what is of most consequence, they will be prevented by want of money*: Thuc. i, 142. The expression is elliptical, τὸ δὲ μέγιστόν ἐστι τοῦτο.—In a similar sense the Latin writers used *Id quod*. See Cic. Mil. c. 30, fin. and ii. in Cat. c. 8.

XIV. Ἐπὶ τάδε (μέρη or κλίματα), *on this side*, with a genitive; as ἐπὶ τάδε τῶν ὄρων, *on this side the mountains*, opposed to ἐπέκεινα, *on the further side, beyond*; ἢ ἐπέκεινα τῶν Ἀλπεων Κελτικῇ, *Gallia Transalpina, Gaul beyond the Alps*; ἢ ἐπὶ τάδε τῶν Ἀλπεων, *Cisalpina, or Gaul on this side the Alps*.—Not unlike this, is ἐπὶ θάτερα μὲν, ἐπὶ θάτερα δὲ, *on this side, on that side*.

XV. Τὸ ὄν, *part*: τῆς χώρας τὸ μὲν ὄν πρὸς ἄρκτον ἐστὶ, τὸ δὲ ὄν πρὸς μεσημβρίαν: *of the country one part is towards the North, the other towards the South*: Aristid. Panath. §

XVI. Τὸ μὲν, τὸ δὲ, *partly, partly*: τὸ μὲν ὑπ' ἐλπίδος, τὸ δὲ ὑπὸ δέους, *partly through hope, partly through fear*. And sometimes τὶ is added either to τὸ μὲν or to τὸ δὲ, or to both, to qualify the affirmation, rendering it generally, in some respect or other, according to the various senses of τὶς, less definite: τὸ μὲν τι κατοικτίσει τῶν Θεβῶν, τὸ δὲ ὡς συγγνωστὰ δεδρακέναι ἐφαίνοντο: *partly, in some degree, from compassion for Thebes, and partly upon their offence* (the offence of Thebæiscus and Dionysodorus) *appearing to be venial*: Arrian, Exp. Al. ii, 15. τὸ μὲν τι πρὸς τὴν ὁμότητα τοῦ νιοῦ διαβληθεὶς, τὸ δὲ τι ὡς παρανομοῦντα αὐτὸν αἰτιασάμενος, ἀθυμήσας ἐτελεύτα τὸν βίον, *Lucian, Macrob. p. 825*. And sometimes τὸ δὲ τι is not introduced either by τὸ μὲν or τὸ μὲν τι: ὄντες μὲν καὶ προτοῦ μὴ ταχεῖς λέναι ἐς τοὺς πολέμους,—τὸ δὲ τι καὶ πολέμοις οἰκείους ἐξευργόμενοι: *being even in former times slow to go to war,—and then being moreover, in some measure, prevented by their own private wars*: Thuc. i, 118. In the following passage τὸ δὲ τι follows τὰ μὲν, τὰ δὲ: τὰ μὲν μιμήσεται τὴν προτέραν πολιτείαν, τὰ δὲ τὴν ὀλιγαρχίαν,—τὸ δὲ τι καὶ αὐτῆς ἔξει ἴδιον: *and something it will*

§ But τὸ ὄν has sometimes the most extended and comprehensive of all significations, that of BEING in general; as in Plato's Parmenides.—J. S.

have peculiarly its own: Plato de Rep. viii, p. 547.—In the masculine, ὁ δέ τις: ἐν τούτῳ οἱ φίλοι τῷ Κύρῳ προσῆγον οἱ μὲν Καδοουσίους δεομένους αὐτοῦ μένειν, οἱ δὲ Ὑρκατίους, ὁ δέ τις Γωβρύαν, ὁ δέ τις Σάκαν: *and some other, Gobryas, and some other, Sacas*: Xen. Cyrop. vi. init.—Sometimes τὸ μὲν τι, τὸ δέ τι are not adverbial: τῆς γενέσεως ἡμῶν τὸ μὲν τι ἡ πατρίς μερίζεται, τὸ δέ τι οἱ γεννήσαντες, τὸ δέ οἱ λοιποὶ φίλοι: *part of our lives our country claims for her share, part our parents, and part our other friends*: Plato Epist. 9.

In the plural, τὰ μὲν, τὰ δέ: Herodot. iii, 80. Pind. Pyth. ii, 19. Soph. Trach. 534. Τὰ μὲν—τὸ δὲ πλεόν, *partly,—but principally, or more*: Thuc. i, 90. init. The forms are much varied in Pindar. See Nem. ix, 102. Ol. xii, 7. Nem. ii, 29. viii, 51. Pyth. xi, 70. ii, 56. Isthm. iii, 18. Ol. ii, 132.—In the same sense τοῦτο μὲν, τοῦτο δέ: καὶ τοῦτο μὲν τῷ Ἰσμηνίῳ Ἀπόλλωνι ἐχρήσατο, τοῦτο δὲ ξεινόν τινα—κατεκοίμισε ἐς Ἀμφιάρεω: *he BOTH consulted Ismenian Apollo, AND, &c.* Herodot. viii, 134. see too Herodot. iii, 106. ix, 27. Τοῦτο μὲν by itself, Soph. Aj. 670. Herodot. ii, 99. iii, 106, 108. vii, 21. Τοῦτο δέ by itself, Herodot. v, 45. viii, 60. τοῦτο μὲν,—ἡ δὲ αὖ ἔσοδος, Id. vii, 176. Τοῦτο μὲν with μετὰ δέ corresponding, in the beginning of the following chapter: Herodot. vi, 125. Τὸ μὲν—τοῦτο δέ, Id. viii, 102. Τοῦτο μὲν—εἶτα, Soph. Phil. 1345.—This idiom is imitated in Latin by Hoc—Hoc. See Virg. Georg. ii, 351.

XVII. Τὸ λεγόμενον, *according to the adage, or proverb*: ἀλλ' ἦ, τὸ λεγόμενον, κατόπιν ἐορτῆς ἤκομεν; *but are we come, as they say, after the feast?* Plato in Gorg. and in Phæd. c. 11.—Τὸ τοῦ λόγου is used in the same sense; Lucian, Demonax. [p. 999. A. edit. Salm.] Sometimes, instead of λεγόμενον or τοῦ λόγου, the name of the author, whose adage or words are quoted, is put in the genitive after τὸ: Παρμενίδης δέ μοι φαίνεται, τὸ τοῦ Ὀμήρου, αἰδοῖός τε μοι εἶναι ἅμα δεινός τε: *in the words of Homer; as Homer says*: Plato Theæt. p. 183. The following are elegant variations of this idiom: μᾶλλον αὐτὸν λέληθεν ἢ οἱ τῆς θαλάττης λεγόμενοι χόες: *he is more ignorant of it, than of the measures, as they say, of the water in the ocean*: Plato Theæt. p. 173. l. 41. ἡ Διομεδεὶα λεγόμενῃ ἀνάγκῃ ποιεῖν αὐτῷ πάντα ἃ ἂν οὗτοι ἐπαινῶσιν: *he is under a Diomedean necessity, as it is called, to do whatsoever these may commend*: Plato de Rep. vi, p. 493. τὴν Μυσῶν λείαν καλουμένην, Demosth. de Cor. [p. 248. l. 23. ed. Reisk.]—In the same manner τὸ εἰρήμενον, Æschyl. Agam. 1632. as Hermann reads, substituting τὸ for τῷ.*

XVIII. The neuter article, in all its cases, forms idioms by being joined with the infinitive of verbs; as τὸ ποιεῖν, τοῦ ποιεῖν, εἰς τὸ ποιεῖν, ἐν τῷ ποιεῖν, &c.: τὰς βλασφημίας αὐτοῦ συκοφαντίας οὔσας ἐπιδείξω, μὴ μόνον τῷ ψευδεῖς εἶναι, ἀλλὰ καὶ τῷ (εἰ τὰ μάλιστα ἦσαν ἀληθεῖς)

* Γνώσει γέρων ὦν, ὥς διδάσκεισθαι βαρὺ τῷ τηλικούτῳ σωφρονεῖν εἰρημένον. v. 1610. Blomf.—“Hermannus ad Vig. p. 702. legit τὸ τ. σ. ε. quod non intelligo.” Blomf. Hermann, I think, takes τὸ εἰρημένον parenthetically, in the same sense

as τὸ λεγόμενον above, but I cannot but be diffident of my opinion when a Prelate of such distinguished learning and abilities as Dr. Blomfield has declared he cannot perceive Hermann's meaning.—J. S.

οὕτως ὡς ἐγὼ κέχρημαι, τοῖς πράγμασι συμφέρειν χρήσασθαι: *not only because they are false, but because, even though they were true, it was advantageous to the state, that &c.* Demosth. pro Coron. Οὐ γὰρ ὀνομαστὶ τοὺς λόγους ποιήσομαι, Τῷ μὴ δοκεῖν ἐλέγχειν ἃ κρύπτειν χρῶν: *for I will not mention any one by name in my discourses, that I may not appear to accuse publicly what it is necessary to conceal:* Greg. Naz. ad Episc. vs. 21. In this sense the genitive τοῦ also is used with the infinitive, (ἐνεκα or ὑπὲρ being defective,) but never perhaps without some negation, as μὴ, μή τινα, μηδένα, following. See Sophocl. Philoct. 197. Heliodor. Æthiop. p. 496. Dionys. Hal. p. 12. l. 33. Huds. Basil, quoted by Casaub. on Athen. p. 75. Τὸ is placed before words also taken materially, as ὑμεῖς, ὧ ἄνδρες Ἀθηναῖοι, (τὸ δ' ὑμεῖς ὅταν εἴπω, τὴν πόλιν λέγω--): *but when I say YOU, when I use the WORD YOU:* Demosth. pro Cor. [p. 255. l. 4. Reisk.] But the article is sometimes omitted before words so taken: Ism.: *Ἐὶ γὰρ μόνῃ μοι τῇσδ' ἄτερ βιώσιμον;* Creon: *Ἄλλ' ἦδε μέντοι μὴ λέγ' οὐ γάρ ἐστ' ἔτι,* Soph. Ant. vs. 567. *do not employ the word ἦδε:*^h and in the writings of grammarians the article is put in the gender of the word understood before that which is taken materially; as λείπει ἡ εἰς, (πρόθεσις being understood,) *the preposition eis is defective:* Sch. Aristoph. Nub. 1083. So λείπει ἡ διὰ, *the preposition διὰ is understood:* Sch. Thuc. l. iv. init. The neuter article is put before members of sentences also: περὶ τοῦ πῶς ἀκούειν ὑμᾶς ἐμοῦ δεῖ,ⁱ *about the manner in which you ought to hear me:* Demosth. de Cor. p. 226. l. 5. [St. Luke xxii, 24. Plat. de Rep. vi, p. 510.]—and before sentences, either complete and forming propositions, or defective and elliptical: ὥς τὸ Ἡμέρα ἐστὶ, καὶ Νύξ ἐστὶ, πρὸς μὲν τὸ διεξευγμένον μεγάλην ἔχει ἀξίαν: *as the proposition It is day, and the proposition It is night, are very good when taken disjunctively, or formed into a disjunctive proposition:* Epictet. Enchir. c. 58. See Plato Phædr. p. 273. l. 20. St. Paul, Gal. v, 14. Id. Rom. xiii, 9. Plato Phædr. p. 272. init.: τὸ δ' ἐμέ κορώη πειθόμενον τὸν ἄθλιον ὁδοῦ περιελθεῖν στάδια πλεῖν ἢ χίλια! *that I, wretch that I am, should have wandered about more than a thousand stadia trusting to a crow!* Aristoph. Av. vs. 5.—See Virg. Æn. i, 41. Soph. Phil. 234. Aristoph. Nub. 816. Xenoph. Cyrop. ii, 2, 1. Τὸ δὲ, followed by μὴ or μηδὲ, Aristoph. Nub. 269. Ran. 741.

XIX. The article is often deserted, as it were, by the noun which should have followed it, the construction having been suddenly changed on account of a doubt about the proper appellation of the thing to be expressed; a form most common in orations; as, ἡ τῶν ἄλλων Ἑλλήνων, εἴτε χρῆ κακίαν, εἴτε ἀγνοίαν, εἴτε καὶ ταῦτα ἀμφοτέρα εἰπεῖν: *the—must I call it baseness, or ignorance, or both together, of the other Greeks:* Demosth. de Cor. [p. 231, l. 21.]—Two singular nouns after a plural article: αἱ δ' αὖτ' εἰσορόωσαι, Ἀθηναίη τε καὶ Ἡρῆ, Hom. Il. v, 418.

^h I conjecture the true reading to be Ἄλλ' ἦδε μὲν σοι μηδέν' οὐ γάρ ἐστ' ἔτι.
—J.S.

ⁱ To this head the passages quoted above from Dem. pro Cor. and Greg. Naz. ought to be referred.—J.S.

1. The article with an appellative noun sometimes stands for a proper name: ὁ Δειπνοσοφιστής, *Athenæus*; ὁ γεωγράφος, *Strabo*; ὁ περιηγητής, *Dionysius*, whose poem is entitled *Περιήγησις τῆς οἰκουμένης*; ὁ ἔθνικογράφος or ὁ ἔθνογράφος, *Stephanus of Byzantium*, who wrote a book *περὶ πόλεων καὶ δήμων*; ὁ παραβάτης, *the emperor Julian*, who is commonly styled *the Apostate*, ἀποστάτης; ὁ τῶν στάσεων ἐξηγητής, *Hermogenes the rhetorician*; ὁ τεχνικός, *Herodian the grammarian*; ὁ τεχνικός Γεώργιος, *Chæroboscus*; ὁ πορθμεύς, *Charon*; ὁ πονηρός, *the Devil*; ὁ βουκόλος, *Theocritus*; ὁ συγγραφεὺς, *Thucydides*, (*Aphthon.*; *Greg. Cor. de dial.*); ὁ χρυσορρήμων, *Chrysostom*; ὁ θεολόγος, *Gregory of Nazianzum*; ὁ ποιητής, *Homer*; ὁ ῥήτωρ, *Demosthenes*.—Equivalent to the appellative so used is a participle with its dependent words: ὁ τὰ ἔθνικα γράψας, *Stephanus of Byzantium*; ὁ ποιήσας τὰ Διονυσιακά, *Nonnus of Panopolis*, whose 48 books of *Dionysiacs* are still extant; Ἀλεξανδρεὺς ῥήτωρ ὁ τὰ ἐρωτικά παιξας, *Achilles Tatius*, author of the amours of *Clitophon* and *Leucippe*; ὁ τὰ βουκολικά γράψας, *Theocritus*; ὁ τὰ Κύπρια γράψας (*viz. ἔπη or ποιήματα*), *Stasimus*; and ὁ πειράζων, *the Devil*.

2. Secondly, the article with an appellative marks a thing determinately, or demonstratively: ἰδόντες τὸν ἀστέρα, ἐχάρησαν, καὶ ἐλθόντες εἰς τὸν οἶκον εἶρον τὸ παιδίον, *Matth. ii, 10*, where a certain particular star, house, child, are emphatically signified; see also *Matth. ii, 2*. [The article sometimes appears to be employed for a purpose exactly opposite,—to signify things indefinitely; whence it has been supposed to stand for *τις*: * ἂν τις τῶν φίλων ἀνακοινῶται ὑπὲρ τῶν, *Ælian, V. H. viii, 1*. εἴπερ τῷ ἄλλῳ, *Plato Phæd. 25*. see *Xen. Mem. iv, 6, 13*:—and interrogatively, *Xen. Mem. iv, 5, 10*. cf. *Xen. Œc. xi, 20*. But in reality what is taken for the article in such passages, is *τις* itself in another form; for the Ionic dialect substitutes *τέο* and *τεῦ* for *τοῦ* when the latter represents *τινὸς* or *τίνος*, and *τέῳ* for *τίνι*. The form is probably used by the Attics in the genitive and dative singular only; but if it should be granted that it is used in the plural also of those cases, (since the plural appears in the Ionic *τέων* and *τέοισι*, and in the pronoun, *ἔτων* and *ἔτοισι*,) yet at all events it is never employed in the nominative or accusative of either number.]

3. The article with the appellative sometimes follows the proper name as a cognominal addition: thus, Ἡράκλειτος ὁ σκοτεινὸς, *Heraclitus the obscure*; Ἰωάννης ὁ Βαπτιστής, *John the Baptist*; and the appellative is in many instances so added without the article.—In the following form a preposition with its case is substituted for the appellative: Μιλτιάδην δὲ, τὸν ἐν Μαραθῶνι, &c. *Miltiades the conqueror at Marathon*: *Plato Gorg. p. 516. l. 40*.

The article is repeated, for the sake of greater distinction or em-

† Ὁ βουκολικός?—J. S.

* By the same sort of affected circumlocution Lord Shaftesbury designates Aristotle as *the Grand Master of Art*, Homer as *the Grand Poetic Sire*, Socrates and Plato, as *the Philosophical Patriarch*, and his *Disciple of noble birth and lofty*

genius. Advice to an Author.—J. S.

* Ἡ φαρμάκοισιν ἢ μὴ γέ τῳ τέχνη. *Aristoph. Thesm. 430*. "Sciunt Græce docti, του, τῳ, indefinita, eademque accentu notata, et interrogantia omnium esse generum. εὖρημα δέξαι" ἐκ του νυμφῶν. *Soph. Œd. T. 1107*." *Bruckn.—J. S.*

phasis: ὁ δῆμος ὁ Ἀθηναίων: ὁ ποιμὴν ὁ καλός, John x, 12. *the good shepherd*, by way of eminence; οἱ δὲ Ἕλληνες, οἱ μισθοφόροι, οἱ σὺν Δαρείῳ, Arrian ii, 10.

There is often a concurrence of several different cases of the article, without any intervening word: as, οἱ τὸ τῶν δαιμόνων γένος—ἐξευρόντες: *those who first broached the doctrine of the demons, &c.* Plut. de Or. Def. p. 415. τῷ τῆς τῶν ἐλευθέρων φθορᾶς νόμῳ, Æschin. in Tim. p. 172, l. 43. τὴν τοῦ τῷ ὄντι ῥητορικοῦ—τέχνην, Plato Phædr. p. 269, l. 30.

The article repeated, with the intervention of καί, has an indefinite signification: εἰ τὸ καὶ τὸ ἐποίησεν ἄνθρωπος οὗτος, οὐκ ἂν ἀπέθαιεν: *if this man had done so and so, or this and the other*: Demosth. de Cor. [p. 308, l. 3. ed. Reisk.] add Aristid. Orat. pro Quatuorv. p. 420. τὰ καὶ τὰ ποιούσας, Aristid. ib. p. 356. For this phrase ὁ δεῖνα is sometimes substituted.—Ὁ δεῖνα is used on the following occasions: 1. when a certain person is spoken of, but his name is unknown to the speaker: δέχου τοῦτον σὺ, πορθμεῦ, καὶ τὸν δεῖνα, Lucian, Catapl. 13. t. i. p. 635.—2. when the name of something spoken of is purposely suppressed: τὸ δεῖνα μέντοι μὴ λαμβανέτωσαν οὔτοι, τὸ δικαστικόν,^m Lucian, Bis Acc. c. 23. t. ii. p. 822, 51.—3. when a name is not remembered: Aristoph. Thesm. 620, 621, 622.—4. when it is indicated that any name will serve the purpose, one as well as another. In this sense, for ὁ δεῖνα καὶ ὁ δεῖνα the Latins say *Caius* and *Sempronius*. In the plural, οἱ δεῖνες τὸν δῆμον (underst. presented with a crown) σωθέντες ὑπὸ τοῦ δήμου: *such and such persons*.

The article is prefixed to interrogative pronouns; when it always refers to something previously said by the person interrogated; the article appearing to be the commencement of an anticipation of what the person questioned is expected to say, and the interrogative pronoun to be resorted to, after a short aposiopesis, from inability to proceed. Tr. εὐδαιμονεῖ· πᾶσχει δὲ θαυμαστόν. Merc. τὸ—τί; Aristoph. Pac. 696.—Merc. ὦ, ὦ. οἶα μ' ἐκέλευσεν ἀναπυθέσθαι σου; Tr. τὰ—τί; Aristoph. Pac. 693.—Π. πράγμα πορύνων μέγα. K. τὸ—ποῖον, ὦ ξέν'; Soph. τὸ ποῖον δὴ λέγεις; Plato Phædr. 265. When there is nothing in the preceding words to which the article thus employed can be grammatically referred, some noun with which it may agree is

^l In Aristophanes, Ran. 918, a person both present and known by name to the speaker is called ὁ δεῖνα. Bacchus speaks of Æschylus.—J. S.

^m A less questionable example of this use of τὸ δεῖνα occurs in Aristoph. Ach. 1149, where it signifies τὸ αἰδοῖον. In the passage of Lucian (in which there ought to be no comma after οὔτοι, but a colon after μέντοι) the expression appears to be an interjection, or exclamation expressive of some degree of perturbation at having nearly forgotten what ought to have been remembered: so in Lucian (Vit. Auct. p. 558.) a merchant on

the point of taking away a slave bought by him without inquiring what food he likes, exclaims, τὸ δεῖνα δέ· ὅπως ἴδω τίσι χαίρει τῶν ἐδεσμάτων.—Aristophanes frequently uses τὸ δεῖνα thus, as an interjection, not unlike *Malum* in Latin, and *Plague on it!* in English; as, ἰδοὺ, κατὰ-κεισ' ἄνδρας τι κατὰ γὰρ κύνουμαι. Καίτοι, τὸ δεῖνα, ψαθὸς ἔστ' ἐξοιστέα, Lysistr. 921. *but stay, what was I thinking about!* &c. It is expressive on different occasions of surprise, vexation, anger, &c. See Aristoph. Av. 648. Vesp. 524. Æol. Fragn. 1.—J. S.

expressed in the interrogation itself: Prom. *Θνητοὺς ἔπανσα μὴ προδέρκεσθαι μόρον.* Chor. *τὸ ποῖον εὐρὼν τῆσδε φάρμακον νόσον;* Æschyl. Prom. vs. 248. *the remedy which you discovered for this malady, was what?*

The article is joined with every part of speech, except the conjunction, in an adverbial sense: *τὸ κέφαλαιον, principally, above all, in sum;* *τὸ ἀληθές, Herodian iii, 8. τὸ ἀτρεκές, Theogn. 167. in truth, in reality;* *τὸ ἀρχαῖον, τὸ παλαιόν, anciently:* Plat. Hipp. M. 285. Heraclid. de Polit. *τοῦναντίον, on the contrary:* Ceb. Tab. *τὸ λοιπὸν, for the future:* Thuc. i, 31. 56. *for the remainder,* Xen. H. Gr. vii. p. 626. *Τὸ λοιπὸν* may be put for *τοῦ λοιποῦ*, but not vice versa; see Xen. Cyrop. viii, 5, 24. Aristoph. Pac. 1084. Herodot. i, 11. vi, 12. Xen. Cyrop. iv, 4, 10. —*τὸ λοιπὸν, for what remains, to proceed.* [In these phrases the article sometimes coalesces with the following word: see Wessel. ad Herodot. p. 53. Duk. Pref. to Thuc.] *τὸ ὅλον, wholly:* Plat. Phædr. 261. l. 7. *τὸ πᾶν, τὸ σύμπαν, altogether, entirely, on the whole:* Lucian, Dear. Jud. Isocr. ad Nicocl. *τὸ πολὺν, for the most part, mostly:* Arr. de Exp. Al. iii, 11. *τὸ σύνολον, on the whole, in sum:* Diod. Sic. i. *τὸ τελευταῖον, at last;* *τὸ πλεόν, more:* Thuc. i, 69. *τὸ πρότερον, before:* ib. c. 58. and *τὸ πρότερον ἢ, before that:* Herodot. i, 72. *τὸ ὕστερον, the second time:* Thuc. i, 73. *τὸ δεύτερον, the second time:* Plat. Phædr. p. 286. *τὸ τρίτον, the third time:* Plat. Theag. p. 129. *τὰ κράτιστα, in the best manner possible:* Thuc. i, 31. *τοῦλάχιστον, for τὸ ἐλάχιστον, at the least:* Plut. in Cic. 865. *τὸ μέγιστον, in the greatest degree, most:* Theogn. 111. *καὶ τὸ μέγιστον δὴ, and what is above all:* Xen. Cyrop. v, 1, 22. *τὸ πρῶτον, at first:* Lucian, t. i, p. 282. *τὸ αὐτὸ, in the same manner:* Plut. Apophth. *τὸ νῦν εἶναι,* Att. for the present:* Xen. Anab. iii, p. 305. Lucian, de Merc. Cond. p. 312.—So *τὸ σήμερον εἶναι, for to-day:* see Steph. ad Corinth. art. 29. Alciph. i. ep. 1.—*τὸ ἐπ' ἐμοὶ εἶναι, as far as I am concerned:* see Duk. ad Thuc. iv, 48. *as far as it is in my power.*—*τὸ λεγόμενον, τὸ νῦν ἔχον, above, Rules 17, 6.*—*τὸ ἀνέκαθεν, formerly, before:* Nicol. Damasc. de Mor. Gent. *τὸ μεταξὺ, in the mean time:* Lucian, Tox. *τὸ μέχρι ἐμοῦ, down to my time:* Herodot. Th. c. 10. *τὸ πάλαι, formerly:* Plat. Phædr. 251, l. 19. *τὸ παρὰντίκα, for the present, for the time:* Thucyd. i, 134. *τὸ πρὶν, before:* Iliad. ε, 54. *τὸ πρόσθεν, heretofore:* Xen. Cyrop. v, p. 129. *τὸ πῶς, in what manner, how:* St. Luke xxii, 2. *τὰ ἐς γένους δόξαν, with regard to celebrity of birth:* Paus. in Arc.—*τὸ ἀπὸ τούτου, τὸ ἀπὸ τοῦδε, τὸ μετὰ τοῦτο, τὸ ἐκ τοῦδε, from this time forward, henceforth.*—*τὸ ἀπὸ τούτου, and τὸ ἐπὶ τούτοις, after this, after these things:* Lucian, Conv. t. iii, p. 427, 433, 447. *τὸ ἐξ ἀρχῆς, at first, at the outset:*

* “Neque illa τὸ νῦν εἶναι, τὸ τήμερον εἶναι, idem significant quod νῦν et τήμερον, sed, ut id nunc, ut id hodie sit: i. e. quantum hodie salis est: quod nos dicimus, für jetzt: für heute. Κεχόρευται γὰρ μετρίως τό γε τήμερον εἶναι. In Soph. Œd. C. 1189. (σέ γ' εἶναι &c.) sensus est, ut tu sis is, qui illum malis remuneretur. Nos, du für deine person.” Hermann De Ell. et Pleon.—J. S.

Paus. Achaic. 401. τὸ ἐξ ὑμῶν, *as far as you can*: Rom. xii, 18. τὸ ἐπ' ἐκείνῳ, *as far as he is concerned*: Isocr. Paneg. τὸ κατ' ἐμὰντὸν, *as far as I am able, or in me lies, to the best of my ability*: Lucian, Dem. Enc. p. 908. 922. see Rom. i, 15. Ælian, V. H. i, 32. τὸ καθ' ἑαυτὸν, *individually, with respect to his own private concerns*: Thuc. i, 60. τὸ καθ' ἡμέραν, *daily*: Plat. Phædr. p. 240. l. 16. τὸ κατὰ σάρκα, *according to the flesh*: Act. Ap. ii, 30. τὸ πρὸς τὴν ἑω, *towards the east*: Herod. Melp. c. 19. τὸ πρὸ τούτου, *formerly, before*: Thuc. ii, 15. τὰ πρὸς πατρός 'Αθηναῖος, *on his father's side*; τὸ ἐπιπαν, *for the most part, always, universally*: Herodot. Pol. c. 157.

Τῷ, *in that case, then*: Hom. Il. δ, 290.—*wherefore, for that reason, on that account*: Hom. Il. β, 250, 254. and so all the poets. See Musgr. ad Eurip. Hel. 1489. Valcken. ad Fragm. Callim. p. 82.—In this sense Horace uses Hoc, Sat. i, 6, 41. In the same signification τὸ, Hom. Il. iii, 176. and ὃ and ᾧ. Eurip. Hec. 13. Valcken. ad Phœn. p. 52.

CHAPTER II.

THE RELATIVE "Ος."

RULE I. "Ος μὲν, ὅς δέ, for ὁ μὲν, ὁ δέ: ὃν μὲν ἔδειραν, ὃν δέ ἀπέκτειναν, ὃν δέ ἐλιθοβόλησαν: *one—another—another*: St. Matth. xxi, 35. Herodian iii, 8. Rom. ix, 21.—So καὶ ὁς, *and he, i. e. then he answered or said thus*; and ἧδ' ὁς, *said he*, (for ἔφη αὐτὸς,) sometimes preceded by the name of the person meant: καὶ ὁ 'Αδείμαντος, ἸΑράγε, ἧδ' ὁς, &c. Plat. de Rep. i.; sometimes followed by it: τί δέ; ἧδ' ὁς, ὁ Θρασύμαχος, *ibid.* b. v, p. 450. l. 13. so b. i, init. Lucian t. iii, pp. 440 et 443.—'Αφ' οὗ for ἀπὸ τοῦ: τῷ μὲν ὀρθῶς ἀεὶ χρώμενος, ἀφ' οὗ δέ τοις δεομένοις ἐπαρκῶν: *and with the other, or out of the other* (wealth): Plut. Public. [p. 177. ed. H. St.] 'Ο μὲν—ὁς δέ, *one—another*: Theogn. 205. So Oppian, Hal. i, 585. in the plural; and Appian, Pun. p. 59. Ælian, V. H. vi, 1.—"Ος μὲν—ὁ δέ, *one, —another*: Rom. xiv, 2.—("Ος in these phrases is not what is sometimes called the relative, or subjunctive, article; but a demonstrative pronoun. Anciently this pronoun had two forms, ὁ, τοῦ, and ὅς, οὗ: both forms were used indifferently for the relative article, as appears from Homer; and although later usage appropriated ὅς, οὗ, to the relative article, yet in some forms the ancient signification has obtained.) To the examples may be added: Mosch. Ep. Bion. 77, 78. Rhinto ap. Cic. ad Att. i, 20. Demosth. pro Cor. 248. 277, 20. 282. 289.—In the second division of a sentence there must be sometimes understood a case of ὅς different from the case

ⁿ Called by some the Subjunctive Article.

expressed in the first division : ἀνωχθὶ δέ μιν γαμέεσθαι Τῷ, ὅτεφ' τε πατήρ κέλεται, καὶ ἀνδάνει αὐτῇ, Odyss. ii, 114. i. e. καὶ ὅστις ἀνδάνει αὐτῇ.—So Odyss. v, 54. xx, 341. Rhianus i, 9.

"Oς often, (as the Latin Qui,) agrees with a following noun instead of its antecedent : τὴν ἄκρην αἷ καλεῦνται Κληίδες τῆς Κύπρου, Herodot. v, 108. Περπικὸν ξίφος, τὸν ἀκινάκην καλέουσι, Herodot. vii, 54.—so Eurip. Med. 14. Androm. 864. Hel. 289. See Fisch. ad Well. p. 341.—and sometimes with a noun understood, of a gender different from that of its antecedent : νεφέλη δέ μιν ἀμφιβέβηκε Κρανέη· τὸ μὲν οὐποτ' ἐρωεῖ.—i. e. νέφος, Hom. Od. xii, 74. See Greg. Cor. p. 38. and Kœn. Steph. Dial. Att. p. 131, 134.

Sometimes other *redundant* pronouns are added to ὅς : ὧν ὁ μὲν αὐτῶν, Callim. Epigr. 44. ὧν ὁ μὲν ἡμῶν, Menand. Epigr. οἷς Ὀλύμπιοι θεοὶ Δοτιέν ποτ' αὐτοῖς, Soph. Phil. 315.

II. "Oς is, 1. Quis, Quisnam, *who*,^o without interrogation, and so ἦτις, ὅ,τι, (to distinguish it from ὅτι, *that*, conjunction) through all the cases. In this sense it very frequently occurs in the repetition of the substance of a question by a person to whom that question has been addressed ; corresponding to *quis* in the question : as, Pisth. : πρὸς τῶν θεῶν, σὺ δ' εἴ τίς ἀνδρῶν ; Meton. ὅστις εἰμ' ἐγώ ; Μέτων : Aristoph. Av. [997.] See Aristoph. Av. 961. and 1528. in which last verse the neuter ὅ,τι is so used.—2. Quisquis, *who-soever*.^p In this sense it sometimes follows πᾶς in the singular, (but in the plural πάντες ὅσοι, not πάντες οἷτινες,) or has various particles annexed to it, as ὅστισοῦν, ὅ,τί περ, ὅ,τι δὴ, ὅ,τί ποτε, ὅ,τί δὴ ποτε, or ὀτιδὴ ποτε, ὀτιδηποτοῦν. ὅστις ποτὲ, Æl. V. H. ii, 13. ὅ,τι ποτε, Aristoph. Pac. 180. ὅστις δὴ ποτε, Demosth. in Chers. init. ὅστισοῦν, Plato Euthyphr. c. 6. and Æsch. Dial. ii, 13. πᾶν ὅ,τί περ, Plato Euthyphr. c. 6. ὅστις δὴ, Hom. Od. o, 400. οὗς δέ τις, *some*, preceded by πολλοὺς μὲν, Arrian, de Exp. Al. iii. c. 23.—Οὐδεὶς ὅστις οὐ, *nemo non, every one* : καταγέλῳ ἂν ἡμῶν οὐδεὶς ὅστις οὐ : *there is no one who would not laugh at us* : Plato, Hipp. M. p. 299. see Herodot. iii, 72. v, 97. Eurip. Hel. 932. οὐδεὶς ὅς οὐχί, Soph. Œd. R. 372. The entire phrase was originally οὐδεὶς ἐστίν, ὅστις οὐ ; but afterwards the negative pronoun was put in the case, whatever it might be, which the construction required in the relative pronoun : as οὐδένα ὄντινα οὐ κατέκλασε τῶν παρόντων, Plat. Phæd. [p. 47. l. 18. ed. Bas. prim.] Add Lucian, Deor. Dial. ii, 1. [p. 122. B. ed. Salmur.] "Oς enters into a phrase employed by persons unwilling or unable to speak plainly : ἦν Εὐρύσθεὺς μὲν, ὃς ἦν : *such as he was* : Epict. ap. Arr. iii, 26. προείλετο μὲν διδάσκαλον ἐξ ἀπάντων, ὄντινα δὴ καὶ προείλετο : *whoever he was* : Aristid. Orat. Fun. in Eteon. p. 136. ἔδρασεν ὅ,τι δὴ καὶ ἔδρασεν, *no matter what* : Heliod. Œth. l. 5. See Æsch. Choeph. 778. So ὅπως : ἐπλευσ', ὅπως ἐπλευσα, θεομανεῖ πότμῳ, Eurip. Or. 79. Pors. [according to the ingenious punctuation of Hermann.]

III. (IV.) "Oς is used by the poets, where the metre will not admit

^o Οὐκ οἶδ' ὅστις, *I know not who* : ^p Soph. Antig. 178. 182.—J. S. Hom. Od. θ. 28.—J. S.

of ὅστις: as by Hom. Il. τ, 260. Od. μ, 39. In other places they use ὅστις: see Odyss. θ, 210. ο, 400. Callim. in Ap. 23. 27. ὅτινα for ὄντινα, Odyss. θ, 204. ὅτινας for οὐστινας, Il. ο, 492. ὄτινα for ἔτινα, Il. χ, 450.

IV. (V.) "Οστις, [ὅστις δὴ, and ὅς δὴ,] Qui quidem, [Rom. xvi, 4, 6, 7, 12.] in every gender, case, and number: in poetry ὅς τε, [see Hermann in Erf.'s ed. min. Soph. Œd. R. 688.] for ὅς μὲν could not be used for Qui quidem.

V. "Οστις, *some, some or other*: καθ' ἣντινα πρόφασιν, upon some pretext, whatever it was: Anton. Lib. v, and xli.

VI. The Attic writers are fond of using ὅτον for ὅ or οὐτινος, and ὅτῳ for ὃ or ὅτῳ, (but not ὅτον for ὄν, or ὄντινα,) as ἀνθ' ὅτου, wherefore: ἐφ' ὅτῳ δωροδοκῆσετε, an occasion for taking bribes: Demosth. pro Cor. [p. 242, l. 6. ed. Reisk.]

VII. "Ος has been improperly used for the interrogative τίς; ὦν δὲ ἔνεκα ταῦτα προσήνεγκα τῷ λόγῳ; Œnomaus ap. Euseb. Præp. vi. p. 257. wherefore, on what account? ἑταῖρε, ἐφ' ᾧ πάρε; Matth. xxvi, 50. So ὃν τρόπον, for τίνα τρόπον;

VIII. The dative feminine ἣ is, in the part in which, in the degree in which, in the way in which, as to, so far forth as, &c. as ἣ μὲν λογικός ἐστιν, ἐφίεται τῆς ἀρετῆς, ἣ δὲ σαρκικός, ἔχεται τῶν γηϊῶν. It has sometimes the adjunct περ, and corresponds to ταύτη: διαιρεθῆναι ταύτῃ ἣ περ συνετέθη, Plato Phæd.

IX. Καθ' ὃ, or καθὸ, καθ' ὅ, τι, or καθότι: where, in the part where, in as far as, how, as; καθ' ἃ, or καθὰ, as, where; παρ' ὃ, or παρὸ, wherefore, beyond or contrary to, as παρ' ὃ δεῖ.

X. Ἀνθ' ὅτου, on account of which, wherefore, on what account: Eurip. Alc. 247. Iph. T. 926. Hec. 1113. Pors. 1118. Pors. Ἀνθ' ὦν, (without an ellipsis,) wherefore, therefore: Lycurg. adv. Leocr. c. 18. St. Luke xii, 3.—(elliptically, see Theocr. Epigr. xvii.)—because; δίκας ἐκτίσας, ἀνθ' ὦν ἀπέδρασεν, Ælian, V. H. xiii, 28. See Judith vii, 15. Act. Ap. xii, 23. St. Luke i, 20. xix, 44. 2 Thess. ii, 10. Ezech. v, 11. ap. Sept.—So ἐξ ὦν, wherefore, on which account. Ἐφ' οἷς, ἐφ' ᾧ, ἐφ' ᾧ τε, on what terms, on condition, for the purpose of: ἴσασι γὰρ ἐφ' οἷς αὐτοὺς Κναξάρης ἄγεται, on what terms or conditions: Xen. Cyrop. i, 6, 11. οὐδέποτε μειζόνων ὠρέχθησαν, ἣ ἐφ' οἷς περ—τὴν βασιλείαν παρέλαβον: than what the conditions on which they received the crown allowed: Xen. Ages. i, 4. Ἐφ' ᾧ, on condition that, with a future, Thuc. i, 113.: with an infinitive, Xen. Ages. iv, 1. H. Gr. vi, 3, 7. ii, 2, 12. Anab. iv, 2, 12. [ἐφ' ᾧ, with a past tense, signifies διότι, because: Thom. M.]—ἐφ' ᾧ τε, with an infinitive, on condition that: Aristoph. Plut. 1001. Xen. Hist. Gr. ii, 4, 28. iii, 1, 17. for the purpose of, Xen. Anab. vi, 6, 13. H. Gr. ii, 3, 8.—Often ἐφ' οἷς is for ἐπὶ τοῖς ἐφ' οἷς, and ἐφ' ᾧ for ἐπὶ τῷ ἐφ' ᾧ: as μαρτυρεῖ, ἐφ' οἷς οὐκ ὑπεύθυνος ἦν, ἔστεφανώσθαι: that I was crowned for my conduct in affairs of which I was not liable to render account: Demosth. pro Cor.

XI. The dative feminine ἣ, answering to Qua in Latin, signifies,

ἢ Ἐξ ὦν δὴ καὶ ἐμίσει τὸν Σωκράτην ὁ Κριτίας, Xen. Mem. i, 2, 31.—J. S.

1. *where*; ἢ τὸ τῶν θεῶν γένος οἰκεῖ, Plato Phædr. p. 246. So ἢ περ, Thuc. iv, 53.—2. *by which way, the way that*: τὰ—στόματα, ἢ τὸ πτερόν ὀρμᾶ, Plato Phædr. p. 251. ταύτῃ τρέπονται ἢ ἡ φιλοσοφία ὑφηγεῖται, Plato Phædr. 32.—3. *in the manner or way that, as*: ἢ σοι δοκεῖ, διεξιὼν, Plato de Rep. ii. Xen. Cyrop. iv, 24.—4. *in what respect, why*: μανθάνεις ὅτι ἕτερα ἀλλήλων ἐστὶ, καὶ ἢ ἕτερα, Plato Euthyphr. c. 12. *in respect of being, as, so far forth as*, Quatenus: χρῆται ὑποδήματι ἢ ὑπόδημα, Aristot. de Rep. i, c. 9.—5. *with a comparative, by how much*, ταύτῃ πλείω ζητεῖν ἐφόδια, ἢ ἐλάσσω ὁδὸς καταλείπεται, Gaza de Sen.—6. *with superlatives*: as ἢ τάχιστα, *as quickly as possible*: Xen. Cyrop. vii, 5, 82.—and in the same sense with a substantive: ἢ τάχος, *with all speed*: Plut. in Cic. p. 870. l. 33.—In most of these instances μερίδι or ὁδῶ is understood.

XII. "Os is frequently put in the case of its antecedent instead of the case which its governing verb would regularly require: as, ἴσασι δὲ οὐδὲν ὦν λέγονσι, *but they know nothing of what they say*: Plato Ap. Socr. p. 22.

XIII. The sense, or emphasis, requiring such a construction, ὅς is placed before its antecedent, as Qua is in Latin: ὅπερ ἐστὶ μάλιστα ὑπὲρ ὑμῶν,—τοῦτο παραστήσαι τοὺς θεοὺς ὑμῖν: *that WHAT is most for your interest, THAT the gods may suggest to you to do*: Demosth. pro Cor. [p. 226. l. 2. Reisk.] See Mark vi, 16. Matth. xxvi, 48.—(A noun, which ought regularly to have been in another division of the sentence, is, with Attic elegance, joined to the pronoun relative: as ὅτῳ ἐδόκει ταῦτα θεῶ ἡμέλει for θεὸς ἡμέλει, Xen. Eph. p. 161. but this phrase is not peculiar to Attic writers. See Valck. ad Herodot. p. 574. Lennep. ad Phal. p. 27. 29. Coray ad Theophr. 268. Fisch. ad Well. iii, p. 340. seq.)

XIV. "O, *whereas,† or in which matter*: διαφερόντως γὰρ τόδε ἔχομεν, ὥστε τολμᾶν τε οἱ αὐτοὶ μάλιστα, καὶ περὶ ὧν ἐπιχειρήσομεν ἐκλογίζεσθαι. "Ο τοῖς ἄλλοις ἀμαθία μὲν θράσος, λογισμός δὲ ὄκνον φέρει: *whereas in others, it is ignorance that inspires courage, and deliberation makes them irresolute*: Thuc. ii, 40. [The following senses of ὅ used as a particle, are to be noted:—1. *as to what*: ὅ δὲ λέγεις, βία παρελθόντας σκηνοῦν, ἡμεῖς, &c. Xen. Anab. v, 5, 20.—2. *on which account, wherefore*: ὅ δὲ μάλιστα δοκῶ ζῶων ἐζηλωκέναι ἱπποκενταύρους, Xen. Cyrop. iv, 3, 17.—3. *that, ὅτι*: Λεύσσετε γὰρ τόγε πάντες, ὅ μοι γέρας οἴχεται ἄλλη, Hom. Il. α, 120.]

XV. The neuter plural ἃ with the particle τε signifies *as, as being, since, &c.* τὸ αὐτὸ κινοῦν, ἅτε οὐκ ἀπόλειπον ἑαυτὸ, οὐποτε λήγει κινούμενον: *as not deserting, since it does not desert, itself*: Plato Phædr. p. 245. ἅτε τοῦ Ἀπόλλωνος ὄντες, *as being Apollo's, since they are Apollo's*: Plato Phædr. c. 35. cf. Plat. ibid. c. 27, 28. 275. Æsch. Dial. iii. extr. τοὺς ποιητὰς—οὐ παραδεζόμεθα,—ἅτε τυραννίδος ὑμνητὰς: *since (or because) they are celebrators of despotism*: Plato Rep. viii, p. 568.—With an absolute case: ἅτε

† Thuc. seems to have referred ὅ to its progress, from what he at first intended it to be. See Thuc. iii, 12. p. 394. changed the construction of the sentence, l. 11. ed. Bekk.—J. S.

τῆς μὲν γῆς ἐχούσης τὰ μέσα τοῦ κόσμου, *since the earth occupies the centre of the universe*: Æsch. Dial. iii, 19.—In Pind. Pyth. iv. it signifies, *in the manner in which*, καθάπερ: ἄτ'—εὐεργέται Δεῖπν' ἐπαγγέλλοντι. (3 pers. plur.) "Are δὴ and οἶα δὴ have the same sense as ἄτε.

XVI. The neuter in the dative is put with a verb for the latter's derivative or kindred substantive: as, οἷς γὰρ εὐτυχήκεισαν ἐν Λεύκτροις, οὐ μετρίως ἐκέχρηντο, Demosth. pro Cor. for τοῖς εὐτυχήμασι: *their success, their victory at Leuctra*. So ἐν οἷς ἡμάρτανον οἱ ἄλλοι for τοῖς τῶν ἄλλων ἁμαρτήμασι: *the errors of others*: Demosth. ib. [p. 231. l. 13. ed. Reisk.]

XVII. *Ὅς* sometimes follows an antecedent, with which it cannot grammatically agree: as, ἐν πολυτρόποις γὰρ ξυμφοραῖς ἐπίστανται (the parents of those who had fallen in battle) τραφέντες, τὸ δ' εὐτυχές, οἳ ἂν τῆς εὐπρεπεστάτης λάχωσιν, ὥσπερ οἶδε μὲν νῦν, τελευτῆς, ὑμεῖς δὲ λύπης, καὶ οἷς ἐνευδαιμονῆσαι τε ὁ βίος ὁμοίως καὶ ἐντελευτῆσαι ξυνεμετρήθη: Thuc. ii, 44. *le bonheur certes est pour ceux, qui, &c.* Gail. That excellent critic Hermann reads ἡ οἷς ἐνευδαιμονῆσαι, &c. understanding μάλλον, and translating thus: Sciunt enim, variis se casibus in vita usos, potiusque fortunatos esse, quibus vel exitus honestissimus, uti his nunc, vel luctus, ut vobis, contigerit, quam quibus sic est traducta vita, ut in ea et essent felices, et decederent.—[So the construction would be, τὸ δ' εὐτυχές ἐκείνοις εἶναι μάλλον, οἷ, &c.]

XVIII. Ἄττα is put for ἅτινα, *what*. When this substitution is more evident, it has the aspirate; when less so, the soft breathing, ἄττα, which last, like τις, is added to other words, and seems to render their meaning less determinate, being often little more than an expletive. The following are examples:—1. ἄττα, in direct interrogation: πῶς καὶ ἄττα ποτε διελέχθη; *how and what?* Demosth. de Fals. Leg. p. 241. see Hom. Il. κ, 409. in indirect interrogation: εἵ τις—ἐρωτῶν ἡμᾶς, αὐτὰ ἄττα ἐστί, Plato ii. de Rep. see Hom. Il. κ, 208.: without any interrogation; ἐπιστείλας ἄττα ἐβούλετο, Plato Phæd. c. 65. see Plat. Symp. 4. Soph. 41. extr. Crit. 12. Hom. Il. α, 554. According to Eustath. the word is compounded of ἄ and the Doric or Megaric σὰ, which signifies τινά.—2. ἄττα: εἰπέ μοι ὅπποῦ ἄσσα περὶ χροῦ εἴματι ἔστο, Hom. Od. τ, 218. i. e. ὅποῦ ἔστι, ἄσσα ἔστο. See Æsch. Dial. ii, 19. Plato Phæd. 31. Fisch. ad Plat. Soph. 45. Polit. 36.—Ἄττα may be rendered *some, some such, nearly, or the like, somewhat, &c.*: ἡ ταῦτ' ἐστὶν, ἡ τοιαῦτα ἄττα, Plato Phæd. 63. ἄλλα ἄττα, Plato Phæd. 19, 52, 57. ἄττα ἄλλα, Plat. Apol. 18. πολλὰ ἄττα, Plat. Phæd. 44, 65. ἕτερα ἄττα, Æsch. Dial. ii, 36. ὀλίγα ἄττα, Aristoph. Vesp. 55. μικρὰ ἄττα, Plat. Polit. 3. ἄττα τοιάδε, Plat. Phæd. 4. δεινὰ ἄττα, ib. 64. οἰκτρὰ ἄττα, (i. e. οἰκτρὰ ἅτινα ἐστὶν) λογοποιοῦντες, Xen. Cyrop. ii, 2, 6. τέτταρ' ἄττα ρεύματα, Plat. Phæd. 61.—It is sometimes put absolutely: ἔλεγεν ἄττα προσκεκυφώς, Plat. de Rep. 5. *something*.—To be explained, ἔλεγεν ἅτινα ἔλεγεν.—πολεμεῖ δὲ ἀλλήλοισ ἐνίοτε αὐτῶν ἄττα πη: *some*, Plato Soph. 30.—With a substantive: ἀνδράποδα ἄττα, Plato Phædr. p. 259. χρώματα ἄττα, id. Rep. x. p. 601. ἔργ' ἄττα, Lucian, Nigr.—When the phrases in which ἄττα was used

became so trite, that its original and proper signification was not attended to, it was joined with some words very improperly, as with *πηνίκα*: *πηνίκα ἄττα*, Aristoph. Av. 1513. for *πηνίκα ὄρε*.

XIX. (XX.) "*Ἄττα* is also a term of respect and kindness, used by younger persons in addressing their elders: *Φοῖνιξ, ἄττα, γεραίε*, Achilles to Phoenix, Hom. Il. ι, 603. see Il. ρ, 561. Od. π, 31. 57. ρ, 6. 599. φ, 369. Callim. Ep. ι, 3.—So *τέττα* was used by younger to older friends.

XX. When the antecedent goes before an infinitive mood, the verb of the relative is also put in the infinitive: as *ἔφη, εἶται πολλοὺς ἄλλους τῶν Ἑλλήνων, οὓς βούλεσθαι*, &c. for *οἱ ἐβούλοντο*: *he said, there were many others of the Greeks, who were willing*, &c. Æschin. c. Ctes. p. 288. See Plato Phædr. p. 272. l. 41. Ælian, V. H. xii. c. 35. So the Latin writers. Corn. Nep. in Themist. c. 7. Curt. vii. c. 4. § 6. vi, 8, 10. viii, 1, 25. Suet. Cæs. 47.

CHAPTER III.

SECTION I.—THE NOUN SUBSTANTIVE.

RULE I. Some remarkable changes of the cases and numbers of substantives, occurring chiefly in Attic writers, especially Plato, are to be observed: *ὁ δὲ Ἀσσίριος, ὁ Βαβυλωνά τε ἔχων καὶ τὴν ἄλλην Ἀσσυρίαν, ἐγὼ μὲν οἶμαι ἱππέας μὲν ἄξειν*, Xen. Cyrop. ii. p. 39. *φημί—κατανεῦσαι ὑπερμενέα Κρονίωνα—Ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνων*, Hom. Il. β, 350, 353. See Ælian, V. H. ii. c. 11. init. Ep. ad Rom. ii, 8. So Ter. Hec. iii, 1, 6. See Linacer de Em. Struct. Lat. Sermon. Sanct. Min. iv, 11. and Perizon. Græv. ad Cic. Verr. iii, 71. Ern. Diatr. de grata negligentia orationis. Brunck. ad Soph. El. 480.

Duals with plurals: *δυοῖν—μέρων ὄντων*, Aristid. pro Quatuorv. p. 481. *δυοῖν ἡμέρων*, Theophr. Ch. Adulat.: *δύω δέ οἱ νῆες ἦστην*, Hom. Il. ε, 10. Heliod. Æth. x, 6. *τῷ δ' αὐτῷ μάρτυροι ἔστων*, Hom. Il. α, 338. Ælian, V. H. i, 15. in fine. *τῷ—ῆλθον*, Hom. Il. ε, 275.—An enallage from singular to plural is in Hom. Il. α, 549, 550. and Acts xv, 46. See Xen. Mem. i, 2, 62. i, 2, 42. See Sil. It. xi, 25.—In Ter. Eun. i, 2, 88. *his* necessarily follows *Eunuchum*, because the class or kind in general was to be signified. See Virg. Æn. viii, 427.—The plural is used for the singular to amplify or exaggerate: *ἐμιαφόνει ἐν τοῖς συμποσίοις τοὺς φίλους* (for Clitus alone), Lucian, Dial. Mort. [p. 248. D. ed. Salmur.] See Virg. Ecl. iii, 16. Ter. Andr. v, 4, 7. Virg. Æn. x, 79. 81. vii, 359. xii, 799. 947. vii, 98. viii, 379. vi, 616. Hor. Od. ii, 13, 3. iii, 3, 71. iv, 12, 8. Sen. in Tr. 328, 568. Ter. Heaut. i, 1, 99.—By this kind of enallage the passage in 1 Cor. xv, 29. may perhaps be explained, if we take *τῶν νεκρῶν* to signify Christ. See Rom. vi, 3. Rev. i, 5. 1 Cor. xv, 14.—A plural verb is sometimes joined even with a *neuter* plural noun: Xen. Anab. i, 2, 27. Mem. ii, 4, 7. Xen. de Mag. Eq. viii, 6. See Fisch. ad Well. p. 306.

Pors. Add. ad Eur. Hec. 1149. Ast. ad Plat. Polit. p. 386. ad Legg. p. 46.—Change of gender: *τρέπονται ἐπὶ τὴν Μακεδονίαν, ἐφ' ὅπερ καὶ πρότερον ἐξεπέμποντο*, Thuc. i, 59. unless *ἔργον*, or some such word, be understood. In Thuc. ii, 47.—*ἡ νόσος—ἤρξατο, λεγόμενον—ἐγκατασκήψαι, λεγόμενον* is a nominative absolute, and *αὐτὴν* is to be understood. See Clark. ad Odys. xii, 75.—*τὸ δύσστηνον ἐκεῖνο δοξάριον προετίμων τοῦ βίου· νῦν δὲ συνίημι ἤδη, ὡς ἐκείνη μὲν ἀνωφελής*, Lucian, Dial. Antil. et Achill. [p. 260. D. ed. Salmur.] Here *ἐκείνη* may agree with *δόξα* understood. See Ern. ad Xen. Mem. i, 3, 3.—There is no proper enallage in the passage of Paus., l. El. post. p. 352. l. 35. but rather an addition purposely made to state with greater exactness, what had before been stated with less: nor in Luke i, 55. because *λαλεῖν πρὸς τινα*, and *λαλεῖν τινί*, are both forms in common use, and equivalent.—There are some instances of enallage in which neither the sense nor the construction is completed, as the beginning of the sentence might lead one to expect; as in the following anacoluthon: *Σμινδυρίδης ὁ Συβαρίτης ἐς τοσοῦτον τρυφῆς ἐξέκειλε*: *Smindyrides the Sybarite ran into such an excess of luxury*,—(here, after *τοσοῦτον*, we naturally expect *ὡς, ὥστε, ὅσον, that, as, or the like*; but the sentence proceeds—) *καὶ γὰρ τοῖς Συβαρίταις πᾶσιν ἔργον ἦν τρυφᾶν καὶ τῷ βίῳ διαρρεῖν. Ὁ δὲ Σμινδυρίδης καὶ πλεόν*: *for it was the main business of all the Sybarites to dissolve in pleasure and effeminacy, but Smindyrides still more*: Æl. V. H. ix, 24.—[The difference of cases in Demosth. pro Cor. p. 268, l. 9, 11. Reiske's ed., is regular and usual. See Æschin. c. Ctes. p. 578, l. 12. Reisk.]

II. A substantive concludes a member or period elegantly, when separated from its preceding adjective by a verb: as, *μετὰ πάσης ἔχῃσθαι τῆς φιλοπονίας*: and in other constructions: see Arr. de Exp. Al. i. c. 18. in fine.

III. Some substantives, especially *ὁδός, way, γραμμή, line, μέρος*, or *part or portion*, are elegantly understood.—*Ὁδός* is defective in *εὐθείας ἐκτραπῆναι, to turn out of the straight road*; *ἐναντίαν ἵεναι* or *ὑπ' ἐναντίας φέρεσθαι, to go, or be carried, the contrary way*; *ἄγεσθαι τὴν ἐπὶ θανάτῳ, to be led to execution*.

IV. On forensic subjects *δίκη* is often defective: as, *δι' εὐθείας or κατ' εὐθείαν ἀνταγωνίζεσθαι, to meet the proceedings of a plaintiff or prosecutor in a fair and direct manner*, and not to have recourse to *exceptions or other evasions*, [see Suid. in *ἰθεῖα*,] equivalent to *εὐθυδικία χρῆσθαι* or *εὐθυδικεῖν*. So *κρίνεσθαι τὴν ἐπὶ θανάτῳ, to be tried on a capital charge*.

V. *Ἡμέρα* is understood in *τῇ προτεραίᾳ, the day before*; *τῇ ὑστεραίᾳ, the day after, the next day*. See Plut. Thes. [p. 5, l. 20. ed. H. St.]

The following examples of ellipsis of nouns may be added:—*τὸ τοῦ Σόλωνος, (ἀπόφθεγμα, apophthegm): πρὸς ὀρθὴν (γωνίαν, angle)*; *πρὸς ὀρθὰς ἤχθω, let it be drawn at right angles*: Eucl. Opt. Theor. 24. *τὴν ἐμὴν συνῆκας, (γνώμην, sentiments.) διὰ τοσοῦτου, (διαστήματος, interval.) εἰς ᾗδον, (δόμον or οἶκον, abode or habitation.)* So *ἐν τοῦ ἀν ἐόντες βουλευώνται, (οἶκῳ*

house,) Herodot. i. 133. τὸν περὶ τῆς ψυχῆς τρέχων, (κίνδυνον, risk,) Aristid. pro Quatuorv. p. 430. Fully expressed, τὸν περὶ ψυχῆς τρέχοντι κίνδυνον, Dion. Hal. in Isocr. p. 98. and Ant. Rom. iv. p. 209. l. 28. See Eurip. Phœn. 730. and Aristoph. Vesp. 375. ἐν λευκοῖς ἐκφέρεισθαι, (ἱματίοις, garments,) Artemid. Oneir. ii. 3. So St. John xx, 12. Ὁ Πλάτων ἦν τῶν σοφῶν, (εἷς or τὶς, one.) ἐν ταῖς Διονύσου, (ἐορτασίμοις ἡμέραις, festival days.) τὴν ἀρετὴν ἐκ νέας ἄσκει, (ἡλικίας, age, years,) Synes. πρὸ τῆς ἐν Λεύκτροις, (μάχης, battle.) τὸ πολὺ τῆς ῥητορικῆς, (μέρος, part.) Plato. So Arr. de Exp. Al. iii, 7. fully expressed in c. 24.—τῆς ψυχῆς τοῦτο, (μέρος) ἐν ᾧ αἱ ἐπιθυμίαι εἰσὶν, Plato Gorg. p. 493. οἱ ἐν τέλει, (ὄντες, being; those in office.) ὅπως ταῦτα μηδὲς πεύσεται, (ὄρα, take care,) Lysias pro Erat. τὰ τοῦ Ἡροδότου, (συγγράμματα, writings.) γραμματικὴν ἔμαθε, (τέχνην, art.) ἀξίαν ἀποτίνειν, (τιμωρίαν, penalty, punishment.) ἀπὸ τῆς αὐτῆς σιτεῖσθαι, (τραπέζης, table.) γενικῇ συντάσσεται, καὶ αἰτιατικῇ, (πτώσει, case,) Sch. Aristoph. Plut. 93. αἱ πολιαὶ, (τριχῆς, hairs,) Epigr. Gr. i, 13. ποτήριον ψυχροῦ, (ὑδατος, water,) Matth. x, 42. ὡς βαθὺν ἐκοιμήθης! (ὑπνον, sleep,) Lucian, Dial. Cycl. et Nept. διὰ κενῆς ἀνεπλάττομεν ἡμῖν φόβους, (ὑπονοίας or ὑπολήψεως, suspicion,) Dion. Hal. vi. τῇ ἐτέρᾳ, (χειρὶ, hand.) ἐφ' ὅσον, (χρόνον, time.)—Ἡμέρα, day, is not properly a substantive, says Eustath., but an adjective, signifying mild, placid, and with it there is understood φάσις or κατάστασις τοῦ αἵρος, illumination or state of the atmosphere: ἐπειδὴ ἦν πρὸς ἡμέραν, when it was growing light; πρὸς ἑσπέραν, on the approach of evening.

VI. Τὴν ἦταν—ἀπ' εὐθείας οὐκ ἔφρασεν: directly, plainly, bluntly: Plut. Fab. Max. It seems doubtful what substantive is understood, ὁδοῦ, φωνῆς, λέξεως, διηγήσεως, ψυχῆς, γνώμης, διαβολῆς, or the like.—[For fuller information on the subject of Ellipsis, the reader is referred to the Abridgm. of Bos.]

VII. Προήγορον εἶχον οὐδετέρᾳ ληπτόν: (understand χειρὶ, hand; or περὶ δι, part or side;) they had an advocate safe and guarded at all points, or, an advocate not to be worsted or mastered by any method: Themist. Or. x. opposed to which is ἀνθρώπους θατέρᾳ ληπτοῦς, Euseb. Dem. iv. c. 9.

VIII. The plural nouns ἀγωνίσματα, ἄθλα, ἀναθήματα, δῶρα, θύματα, and the like, are to be understood respectively, according to the meaning of the context, with certain neuter adjectives preceded by the article, and followed such verbs as ἐορτάζειν, θύειν, πανηγυρίζειν, &c. as, τὰ σωτήρια πανηγυρίζειν, to celebrate a festival for safety obtained; τὰ χαριστήρια, for thanksgiving; τὰ μειλίχια, and τὰ ἰλαστήρια, for conciliating and propitiating the gods; τὰ διαβατήρια, for a prosperous passage; τὰ ἐπινίκια, for victory; τὰ εἰσιτήρια θύειν, for the assembling of the senate; τὰ εὐαγγέλια, for good news; τὰ γενέθλια, on account of a birth-day;

* Here is a verb under the head Ellipsis of substantives. A pronoun and principle had been given before.—J. S.

† Ἐλαττον τῆς ἀξίας, Xen. Mem. i, 6, 11. (τιμῆς, price).—J. S.

τὰ γαμήλια, *on account of a wedding*; τὰ κατοικέσια, *for settling in a habitation*; τὰ ἐτήσια, *anniversary*; τὰ κούροσυνα, *to celebrate the offering of the hair first cut off*.

IX. The genitive case of substantives is put after verbs to signify a part only of what is spoken of: τῶν τειχέων τῇ φιλανθρωπίᾳ ὑπὸ χεῖρα ἐποιεῖτο, Xen. Or. de Ages. *some of the fortresses or towns*,—(which resembles the French, *il prenoit des villes par sa courtoisie*; *des* being a sign of the genitive:) καταδύειν οὐκ εἶα στρογγύλων πλοίων, *il ne permettoit pas qu'on enfonçast des navires rondes*: Xen. ib. See Demosth. Ol. ii. [p. 18. l. 14. ed. Reisk.] Ol. i. [p. 16. l. 29. ed. Reisk.] Also when it does *not* signify a part; being governed by some preposition, either understood, or compounded with the verb which the genitive follows: as παύεσθαι τῆς ὀργῆς, (underst. ἀπὸ,) *to cease from anger*; ἀποπηδᾶν τοῦ ἄρματος, i. e. πηδᾶν ἀπὸ τοῦ ἄρματος, *to leap from the chariot*.

A substantive is often used by the poets instead of an adjective expressive of some attribute of a person, and the proper name of the person is changed into an adjective derived from it, and agreeing with the substantive before mentioned: as, νίεες νίωνοί τε βίης Ἡρακλειαί, *the sons and grandsons of the mighty Hercules*: Hom. in Bæot. v. 173. for Ἡρακλοῦς βιαίων.^u See Hor. Od. i. 3, 36. Sometimes the proper name is put in the genitive case instead of being converted into an adjective: ἄξετε δὲ Πριάμοιο βίην, *but bring the mighty Priam*: Hom. Il. γ, 105. So ἱερὸν μένος Ἀλκινόοιο, Hom. Od. θ, 2. ἱερὸν ἴς Τηλεμάχοιο, Od. π, 476. θρασὺ σθένος Εὐρύπυλοιο, Q. Cal. viii, 171.—The same form is used with an *appellative* noun in Hesiod: ἐν μέσσω δὲ δράκοντος ἔην φόβος, *a terrible dragon*: Scut. H. 144. [See Fisch. ad Well. iii. p. 269. p. 295. seq.] See Virg. Æn. xii, 199. Phædr. F. i. 13. (*Corvi stupor*, for *corvus stupidus*).—Sometimes the proper name is in apposition with the substantive of the attribute: as Λαῖς ἡ μέγα κλέος, *the much celebrated Laïs*: Strattis ap. Athen. xiii. p. 589.

Substantives are used for adjectives:^v as, ὦ φίλότης,* *o friend*, for ὦ φίλε, Plato Phædr. p. 228. πᾶς ἐστὶν ἄνθρωπος συμφορῇ, *every mortal is calamity*: Herod. Clio p. 32. ἀνάγκη δυοῖν θάτερον, *the one or the other is necessary*. So, scelus for scelestus. See Phædr. i. 3, 16. i. 4, 5. i. 5, 11. See Ern. ad Callim. t. i. p. 138. Brunck. ad Soph. Œd. R. 85. Abresch. ad Æsch. ii. p. 71. Fisch. ad Well. p. 297.

Proper names of towns and other places, when compounded of two declinable words, are sometimes resolved: as, μεγάλη πόλις for Μεγαλόπολις. Their component parts are even transposed, and

^u Ἡρακλῆς ὁ καρτερὸς, Aristoph. Ran. 464.—J. S.

^v This is common in English: “Thus in successive course the minutes run, And urge their predecessor minutes on.” Dry-

den, Transl. of Ov. Metam. b. xv.—J. S.

* This is rather an example of the use of an abstract term instead of a concrete. —J. S.

are separated by other words: Συρία ἢ Κοίλη, *Cælesyria*: Arr. Exp. Al. ii, 13. ἐπὶ τὴν μέσσην διέβη τῶν ποταμῶν, *to Mesopotamia*: Zosim. i, 4.

A substantive is sometimes put in the nominative case absolute, when the rules of regular syntax require a different case: as, βουλόμενος δὲ κατάσκοπόν τινα πέμψαι, —ἔδοξεν αὐτῷ ἐπιτήδεος εἶναι ὁ Ἀράσπας: *wishing to send some spy,—Araspas appeared to him a fit person*: Xen. Cyrop. vi, 1, 31. θανῶν γοῦν, ὥδε κάλλιον θανεῖν, (so Aldus rightly,) Eurip. Or. [v. 771. Pors.*]—and sometimes another word, equivalent in meaning to that in the nom. absolute, is added in the case in which regular construction would have required the nominative absolute to be: ῥόαν δὲ ξυνέχει τῇ ἀριστερᾷ, ἣ δὲ δεξιᾷ, ὀρθοὶ τῆς χειρὸς ἐκείνης οἱ δάκτυλοι, Philostr. de vit. Apoll., l. iv. c. 28. *but the right, the fingers of that hand are extended*. So Rev. ii, 26. cf. Exod. xxxii. init. Act. Ap. vii, 40. Rev. iii, 21. Tob. vi, 7, 8. Judith xi, 9. Sirach x, 22. xx, 30. xl, 29. xli, 14.—On this idiom see Kypk. ad Act. Ap. xx, 3. Valck. ad Eur. Phæn. p. 101. seq. Brunck. ad Æsch. Pers. 120. ad S. c. Th. 683.

A genitive of an appellative is sometimes in apposition with a substantive not expressed, nor directly understood, but of which the meaning is contained in a preceding adjective: Εὐθυκλέα, Λακεδαιμόνιον ὄντα, πόλεως περιφανούς, Arr. Exp. Al. ii, 15. In a similar manner a pronoun or adjective has reference to a substantive, of which the sense is involved in a preceding noun, verb, or adverb: so αὐτοὺς, meaning διαλόγους, is by Ælian, V. H. xiv, 15. referred to διαλέγεσθαι,^w which precedes; and αὐτοὺς meaning ναῦτας to ναῦς preceding, by Ant. Lib. c. 37. See St. John vii, 44. Lucian, Nigr. Ἀθήνας—αὐτοῖς, i. e. *the Athenians*. [p. 21. A. ed. Salmur.] See Matth. iv, 23. —ἵπποφορβίῳ—ἐπὶ τούτων, i. e. *horses*: Herodot. iv, 110. τὰς Ἀθήνας,—οἱ, id. vii, 2. νέες Ἑλληνίδες,—οὔτοι, i. e. *the Greeks*: id. vii, 197.—So in Latin: *Laconicam*, —*eorum*: Corn. Nep. in Timoth. c. 2. See Markl. ad Eurip. Suppl. 305. Wessel. ad Diod. Sic. v, 54. xi, 20, 68. Pors. ad Hec. 22. Fisch. Præf. ad Well. Gr. p. 9. seq. and in Anim. ad Well. iii. p. 268, 306. seq. Valck. ad Phæn. p. 9. ad Hippol. vs. 526. Jungerm. ad Lucian. t. i. p. 235. A. and Hemsterh. ad t. i. p. 400. Greg. Cor. p. 37. seqq. et Kæn. Brunck. ad Æsch. Pers. 13. ad Soph. Œd. R. 267. ad Eur. Phæn. 1767.

So, an adjective: ἐγὼν αὐτὸς δικάσω, καὶ μ' οὐτινά φημι Ἄλλον ἐπιπλήξειν Δαναῶν, ἰθεῖα γὰρ ἔσται, Hom. Il. ψ, 561. [580.] i. e. *δίκη*, which is implicitly in δικάσω.—A substantive referred to an adverb: τὰ μὲν ἑπταχα πάντα διεμοιρᾶτο δαΐζων· Τὴν μὲν ἴαν ρύμφησι καὶ Ἑρμῇ Μαιάδος υἱί, Θῆκεν ἐπενζάμενος, τὰς δ' ἄλλας νεῖμεν ἐκάσφω, Hom. Od. ξ, 434. Ἑπταχα is equivalent to εἰς ἑπτὰ μοίρας, *into seven parts*; to μοῖρα therefore τὴν and τὰς ἄλλας are to be referred. In Hom. Il. ι, 383. ἐκάστην, *each*, has reference to πύλη,

* Hermann quotes v. 590. of Pors. ed., ὑμᾶς, ἣ τυχεῖν τούτου, i. e. ὠφελείας, but no such phrase occurs there.—J. S. Thuc. i, 74.—J. S.

^w Φαμέν οὐχ ἥσσαν αὐτοὶ ὠφελῆσαι

gate, appearing in the preceding compound *ἐκατόμπυλοι*, *hundred-gated*.

The following uses of the dative case are to be remarked:—1. for a genitive, as τῷ Ἀνδραίμονι ὁ τάφος, *Andræmon's sepulchre*: Paus. Ach. p. 401. So the Romans; see Virg. Æn. vi, 596. Ov. Met. xv, 46.—2. when it signifies a *motive* or *cause*: Μνησίβουλον δὲ τῇ τοῦ βίου σωφροσύνῃ σώσαντες: *on account of his well-regulated and faultless life*: Demosth. ep. iii. p. 115.—3. in an adverbial sense, some preposition being defective: δημοσίᾳ, *publicly*; ἰδίᾳ, *privately*; σκολῇ, *scarcely*: [Ælian, V. H. ix. c. 24. Xen. Mem. iii, 14, 3. and Ernesti's note;] σιγῇ, *silently, attentively*: Plat. Phædr. 233. l. 29. δρόμῳ, *on a run*: Arrian, Exp. Al. l. i.—χρόνῳ, *after a time*: Lucian, Tox. p. 621. [and with the article; see Fisch. ad Well. iii, p. 222.] ὑπερβολῇ, *excessively, extremely*; ὑπερβολῇ καλῇ, Plut. Apoph. p. 183. Add ἡσυχῇ, *quietly, by gentle degrees*: Herodian i, 4. τοῖς ὅλοις, *upon the whole, altogether*: Demosth. pro Cor. p. 318. l. 40. So the Latins use the ablatives, *recta, forte, sponte, hodie, pridie, postridie, hac, illac, &c.* See Virg. Æn. iv, 337. i, 381.—4. a dative following a substantive with an ellipsis of an appropriate adjective [or participle]: ἐπιδρομῇ τῷ τειχίσματι, Thuc., *understand γενομένη*. See Duk. ad Thuc. v, 46. Perizon. ad Sanct. Min. iv, 4, p. 617.

The accusative. [See Chap. i. R. 11.] It is put after adjectives of quantity or quality, κατὰ being understood: τοσαύτας τὸ πλῆθος τριήρεις, καὶ τηλικαύτας τὸ μέγεθος δυνάμεις: *so many triremes, and so great forces*: Isocr. Paneg. p. 133. So Æsch. c. Ctes. p. 285. l. 22. A dative is sometimes thus used instead of an accusative: μέγιστοι μεγέθει, Paus. in Arc. Less common is an accusative quite unconnected, in construction, with the rest of a sentence: τὸν δὲ πόνον τὸν κατὰ τὸν πόλεμον,—ἀρκέτω μὲν ὑμῖν καὶ ἐκεῖνα, &c. *as to the labour in the war, &c.* Thuc. ii, 62. See Aristoph. Nub. 1113. Xen. Anab. v, 5, 19. Act. Ap. x, 36. Luc. xxi, 6. Ecclesiastic. xl, 2. See Kuhn. ad Ælian. V. H. ii, 13. Dorv. ad Charit. p. 642. Interpp. ad 1 Cor. x, 16. Abridgment of Bos, p. 217. Kust. ad Aristoph. Pl. 55. An accusative is used adverbially, to signify duration of time: χρόνον—ἔφεστώτες, *having stood awhile*, aliquamdiu: Arrian, Exp. Al. i. p. 31. Archimedes says fully, χρόνον ποιήσαντες: de Spiral. Dosith. in princip.

The Greeks put the same cases after verbal nouns, as the verbs, from which those nouns are derived, require: as ἡ ἐμὴ τῷ θεῷ ὑπηρεσία, *my subserviency to the god*: Plato Apol. 17. because ὑπηρετεῖν requires a dative. See Ælian, V. H. ii, 41. extr. 2 Cor. ix, 12. and Fisch. ad Well. iii. p. 345. Wessel. ad Diod. Sic. i, 4. p. 8. and ad Herodot. vii, 16. p. 517. Musgr. ad Eur. Suppl. 1157. Id. and Heath. ad Herc. F. 788. Brunck. ad Phœn. 85. ad Soph. Antig. 787. Port. Lex. Ion. v. ὀνόματα. So Plaut. Trin. ii, 1, 20. See Heusing. ad Vehn. Hellenol. p. 264.

SECTION II.—THE ADJECTIVE.

RULE I. A neuter adjective is elegantly used for a substantive: as, τὸ σοφὸν καὶ τὸ Ἀττικὸν τῆς Ἑλλάδος γλώσσης, *the depth and elegance of the Greek language*; τὸ δεινὸν τῆς φράσεως, *the force and energy of the diction*; τὸ μὴ μυθῶδες αὐτῶν, *the reality of them, (the events related) the absence of fable*: Thuc. i, 22. [Sometimes the adjective is masculine, ὁ νεκρὸς, ὁ νέκυσ, *the corpse*: Paus. in Ach. p. 399. App. Alex. i. B. C. p. min. 693.]—An adjective in the neuter plural, derived from a proper name, signifies, with the article, what is most remarkable with regard to the thing signified by that proper name; as τὰ Τρωϊκὰ, *the Trojan war*: Thucyd. i, 3. τοὺς περὶ τὰ Τρωϊκὰ γιγνομένους, *those who lived in the time of the Trojan war*: Isocr. Paneg. [So an adjective derived from an appellative: τὰ ἡρωϊκὰ, Athen. p. 19. A. μετὰ τὰ τυραννικὰ, Aristot. Polit. v. 3.] But when such an adjective, whether derived from a proper name, or an appellative, is in the *singular*, it signifies plurally, πλῆθος, γένος, or the like being defective: as τὸ Ἑλληνικόν, *the Greeks*; τὸ Ἰλλυρικόν, *the Illyrians*; τό τε βουλευόν, καὶ τὸ ἱππικόν, καὶ τὸν ὄμιλον, *the senators, the equites, and the plebeians*: Dio. τὸ βάρβαρον, *the barbarians*; τὸ ὑπήκοον, *the subjects*; τὸ στρατιωτικόν, *the soldiers*; τὸ πεζικόν, *the infantry*; τὸ κοινόν, *the community, the people, country, or nation*. See Ovid, Met. xii, 7. Cic. in Verr. [ii. i, 46, 63. i, 38.]

II. An adjective sometimes assumes the natural gender of its substantive, instead of the grammatical gender: as κόριον καλλίστη, *a most beautiful girl*; μεираκια εὐτυχεῖς, *fortunate youths*: Synes. See Hom. Od. o, 125. (See examples of adjectives, participles, and articles, so used, ap. Musgr. ad Eurip. Or. 270. Markl. ad Suppl. 45, 237, 272, 918, 1141. Wessel. ad Diod. Sic. ii, 39. iii, 36. xi, 25. Fisch. ad Well. i, p. 371. iii, p. 274, 306, 314, 317. seq. Kæn. ad Gr. Cor. p. 29.)—and sometimes, without any consideration of natural gender, or signification, an adjective, pronoun, or article, is put in a gender different from that of its substantive: as the Attics say τούτω τῷ ἡμέρα, *these two days*: Xen. Cyrop. i, 2, 11. τῷ χεῖρε, *the two hands*: Xen. Mem. ii, 3, 18. See Scal. ad Phryn. p. 84. Markl. ad Suppl. v. 140. Brunck. ad Soph. CEd. C. 1600. El. 977. ad Aristoph. Lysistr. 323. Fisch. ad Well. i, p. 315 seq. 365. 379. ii, 160. iii, 308. It is common, especially in poetry, to join a masculine participle in the dual number with a feminine substantive. See Valck. ad Eurip. Hipp. p. 205. seq. and Matth. Gr. Gr. § 436. When masculine participles in the *plural* are put for feminine, (of which Hermann ad Orph. H. 78, 4, has given examples,) it seems to be either because some masculine substantive was in the thoughts of the writer, or because the plural, having a wider and more indefinite sense, has in general a designation of the preferable gender. Hence this change of genders is very rare in the singular: see Hom. Il. β,

88. ἐρχομενάων; for these genitives plural of participles are used, in the masculine form, of the feminine gender. When one woman is spoken of in the masculine gender, the plural number is always used: and vice versa, when the plural is used of one woman, it is in the masculine gender: see Dawes, Misc. Cr. p. 310. Brunck. ad Soph. El. 399. 977. Ant. 926. 986. ad Eur. Med. 316. Pors. ad Hec. 515. So when a man and a woman are spoken of together, as ἀδελφοί, Zeun. ad Xen. Cyrop. iii, 1, 7. But when any one person in general, man or woman, is signified, the *masculine singular* is used, although a woman may be meant on the particular occasion on which the words are spoken: as in Eurip. (Ion 973.) Crensa, speaking of herself, says, καὶ πῶς τὰ κρείσσω, θνητὸς ὢν, ὑπεδραμῶ; and *how can I, a mortal, get the better of the gods?* See Heath. ad Eurip. Med. 805. Valck. Diatr. p. 175. Elmsl. ad Med. p. 211. Hermann. ad Soph. Trach. 207.—On the other hand, when women are spoken of plurally, in such a manner that men cannot be understood to be meant also, the feminine gender is used: ἡ πεφύκαμεν σοφαὶ μά-λιστα, Eurip. Med. 386.

Under this head may be mentioned the passage of St. Matth. xxviii, 19. μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς, &c. in which αὐτοὺς is to be referred to ἔθνη, and not, as the Anabaptists say, to μαθητὰς implicitly signified in μαθητεύσατε. See Rom. ii, 14. and ἔθνη, which is a *collective noun*, must be taken to comprehend *infants*: see Sept. Gen. xxv, 23.—This change of gender is frequent in the *article*: as, τὰ τοιαῦτα κινάδη, οἱ πεποιήκασιν μὲν οὐδὲν, &c. Dinarch. c. Demosth. p. 97. l. 29. See Maccab. i, c. 5, 2. and Tibull. iv, 1, 62. and Cort. ad Sall. Catil. lvi, 5. The Greeks go even so far as to say Λαῖς, ἡ μέγα κλέος, Athen. Deipn. xiii, 589.

Sometimes the adjective is elegantly put in the gender, number, and case in which its substantive would have been put according to regular and ordinary syntax, while that substantive is put in the genitive plural after the adjective: as, συχνοὺς τείνω τῶν λόγων, for τοὺς λόγους, *a multitude of words, a long discourse*: Plato Gorg. p. 519. l. 41. see Soph. Phil. 86. τὰ λοιπὰ τῶν σπερμάτων, *the rest of the seeds*: Ælian, V. H. i. c. 12. In this phrase the article before the substantive is indispensable.—Sometimes the adjective in this phrase is put in the neuter, although its substantive is of a different gender: as τὰ μέσα τῶν πολιτῶν, *the moderate or neutral citizens*: Thuc. iii, 82. τὰ πρῶτα τῶν τότε Ἑλλήνων, *the first of the Greeks of that time*: Aristid. Serm. Sacr. p. 505. see Propert. iii, 7, 7.

III. An adjective in the neuter, (χρῆμα, πρᾶγμα, ἔργον, ζῶον, or the like, being understood with it,) is elegantly joined with a substantive of any gender and number: as, χρησιμώτατον ἡ νηστεία, *fasting is most useful*; πότερον ἀκρίδες ἢ διον ἢ κίχλαι; *are locusts or thrushes most delicious?* Aristoph. Ach. 1115. See Virg. Ecl. iii. [80. 82.] Ovid. [Amor. i, 10, 4.]—In a similar manner Theognis subjoins the neuter article τὸ τοῦ ἀρετῆς, v. 317.

IV. The genitive plural of adjectives is used by the Attics instead of the nominative singular: ἐστὶ τῶν αἰσχροῶν, μάλλον δὲ τῶν *Viger.*

αἰσχρίστων: *it is a shameful, or rather a most shameful thing*: Demosth. ii. Ol. literally, *it is of disgraceful things*; i. e. *one among such*. Φουλβία, γυνὴ τῶν ἐπιφανῶν: *Fulvia, an illustrious woman*: Plut. in Cic. p. 858.—[and for another case,] ἄνδρα τῶν ἐπιφανῶν, *an illustrious man*: Plut. in Cic. p. 867. l. 30. So a substantive, and in the singular,—ὕβριος ἔργα for ὑβριστικά ἔργα, Solon. *injurious deeds*.—See Sall. B. J. c. 3. Corn. N. in Att. c. 13.

V. Comparative adjectives are employed, sometimes, not to institute a comparison between a higher degree of some quality, &c. in one thing, and a lower degree of the same quality, &c. in another thing; but to signify an incapacity or inability in one thing to act in some certain manner, or to produce some certain effect, with regard to another thing: as, χρημάτων κρείττων,—*κέρδους κρείττων, above the temptation of money,—of gain; incorruptible*: Aristid. pro Quatuorv. p. 197. 290. ἡδονῆς κρείττων, *proof against pleasure, not to be subdued by pleasure*: Heliod. Æth. v, c. 4. στέρνα κρείττω λόγου, *breasts beautiful beyond description*: Athen. Deipn. xiii. p. 588. ἀριθμοῦ κρ. *out of number*. See Spanh. ad Joseph. ii. p. 413. A. [See Eurip. Iph. T. 844. Suppl. 844.] ἐλπίδος κρεῖσσον, *beyond hope of relief or amendment*: Thuc. ii, 64. ἐλπίδος κρεῖσσον, *beyond hope of attainment*: Paus. in Bæot. p. 563. [So *opinio valentior*, Cic. ad Att. vii. ep. 6.] πυραμίδες λόγου μέζονες, Herodot. ii, 148.

VI. In a bad sense: κρείττων τῆς παιδείας, *unimprovable by instruction*: Aristot. κρεῖσσον λόγου, *too bad to be described*: Thuc. ii, 50. κρεῖσσον ἐπικουρίας, *incurable*: Ælian. H. An. i, 54. See Musgr. ad Eurip. Troad. 204. Thom. M. p. 603.

VII. So ἡττων πάθους, *unable to bear up against calamity*; ἄνδρα δόξης ἡττονα καὶ πρὸς τοὺς φίλους αἰδοῦς, *a man not proof against the fear of public opinion, and the shame of refusing any thing to his friends*: Plut. Pomp. p. 655. l. 4.

VIII. Sometimes the phrase is varied by substituting an accusative governed by πρὸς or κατὰ, preceded by ἡ, for the genitive: as, σοφώτερα ἢ καθ' ἑαυτὸν, *things too deep for himself*. In this form it often signifies merely, *in proportion to*: as, δόξαν ἐλάττω ἡ πρὸς τὸ κατόρθωμα, *glory too little in proportion to the achievement*: but ἱερὸν ἀρχαιότερον ἢ κατὰ τὴν Ἴωνων ἐσώκησιν, *is, a temple built before the settling of the Ionians*: Pausan. Ach. p. 399. l. 14.

IX. Sometimes an infinitive, preceded by ἡ, takes the place of the genitive: as, κρείττους ὄντας ἢ ἁλῶναι, *too powerful to be overcome or taken*, for τῆς ἀλώσεως:* and sometimes the infinitive is preceded by ἡ ὥς, Aristid. ad Capit. p. 529.

X. Sometimes the genitive is put after the comparative degree, when the rules of ordinary syntax, and perspicuity, would require another case with ἡ: as, ταῖς τῶν μάλιστα τῷ φρονεῖν διαφερόντων ἀπλαῖς φάσεσι προσέχειν δεῖ οὐχ ἡττον τῶν ἀποδείξεων, for ἡ ταῖς ἀποδείξεσιν: *the simple affirmations of men eminent for wisdom are to*

* And without ἡ: ἀσθενέστερος ἢν Demosth. c. Aristocr. p. 637. l. 17. ed. τὸν ὑπὲρ τῆς νίκης ἐνεγκεῖν πόνον, Reisk.—J. S.

be as much attended to as demonstrations: Aristot. So τῆς εἰρήνης for ἡ ἢ εἰρήνη, Demosth. pro Cor. [p. 255. l. 12. ed. Reisk.] δίκαιότερον εὖ ποιεῖν τοὺς οἰκείους τῶν ὀθνηείων, for ἡ τοὺς ὀθνηείους: *it is more just to do good to friends than to strangers.* So Soph. Ant. 74. Phil. 682. In other passages the genitive is the case required by regular construction, but it is irregularly made to depend on the comparative, instead of depending on some other word which is omitted: as, πυραμίδα δὲ καὶ οὗτος ἀπελίπετο πολλὸν ἐλάσσω τοῦ πατρὸς, for τῆς τοῦ πατρὸς: *he too left a pyramid much less than his father's*:—literally, *less than his father*: Herodot. ii, 134. See Diod. S. iii, 35. Eurip. Tr. 787.

In the following passage the genitive is to be resolved into two other cases of the same noun, with ἡ preceding them: φησὶ, σύκου ὁμοιότερα (understand τὰ παῖδια) εἶναι τῷ πατρί: *he says, they (the children) are more like their father than one fig to another*: for ἡ σύκων σύκῳ: Theophr. Eth. Ch. c. 5.

XI. Comparatives are sometimes put for superlatives: as in Matth. xviii, 4. 1 Cor. xiii, 13. Virg. Æn. i, 347. and in the examples cited by Steph. de Dial. Att. p. 40. Fisch. in præf. ad Well. Gr. p. x. and in Anim. ad eamd. ii, p. 149. And, vice versa, superlatives for comparatives; when they always have either a genitive or ἡ after them, and some signification of comparison added to their own proper signification: Hom. Od. λ, 481. Æschyl. Eum. 30. St. John i, 15. xv, 18. Maccab. iii, 7, 21. See Davis. ad Just. M. p. 441. Wessel. ad Herodot. vii, 16. p. 517. Clark. ad Od. l. c. Fisch. Præf. ad Well. Gr. p. xi.

This permutation of comparatives and superlatives is in some cases to be imputed to the mistakes of transcribers with respect to the abbreviations of the terminations τερος and τatos. See H. Steph. de Dial. Att. p. 41. Valck. ad Phœn. p. 666. Reisk. ad Lys. t. ii. p. 161. Herm. ad Eur. Hec. 1200.

The positive degree also is used for the comparative: ὑμέας δίκαιον ἔχειν τὸ ἕτερον κέρας ἢ περ Ἀθηναίους, Herodot. ix, 26. (see Wessel.) *it is more just that you should have the other wing of the army than the Athenians.*—Mark ix, 45. 47. Phocyl. [Poem. Admon. v. 77.]—and the comparative for the positive: see Eurip. Alcest. 981. and Musgr. Kœn. ad Greg. p. 46. Those who first used comparatives in this manner, really made some comparison, though without expressing the thing compared. Afterwards the form was retained by custom, while the thing compared was forgotten: Reizius.

XII. The comparative and the superlative, with the genitive of a reciprocal pronoun, form a very strange but elegant idiom, in which a person or thing is compared to the same person or thing at another time: as, δυνατώτεροι αὐτοὶ αὐτῶν ἐγίνοντο: *they became more powerful than they ever were before*: (literally, *more powerful than themselves*;) Thuc. iii, 11. ἀμελὴς γενήσεται μᾶλλον αὐτὸς αὐτοῦ; *will he become more negligent than before?* Plato de Rep. iv. p. 421. See Fisch. ad Well. ii. p. 143. εἰ αὐτοῦ ἐλλογιμώτατος ἐγένετο, *he was more eloquent than ever*; αὐτοῦ τάχιστα ἔδραμεν,

he surpassed all his former feats in running; ὕψος δὲ, τῇ ὑψηλοτάτῃ ἔστιν αὐτῇ ἐαυτῆς, ὅκτω ὀργυιαί: the height, in the part where it is highest, is eight fathoms: Herodot. Eut. c. 124. αὐτὸς αὐτοῦ τότε φαίνεται βέλτιστα ἔχων, in his best plight; φανλότετα διακείμενος, in his worst: Æschin. Dial. de Divit. ἦν ἐν ταῖς περὶ γυναῖκας καὶ παῖδας ἐλευθέρους ἀδικίαις αὐτὸς ἐαυτοῦ μοχθηρότατος, worse even than in his other enormities: Plut. de Virt. mul. p. 261. μέσων δὲ νυκτῶν (τὸ ὕδωρ ἔστιν) ἐαυτοῦ θερμότερον, hotter than at any other time: (literally, hottest of itself:) Arrian, de Exp. Al. iii, c. 4. See Fisch. ad Well. ii, p. 148.

Of the comparative degree it is to be remarked,—1. that it has an extenuating or palliative signification: as, ὑπομαργότερος, Herodot. iii, 145. a little crackbrained or harebrained: see Steph. de dial. p. 39. seq.—2. that when two adjectives or adverbs are used in comparing what they respectively signify, not that one only of the two, which shows the excess, is put in the comparative degree, but the other also: as, πρόθυμος μᾶλλον ἢ σοφώτερα, more willing than wise: (literally, more willing than wiser:) Eurip. Med. 490. ἐποίησα ταχύτερα ἢ σοφώτερα, Herodot. iii, 65. vii, 194. φιλοτιμότερον ἢ ἀληθινώτερον, Diod. S. i, 29. So the Latin *subtilius*, *quam verius*, and the like.—3. that μᾶλλον is sometimes added to comparatives, as in Eurip. Hec. θανὼν δ' ἂν εἴη μᾶλλον εὐτυχέστερος ἢ ζῶν, v. 377. Pors.—4. that μᾶλλον is followed by other particles as well as ἢ, signifying *than*: οὐ μᾶλλον—ὄσον, Æsop, F. 1. Huschk. γλυκερώτερον—ὄσσον, Theocr. ix, 33. see Eurip. Cycl. 147.—On οὐ μᾶλλον or μὴ μᾶλλον ἀλλὰ, see Schæf. ad Æsop. p. 97.

As a comparative is made by adding μᾶλλον to a positive, so a superlative is made by adding—1. μάλιστα.—2. other particles, &c. εἰς τὰ ἔσχατα μάλα σοφός, astonishingly wise: Xen. Lac. Rep. i, 2. So πάνν, πάντως, παντάπασι, λίαν, μέγα, ἄγαν, κάρτα, πάμπαν, κομιδῇ, ἰσχυρῶς, σφόδρα, πολλοῦ, ὑπερφῶς, &c.—3. noun substantives: ὑπερβολῇ, μεγέθει, Paus. in Cor. p. 103.—4. ζα: as εἰς ἀπλοῦτος, exceedingly rich: Herodot. Clio c. 32.—5. by repetition of the same word: Æschyl. Suppl. 532. See Fisch. ad Well. Gr. p. 152. Staver. ad Nep. Ages. c. 2.

XIII. As to numeral adjectives it is to be observed,—1. that the genitive is used elliptically: as, δυοῖν φθάσαι, to make sure of one or the other of two things: Thuc. i, 33. underst. θάτερον.—2. that the Greeks express a number by specifying how much it falls short of another number: as, πεντήκοντα, μιᾷς δεοῦσης, ἔλαβεν αἰχμαλώτους τριήρεις, Demosth. adv. Lept. p. 371. he captured forty-nine triremes: and in another form, πεντήκοντα, δυοῖν δέοντα, ἔτη, Thuc. ii, 2. περὶ ἔτη, ἐνδὸς ἀποδέοντα, ἑκατὸν γεγονώς: about ninety-nine years old: Lucian, in Macrob. p. 831. and in a third, μισθοφόροι ὀλίγον ἀποδέοντες δισμυρίων, mercenaries little short of twenty thousand: Arrian, de Exp. Al. i, 15. πεζοὶ οὐ πολὺ λείποντες μυρίων, infantry not much below ten thousand: Polyb. v.—or by specifying its excess above the greatest round or even number contained in it: as, δευτέρῃ ὀλυμπιάδι ἐπὶ

ταῖς ἑκατὸν, *in the hundred and second olympiad*: Pausan. El. p. 352. τρίτῃ ἐπὶ δεκάδι, *the thirteenth day*: and, instead of ἐπὶ, καὶ is sometimes used, when the *smaller* number is changed from an ordinal to a cardinal number: as, τῷ ἐνὶ καὶ τριακοστῷ, *the one and thirtieth*, for τῷ πρώτῳ καὶ τρ. Herodot. v. see 1 Maccab. vii. Gell. xiii, 12. See Vorst. de Lat. fals. susp. c. 27. Grut. ad Cic. Verr. iii, 70.—Sometimes the greater number is understood, e.g. ἔτη ἑκαταῖδεκα ἀπεδήμυσεν· τῷ δὲ ἐβδόμῳ ἐπανῆλθεν, for ἐβδόμῳ ἐπὶ δέκα: *but in the seventeenth he returned*. Sometimes a numeral adverb is joined with a cardinal number, as ἐβδομηκοντάκις ἐπτά, Matt. xviii, 22. *seventy times seven*.

XIV.—3. That to express the excess of half an integral above any plurality of integrals, the Greeks join with a word compounded of ἡμι and the name of that integral, the ordinal number marking the numerical place in which that half integral would stand if each of the plurality of integrals and itself were numbered as units: as, *two talents and a half*, τρίτον ἡμιτάλαντον. *four drachmæ and a half*, πέμπτον ἡμίδραχμον, Hesych. τέταρτον ἡμισυ, τὸ τέταρτον ἡμιστάτηρον.

XV.—4. That to designate time, a numeral adjective in αἰος is often used, which does not agree with any substantive signifying time, but with some other: as, δευτεραῖος ἐκ τοῦ Ἀθηναίων ἄστεος ἦν ἐν Σπάρτῃ, *he was in Sparta on the second day from his leaving Athens*: Herodot. Er. c. 106. δεκαταῖος ἀφίκετο, *he arrived on the tenth day*: Arrian, Exp. Al. i, 1. τετραταῖος ἐστίν, *he has been dead four days*: St. John xi, 39. See Wetsten.—and interrogatively: ποσिताῖος—ἐκέισε ἀφικοίμην; *in how many days could I get there?* Xen. Cyrop. v. p. 129. ἀπὸ τῆς μάχης τριταῖος ἀφικνεῖται, *he arrives on the third day after the battle*: Arrian, Exp. Al. c. 3. See Wakef. ad Soph. Trach. 165.—These adjectives in αἰος are sometimes used as ordinals, and made to agree with the substantive of time: Eurip. Hec. 32. Plato Phæd. [p. 22. l. 20. ed. Bas. prim.] Thuc. v, 75. viii, 51. See Pors. ad Hec. 32. Valck. ad Hippol. 247. Monthly Rev., Jan. 1799. p. 89.

XVI.—5. That in a few instances the adjective signifying an ordinal number is to be understood to designate a *priority* also in time: as, αὐτὸς ἡμέρα τρίτῃ—εἶδεν ὄψιν ἄτοπον, *on the third day (i. e. before he slew Clitus,) he saw a strange vision*: Plut. Alex. p. 693. When it designates *posteriority* in time, it has a genitive after it, with or without a preposition: as, πέμπτῃ δὲ ἢ ἕκτῃ ἡμέρᾳ ἀπὸ τούτων, *on the fifth or sixth day after these things*: Herodot. iii. p. 92. ed. Camer. δευτέρῳ δὲ ἔτει τούτων, Herodot. Er. c. 46. *in the second year after these things*; τρίτῃν ἡμέραν αὐτοῦ ἦκοντος, *the third day after he came*: Thuc. viii, 23. Or it is followed by ἡ and a part of a sentence depending on it: as, τῇ ὑστεραίᾳ—ἢ ἡ ἂν ἔλθοι τὸ πλοῖον, *on the day after the arrival of the ship*: Plato Phæd. 2.

XVII.—6. That the time in which any thing may be done or come to pass is put in the genitive: as, ἐξὸν ἡμερῶν δέκα, μάλλον δὲ τριῶν ἢ τεττάρων, *eis τὸν Ἑλλήσποντον ἀφίχθαι: it being practicable to arrive at the Hellespont in ten days, or rather in three or four*: Dem. pro Cor. p. 317. ἀκούσεσθε δυοῖν ἢ τριῶν ἡμερῶν,

you will hear in two or three days: *ibid.*—7. That the relative of a singular antecedent, with which an ordinal adjective agrees, is found in the plural: δευτέραν ἐπιστολὴν, ἐν αἷς, 2 Pet. iii, 1., the relative applying to the first, as well as the second, which by implication includes the first.—8. That to express the number of associates of any person, the name of that person is followed by an ordinal number marking his numerical rank, if reckoned last, and by the pronoun αὐτός; as, Περικλῆς ὁ Ξανθίππου στρατηγὸς ὦν δέκατος αὐτός, *being general with nine others*: Thuc. ii. 13.* Κλεῖπιδης—τρίτος αὐτὸς ἐστρατήγει, *Cleippides had the command with two others*: Thuc. iii, 3. ἐξέπεμψαν—Λυσικλέα πέμπτον αὐτὸν στρατηγόν, Thuc. iii, 19. so i, 61, 116. Aristid. pro Quatuorv. p. 225. See Plato de Legg. iii. p. 695. Theocr. ii, 119. Diodor. ii. p. 577. and interrogatively: ποσαπὸς ἐστρατήγει; or πόστος ἐστρατήγει αὐτός; *how many were joined with him in command?* and without a question and without specification of number, ὀλιγοστός, *with a few others*: Beros. ap. Jos. Ant. x, 11. Jos. c. App. p. 1045. 1 Maccab. iii, 16.—9. That a declinable cardinal number, exceeding a hundred, is sometimes joined with a collective noun in the singular: as χιλίη ἵππος, *a thousand horse*: Herodot. See other examples in Steph. Thes. i. 1699. G. So 1 Maccab. iii, 39. iv, 28.—10. That when a numeral adjective forms a compound with ἐπὶ, it signifies one integer, and such proportional part of that integer as the numeral adjective before its composition with ἐπὶ indicates: as ἐπίτριτος, *one and its third part*; ἐπόγδοος, *one and an eighth*: Plato Timæus, p. 313. translated by Cic. (de Univ. c. 7.) *sesquitertium*, and *sesquioctavum numerum*.

SECTION III.—ON SOME PARTICULAR NOUNS, ADJECTIVES, AND SUBSTANTIVES. *Alphabetically.*

RULE I. Ἄγαθος. In the vocative, ὦγαθὲ has a light shade of irony or sarcasm, as *o bone* in Latin.⁹ See Plato Gorg. p. 491. l. 25.

Ἄκρος, *chief, most eminent*, has a partitive genitive, and genitive of the thing as to which the eminence is possessed: τῶν ποιητῶν οἱ ἄκροί τῆς ποιήσεως ἑκατέρας, *of the poets the chief in both kinds of poetry*: Plato Theæt. p. 152. l. 44.

Ἄλλος, like a comparative, has a genitive: ἄλλο ὃν αἰσθήσεως ἐπιστήμη, *knowledge being different from perception*: Plato Theæt. p. 186. ἄλλα τῶν δικαίων, *things different from just things*: Xen. Mem. iv, 4, 25. and ἕτερος has the same construction. See Plato Phæd. c. 19. So *alius* in Latin: Hor. Ep. i, 16, 20. ii, 1, 240. Phædr. Prol. l. iii, 41. Τὰ ἄλλα, *in other respects*: Plat. Apol. Socr. p. 41. l. 25. Herodot. ix, 25. So ἐς τ' ἄλλα, and ἐς τε τὰ λοιπὰ, Paus. Ach. p. 401. ἕτερος ἄλλος, joined, Eurip. Suppl. 573. Barnes. ἄλλος ἕτερος joined, Eurip. Or. 339. Pors.

* "Somma ledit Henry de sortir à parlementer pour son profit; comme il fit LUY QUATRIÈME." Montaigne, Ess. l. i. c. 5. (*with three others*.) "Le roi de Pologne n'eut que le temps de monter à cheval, LUI ONZIÈME." (*with*

ten others.) Voltaire, H. de Charles XII. l. 2.

⁹ Not unlike *my worthy*, in English. *Minime malus*, and *the good man*, are said of dull or simple persons.—J. S.

For λοιπός: Σικελία ἢ ἄλλη, *the rest of Sicily*: Plato Ep. 8. p. 307. l. 6. τὴν μὲν ἄλλην (Εὐβοίαν) ὁμολογίᾳ κατεστήσαντο, Ἔστιάϊας δέ, &c. *and the rest of the island, &c.*

"Ἄλλοτε ἄλλος, and ἄλλος καὶ ἄλλος, are used to signify inconsistency and variability: ἄλλοτε ἄλλων ἐστὶ λόγων, *he says first one thing and then another*: Plato Gorg. p. 482. l. 9. οἱ δ' ἄνδρες ἄλλοι καὶ ἄλλοι παρὰ τοὺς χρόνους, *men change with the times*: Aristid. pro Quatuorvir. p. 393. and compounded things are said ἄλλοτ' ἄλλως ἔχειν, *to be perpetually changing*: Plato Phæd. c. 25.

"Ἀμφω (as well as ἀμφότερον) refers to two different things in a sentence in which it is syntactically unconnected: "Ἀμφω γάρ, καὶ νοῦσον ἀναψύχεις πυρόεσσαν, Καὶ μοι σκορπιόθεν βεβλημένῃ ἦρα κομίζεις: *for you both relieve my burning malady, and afford grateful assistance to me, who have been stung by a scorpion*: Orph. de lap. in Chab. So Q. Cal. παραλειπ. i. 20. φύσει ἢ τροφῇ ἢ ἀμφοτέρω, Plato Gorg. p. 542. l. 20. *by nature or by aliment, or both*. See Hom. Il. γ, 179. v, 166.

Ἄνθρωπος, even in the singular, is put, not for *vir*, but for *homo*, a mortal: Soph. Œd. C. 566. Aj. 77. It is used for τὸς, Hom. Il. ε, 770. Theogn. 199. See Hor. Od. iii, 1, 9. Sometimes it abounds, or at least is not to be translated into Latin: as λατόμοι ἄνδρες, Q. Cal. βουκόλους ἄνθρωποι, Id. vi, 347. *stonecutters, neat-herd*.^a So ἄνθρωπος, Luc. ii, 15. Matth. xviii, 23. Ἄνθρωπος and τὸς are joined, Xen. Cyrop. ii, 3, 5. Act. Ap. v, 1. In the plural, ἄνδρες, for *the continent*, opposed to νῆσοι, Hom. H. Apoll. 142. Pind. Ol. vi, 15.

Ἀποφράς. Ἀποφράδες ἡμέραι, *days nefasti*, in Latin, on which it was unlawful to administer justice; [from ἀπό in a sense of absence, and φράζω.^a] Lucian calls the same ἀπράκτους, *void of business, in which nothing can be transacted*; ἐπαριάνους, *accursed*; μαρῶν, *abominable*; ἀπαισίους, *unlucky, ill-omened*. Ἀποφράδες ἡμέραι are also the seven days in which offerings were made to the dead. See Mœris Att. and Hesych.

II. Ἀποφράδες ἄνθρωποι, *men shunned by all on account of enormous wickedness; execrable miscreants*. So μιάστορες, παλαμναῖοι, ἀλιτήριοι, ἀλάστορες, κατάρατοι, ἐναγεῖς, ἐξάγιστοι, ἀποτρόπαιοι. Ἀλιτήριος τοῦ Διὸς, *devoted to destruction on account of sacrilege against Jupiter*; ὧ τῆς Ἑλλάδος ἀλιτήριε, *O pest of Greece!* [Æschin. c. Ctes. p. 521. l. 8. Reiske's ed.]

Ἄνθρωπος is often said of a woman: as, γυμνὴν τὴν ἄνθρωπον, *the woman naked*: Dion. Hal. περὶ συνθ. ὄν. So Plut. de Aud. Poet. p. 26. l. 47. Athen. xiii. p. 576. Dem. pro Cor. p. 518. l. 43. Ælian, V. H. xii, 1. xiii, 33. Xen. Cyrop. v. beginning. Dion. Hal. i, p. 64. l. 8.^b Θεὸς also is said of a female.

^a Here the English idiom is similar; *Herdsman*.—J. S.

^a Quasi, μὴ οἷα τε οὖσα φράζεσθαι, *not to be named*: Eustath. —J. S.

^b Ἀδημονούσης δὲ τῆς ἀνθρώπου, *but the woman being much distressed*: Demosth. Fals. Leg. p. 402. l. 24. Reisk.

βάρβαρον ἄνθρωπον, καὶ ταῦτα γυναῖ-

κα, φοβηθήσεσθε; *a barbarian, when that barbarian is a woman too?* Demosth. de Rhod. Lib. p. 197. l. 12. ἄνθρωπος εὖ-νους καὶ πιστή, Demosth. in Eurrg. et Mnes. p. 1155. l. 28. τὴν ἄνθρωπον ἐπέδει-ξα, ib. p. 1159. l. 27. privò della vita molti huomini di ciascun sesso et età. Guicciard, l. ii.—J. S.

"Ἀνθρωπος, for ἀνὴρ, *vir*, a husband: ἄνθρωπος καὶ γυναῖκα, a husband and wife: Æschines. So Matth. xix, 10. "Ἀνθρωπος for τις, *quidam*, some one, a certain person: Mark xii, 1.

III. Ἀρετή.—1. *beneficence, liberality*: Thuc. ii, c. 40.

IV.—2. *natural affection and humanity*: οἱ ἀρετῆς τὶ μεταποιούμενοι, Thuc. ii, 51. *goodwill, benevolence, philanthropy*, Thuc. iv, 86. So in Latin, *virtus* for *benignitas*: Plaut. Mil. Gl. iii, 1, 82.

V.—3. *celebrity, renown*: δύναμις—φέρουσα ἐς μὲν τοὺς πολλοὺς ἀρετὴν, Thuc. i. [c. 33. pro εὐδοξία, Harpocr. See the Etym. So Andocid. See Suid. Wass.]

VI.—4. the proper virtue or excellence of any thing in general: as ἀρετὴν γῆς, *the goodness of the soil*: Thuc. i, [c. 2.] ἀρετὴ τῆς χωρᾶς, *the goodness or fruitfulness of the country*: Plato de Legg. Ælian, V. H. ix, 16. ἀρετὴ σώματος, *health, good habit or constitution of body*: Plato Gorg. p. 517. ποιητοῦ ἀρετὴ, *the proper excellence of a poet*: ib. v, 21. and ἡ ἐν τοῖς μέτροις ἀρετὴ, *metrical skill*: ib. ii, 13. In Xen. Cyrop. iii, 1, 16. ἀρετὴ comprehends *strength of body, fortitude of mind, skill in horsemanship, riches, power*.

VII.—5. *virtue, duty, honor*: γυναικεία ἀρετὴ, Thuc. ii, 45. περὶ τοῦ δικαίου καὶ τῆς ἀρετῆς, Thuc. iii, 10.

VIII. Τὴν ἀρχὴν, ἀρχὴν, τὸ καταρχὰς, *from the first, at first, at all*: χαλεπώτερον, ἐκ πλουσίου πένητα γενέσθαι, ἢ ἀρχὴν μὴ πλουτήσαι: *it is more grievous to become poor after having been rich, than never to have been rich at all*: Xen. Anab. vii. [7. 17.] ἔφη, ἡ τὴν ἀρχὴν οὐ δεῖν ἐμὲ δεῦρο εἰσελθεῖν, ἢ, ἐπειδὴ εἰσῆλθον, οὐχ οἶόν τε εἶναι τὸ μὴ ἀποκτεῖναι με: *at first, at all*: Plato Apol. Socr. p. 29. l. 21. See Plato Lys. 265, 32. Gorg. p. 478. l. 24. Soph. Phil. 1232. Antig. 92. El. 439. Herodot. i, 9. iv, 25. Thuc. vi, 56. Xen. Œc. ii, 11. viii, 2. Symp. i, 15. Æschin. in Ctes. p. 509. (70.) Lucian, Symp. 812. In the same sense ἐς ἀρχὴν, Paus. in Lac. p. 211. l. 16. Κατ' ἀρχὰς ὅτε: κατ' ἀρχὰς ὅτ' ἦλθον, *as soon as I had arrived*: Plato Ep. iii. p. 310. l. 19.

IX. A delinquent taken in the fact is said to be ἐαλωκώς ἐπ' αὐτοφώρῳ, or simply αὐτόφωρος, or περίφωρος, or εὐπερίφωρος, from φωρᾶν, *to detect, to catch in a theft*; and those three substantives are joined with εἶναι, γίνεσθαι, ἀλίσκεσθαι, φανῆναι; as, ὁ φεύγων ἐπ' αὐτοφώρῳ γεγόμενος, *the culprit having been caught in the fact*. Ἐπαντοφώρῳ is properly used of thieves taken with the stolen goods on them; but it came to be applied to persons detected in the commission of any crime, as adultery, John viii, 4.

SECTION IV.

RULE I. Ἀφορμή.—1. *a power of shunning what is destructive*: Beat. Damasc.

II.—2. *substance, fortune, means of living*: as, μηδεμίαν ἀφορμὴν ἔχει τοῦ βίου, *il n'a aucun moyen de vivre*. See Xen. Mem. iii. [12, 4.] Demosth. pro Phorm. p. 601. l. 6. and *means*, in general;

occasions, facilities: πολὺ γὰρ πλείους ἀφορμὰς εἰς τὸ τὴν παρὰ θεῶν εὐνοίαν ἔχειν ὁρῶ ὑμῖν ἐνούσας, ἢ ἐκείνῳ: *que vous avez beaucoup plus de moyens que lui d'obtenir la bienveillance des Dieux*: Demosth. Ol. ii. p. 8. l. 51. See Xen. Mem. ii, 7, 11. Schol. Eurip. cited by Hindenb. ad Xen. and Suid.

III.—3. *a deposit, a fund to draw upon, in a bank*; this the later Greeks called ἐνθήκη, which comprehends all precious possessions.

IV.—4. for ὁρμή, *natural desire, instinct*: Plut.—5. in a rhetorical view, *pretext, handle, occasion*, for narration, for disquisition, for argumentation, &c. Dion. Hal. de Lysia. Plut.

Βασιλεὺς, by itself sometimes, and sometimes with μέγας or ὁ μέγας, signifies, by way of eminence, *the king of Persia*: Demosth. de Rhod. Lib. p. 83. l. 5. Xen. Mem. iv, 2, 33. Ælian, V. H. i, 22. [cf. Aristoph. Ach. 647. Corn. Nep. in Ages. 2.] Plato Gorg. p. 524. Aristid. Or. in Rom. p. 352. Arrian, Exp. Al. c. 1. Ælian, V. H. xii, 1. Æsch. Dial. ii, 4. Eustath. ad Dion. Perieg. v. 1056. τῶν Περσῶν is added by Dinarchus, in Demosth. p. 96. l. 26. and by others.

Βούλημα sometimes means *scope, drift, purport*: τοῦτο γὰρ μοι δοκεῖ τῶν ῥημάτων τὸ βούλημα εἶναι, Aristid. pro Quatuorv. p. 423. and by the same kind of personification the verbs βούλεσθαι and ἐθέλειν are applied to inanimate things to signify *tendency, approximation, ability*, &c. in them: βούλεται μὲν τοῦτο, ὃ νῦν ἐγὼ ὁρῶ, εἶναι οἷον ἄλλο τι τῶν ὄντων, ἐνδεεῖ δέ, &c. Plato Phædr. c. 19. τὰ μὲν οὖν χωρία καὶ τὰ δένδρα οὐδέν μ' ἐθέλει διδάσκειν, Plato Phædr. p. 230. cf. Xen. Mem. iii, 12. extr.

Βίᾱ in the dative, with a genitive after it, signifies *against the inclination or will* of what is expressed by the genitive: as, βίᾱ ἡμῶν, *against our will*: Thuc. i, 43. βίᾱ θυμοῦ, *unwillingly, contrary to my inclination*: Eurip. Alc. 832. βίᾱ τῶν δημάρχων, *in spite of the tribunes, in defiance of the tribunes*: Plut. in Cæs. p. 719.^c [See Abresch, Auct. Dil. Thuc. p. 222.] Sometimes the genitive is understood: as, βίᾱ οὖν—οἰχομαι φεύγων, Plato Symp. 32.

V. Δεῖλη, by itself, signifies *twilight*, either in the morning or in the evening. It is often joined with words denoting different parts of the day: δειλῆς ἑφῶς, *early dawn*; δειλῆς ὀψίας, *late, in the evening, about sunset*; δειλῆς μεσημβρίας, *noon*.

VI. Ἀήλος, ἄδηλος, φανερός, and other similar adjectives, instead of being put in the neuter with the impersonal verb, followed by ὥς or ὅτι, or by an accusative and infinitive, are elegantly made to agree with the nominative case of the verb, followed by a participle also agreeing with that nominative: as, δηλός ἐστι παρανομήσας, *he has evidently transgressed*: for δηλόν ἐστιν αὐτὸν παρανομῆσαι. So φανερός with a future participle, Demosth. pro Cor. [p. 231. l. 16. ed. Reisk.] and ἄδηλος: ἐστι δὲ οὐκ ἄδηλος ἐρῶν, *it is plain that he means to say*: Demosth. in Mid. Instead of a participle, ὥς, or ὅτι, is sometimes subjoined to the verb: ὥς οὐ πρόθυμός με εἶ διδάξαι, δηλός ἐστι: Plato Euthyphr. p. 14. l. 20. *it is plain that you are not*

^c Ἀνέφξαν τὰς πύλας ἡμῖν βίᾱ τῶν *spite of the multitude*: Demosth. adv. πῶλλον: *they opened the gates to us in* Lept. p. 473. l. 3. Reisk.—J. S.

willing to teach me. ὅτι in Xen. Cyrop. iii, 3, 12. cf. Xen. Œc. vii, 8. ἄδηλός ἐστιν εἰ, Plut. in Cæs. p. 710. καταγελάς μου, δῆλος εἰ: you are plainly laughing at me: Aristoph. Av. 1408. For other adjectives so used, see below R. 7. 10. Chap. vi. Sect. i. R. 13. Diod. Sic. xi, 27. See Fisch. ad Well. iii, 313.

Δαίτα is not only a certain mode of living, but a place, an apartment: τὰς τῶν θεραπόντων δαίτας, the bedchambers of the servants: Plut. *Diætæ*, Plin. ii. ep. 17. It also signifies an arbitration, κρίσις πρὸ δίκης, Mæris Att. Ἐνδιαίτημα, an abode, residence.

VII. Δίκαιος is used in the same manner as δῆλος, &c. See R. 6. τὴν αἰτίαν οὗτός ἐστι δίκαιος ἔχειν, it is just that he should bear the blame: Demosth. pro Cor.

VIII. Δίκαιον, a defect, an objectionable particular; forming a plea, or just ground for accusation or opposition: ἀχθούμην ἂν εἰ τοῦτο μόνον δόξαιμι δίκαιον κατηγορεῖν τοῦ νόμου, Demosth. adv. Lept. [p. 477. l. 6. ed. Reisk.]

Ἐγκύκλια παιδεύματα, the liberal arts: Plut. περὶ παίδ. ἀγ. called collectively ἐγκυκλοπαιδεία. See Schott. Obs. Hum. ii, 1.

IX. Ἐξούλης δίκη, [from ἐξείλλω, to eject; or ἐξούλλειν, ὃ ἐστιν ἐξώθειν καὶ ἐκβάλλειν, Hesych.] an action or prosecution against a person who expelled another from his property, or detained it from him:^d Demosth. in Mid. [p. 528. l. 12. ed. Reisk.] Aristides uses the expression metaphorically, saying that no one could ἐξούλης λάχειν τῆς γῆς against the Athenians; because they passed for αὐτόχθονες, and therefore could not be accused of ouster with regard to Attica. Panath.

X. Ἐπίδοξος is elegantly employed like δῆλος, &c. R. 6. ἐπίδοξός—ἐστιν ἄψεσθαι τοῦ καιροῦ, he is expected to seize the opportunity: ἐπίδοξός ἐστιν—παθεῖν, he is likely to suffer. See Oudend. ad Thom. M.

XI. Ἔργον sometimes signifies interest of money, as in Demosth. in Aphob. [p. 816. l. 16. Reisk.]^e office, province, business: καὶ προσέταξε τῷ παιδὶ τοῦτο ἔχειν ἔργον, and he assigned this to the boy as his business: Ælian, V. H. viii, c. 15. See Aristoph. Av. 862. Hence ἔργον ἐστιν is rendered decet, it becomes, it is the part of, as in οὐκ ἔτ' ἔργον ἐγκαθεύδειν, ὅστις ἔστ' ἐλεύθερος: it no longer becomes, or is the part of, any freeman to slumber in this affair: Aristoph. Lys. 615. [614.] and by another gradation it signifies custom or way, ἔθος: Ἀθηναίων ἔργον, ἐλεήσαντες αὐτοὺς,—ἐποιήσατε: you did as the Athenians are accustomed to do: Æschin. Ep. xiii. See another example in Sect. i. R. 1. p. 84. and in this sense ἔργον is sometimes suppressed: ἡδικοῦμεν ἂν,—καὶ οὐχ ἡμῶν ἐποιοῦμεν: we should have acted unjustly, and not like ourselves; or, not after our usual manner: Aristid. Or. Leuctr. ii. p. 72. Sometimes it signi-

^d See Demosth. in Mid. p. 540. l. 24. Reisk. and 543. l. 27. adv. Callipp. p. 1240. l. 22. where the ἐξούλη consists in refusing to pay, or deliver up one's goods to satisfy, a debt incurred by a sentence

of a law-court.—J.S.

^e Τὸ ἀρχαῖον, the principal; τὸ ἔργον, the interest: Dem. in Aphob. p. 819. l. 2. Reisk.—J.S.

fies *difficulty, arduous undertaking*: ἔργον μὴ συνήθει ὄντι, καταμαθεῖν ταῦτα, Aristot. H. An. vi.

XII. In the plural τὰ ἔργα often signifies *cultivated lands*: Hom. Il. μ, 283. Od. β, 22. δρώσας καλὰ ἔργα, Solon. Xen. in Κυνηγετ. p. 978.—and ὄργας, ἄδος, is *uncultivated land*. Ἔργα ἀργύρεια, or simply ἀργύρεια, or ἀργύρια, *silver mines*: Xen. de Redit. iv, 1. 5. 11. 13. 14. Xen. Mem. ii, 5, 2. iii, 6, 12. Demosth. Chers. [p. 100. l. 27. Reisk.] Ἔργον is joined with the verb γίγνεσθαι, to signify *accomplishment, fulfilment, effect*: as, ἐκεῖ τὴν πρῶξιν ἔργον γεγονέναι, *that the enterprise, or deed, (the slaughter of Cæsar,) was accomplished in that place*: Plut. Cæs. p. 739. πρὶν ἢ τὴν ὑπόσχεσιν ἔργον σοι γενέσθαι, *before you have fulfilled your promise*: Lucian, Dem. Enc. p. 904. τάχα τῆς ὑμετέρας γέγονεν ἔργον ὀλιγωρίας, *perhaps it was the effect of your negligence*: Lucian, Ib. p. 910.—or, *that upon which any effect is produced*; the subject of it: βιαίου θανάτου ἔργον ἐγένοντο, *the victims of a violent death*: Ælian, vii, 2. βέλων ἔργον καὶ τοξείας γεγεννημένοι, *victims, &c.* Heliod. Æth. i, 1. κεῖται Χαρίκλεια, καὶ πολεμίας χειρὸς ἔργον—γεγέννηται, Ib. ii, 4, πολέμου ἔργον μαχομένους γενέσθαι, Ib. vi, 13.—It signifies any great event: Τρωϊκὸν ἔργον, *the Trojan war*: Arrian, Exp. Al. i, 11. ἐξ αὐτοῦ τοῦ ἔργου, *immediately after the calamity*: (of the sacking of Thebes,) Ib. c. 18. πρὸ τοῦ ἔργου τοῦ ἐν Μαραθῶνι, *before the achievement or victory at Marathon*: Paus. in Ach. p. 425. [and in the plural, ἀπὸ τῶν περὶ Μαραθῶνα ἔργων, Dion. Hal. Ant. R. v. p. 291.] Also a *crime*: τὸ ἔργον τὸ περὶ τὸν Ἴππυ, Thuc. ii, 29.—An undertaking or enterprise: ἔργον μὴ ἔχουσιν, ἔστ' ἂν ἀφίκετο αὐτὸς, *not to engage in the undertaking, (a siege,) before he himself arrived*: Arrian. Μέγα ἔργον in apposition with a noun to signify magnitude: ὁ δὲ χερμαδίων λάβε χειρὶ Τυδείδης, μέγα ἔργον: Hom. Il. ε, 303.^f

XIII. Ἐτεόν is by nature an adjective, from ἔω or εἰμί: εἰ ἔτεόν Κάλχας μαντεύεται: *true, ἀληθές*, Hom. Il. β, 800. But it is commonly used adverbially, signifying,—1. *really, seriously, in truth*: Il. η, 359. ο, 53. Aristoph. Vesp. 8.—2. *obsecro, prithee, I pray, en vérité, en bonne foi, in reality*: (interrogatively,) σὺ δ' εἰ τίς ἔτεόν; Aristoph. Eq. 730. See Aristoph. Nub. 93. 1502. Vesp. 832.

XIV. Ἐτοιμος sometimes signifies, *in store, ready for use, or for supply*: μαστοὶ—πλήρεις ἐπιβρέοντος ἐτοίμου γάλακτος, Plut. in Æmil. p. 262. κόλπους ρεύματα—ἐξ ἐτοίμης καὶ ὑποκειμένης ἀφιέντας ἀρχῆς: *cavities or reservoirs emitting streams from a source always subsisting in readiness*: Plut. Ib. Ἐξ ἐτοίμου, *readily, at will*: στρατιώτας ἐξ ἐτοίμου λήψη, Isocr. ad Phil. ἐξ ἐτοίμου καλοῖς κἀγαθοῖς φίλον εἶναι, Xen. Mem. ii, 6, 16. ἐξ ἐτοίμου τάγαθὰ ἀθρόα σωρηδὸν κεκληρονομηκότα: *without trouble, ready to his hands*: Philo de Legat. ad Caium.

^f According to the foregoing account of ἔργον, its meanings must be very various indeed, some myriads perhaps; for there is no action or operation, no effect or pro-

duct of any action or operation, which it might not, upon such a plan of explanation, be said to signify.—J. S.

Εὐώνυμος, *the left*, was originally substituted for ἀριστερός, as a word of better omen, being derived from εὖ and ὄνομα. Afterwards the use of it prevailed without any superstitious regard: * Thuc. i, 48. iii, 107. Arrian, de Exp. Al. i, p. 6. l. 1, 6. p. 7. l. 26. p. 14. l. 7. p. 31. l. 5, 19, 34. p. 57. l. 2, 4, 7. Matth. xx, 21, 23. xxv, 41. xxvii, 38. Rev. x, 2. Act. Ap. xxi, 3. See Huds. ad Thuc. i, 126.

Θάτερον, (formed of τὸ ἕτερον,) preceded by δοῦν, is especially used in dilemmas. Δοῦν θάτερον, *either—or; one or the other*: being often used absolutely (and sometimes parenthetically) with an ellipsis of ἀνάγκη, ἀληθές, σαφές ἐστίν, or the like. See Aristid. pro Quatuorv. p. 469.

SECTION V.

RULE I. Ἴππος in the feminine signifies *cavalry*: * Herodot. i. 80. where too, ἡ κάμηλος, *a troop of camels*. So ἡ βοῦς, *a herd of oxen*: see Thom. M. p. 169. Ἴππος in composition with other words augments their significations: ἵππογνώμων, *exceedingly discerning*: ἔχω δὲ τούτων θυμὸν ἵππογνώμονα, Æschyl. in Jacul. ἵπποβάμονα ῥήματα, *high-sounding words, rant*: (ἵπποτυφία, Lucian, de Conser. Hist. c. 54.) Aristoph. Ran. 839. [821. Br.] called ῥήμαθ' ἵππο-κρημνα, Aristoph. Ran. 960. [929. Br.] i. e. *excessively rough and rugged*, as it were. ἵππαλεκτρῶν, *magnus gallus*, Aristoph. Ran. [932. 937. Av. 800. Pac. 1177.] See Fisch. ad Well. iii. p. 237. Βοῦς has the same effect in composition as ἵππος: βούπαις, *a great boy, a lad*: βούλιμος, βουλιμιά, *ravenous hunger*: see Aristoph. Plut. 874. called also βούβρωστις by Hom. Il. ω, 532. and Callim. Cer. 103. and βούπεινα by Callim. Cer. 24. βονγαῖος, *a braggadocio*: Hom. Il. ν, 824. Od. σ, 8. βούνεβρος, *a large hind or fawn*: see Etym. M. Mær. Tricl. ad Soph. Aj. 232. Τρίς also is added to adjectives to increase their signification: τρισμακάριος, *thrice happy, very happy*: τριβάρβαρος, *extremely barbarous*. So the neuter of πᾶς: πάνσοφος, *consummately wise*: πάγκαλος, *most beautiful*; and παγκάλως, adv. Plato Phædr. p. 171. παμπόνηρος, *utterly bad*: Aristoph. Ach. 934. Sometimes with superlatives: παμμέγιστος, Ælian, V. H. x. c. 2. παμπρώτος, Pind. Isthm. 6. Hom. Il. ι, 93. πανύστατος, and adverbially πανύστατον, *for the very last time*: Aristoph. Ach. 1133. Eurip. Or. 367. 1021.

II. Ἴσος. 1. ἴσον ἴσῳ ἐπιφέρειν, *to make a just requital*, par pari referre expressed also by μετρεῖν τὴν ἴσιν, (μοῖραν viz.) or τοῖς ἴσοις ἀμείβεσθαι, with an accusative of the thing or person: as τὴν εὐεργεσίαν, *the benefaction*: or τὸν εὐεργετήσαντα, *the benefactor*. But ἴσον ἴσῳ sometimes means *equal parts of wine and water*: and the phrase is used adverbially, or unconnected syntactically with the rest of a sentence: as, φιλοτησίας ἴσον ἴσῳ κεκραμένες, *love-cups of equal*

* But see H. Steph. Thes. ii. 1332. c.—J. S.

* Ἴππου μελαίνης ἡγεμὼν τρισυρίας. Æschyl. Pers. 320. Blomf.—J. S.

parts of wine and water : Alexis ap. Athen. Deipn. x. p. 431. See also Hippocr. de Nat. Mul. p. 570. l. 48.

III. Τῶν ἴσων τυγχάνειν, to meet with one's deserts ; either in a good or bad sense. Ἀπὸ τοῦ ἴσου, or ἀπὸ τῆς ἴσης, on an equality, with equal rights, on equal terms ; and ἐκ τοῦ ἴσου, the same : Julian, Misopog. p. 359. and ἐπὶ τῇ ἴσῃ, to which καὶ ὁμοίᾳ is sometimes added : Thuc. i, 26. and in the plural, ἐπὶ τοῖς ἴσοις καὶ ὁμοίοις πολιτενεσθαι, to live in a state on an equality with the citizens. But ἐξ ἴσου, ἐξ ἴσης, and ἐπίσης, signify equally : Julian, Misopog. p. 358. Antonin. eis éavt. l. ii. c. 8. ἐπ' ἴσης ἀξίως, worthily, suitably, adequately, as the subject deserves ; pro rei dignitate : Lucian, Dem. Enc. t. iii. p. 498. ed. Amst. p. 891.

IV. The following constructions of τὰ ἴσα are to be remarked : οὐ μέτεστι τῶν ἴσων, οὐδὲ τῶν ὁμοίων, ᾧ ἄνδρες Ἀθηναῖοι, πρὸς τοὺς πλουσίους τοῖς πολλοῖς ἡμῶν : the generality of us, or, we, the main body of the people, are by no means on a par with the rich, in obtaining redress, or maintaining our rights : we have not equal favor shown us : Demosth. in Mid. [p. 551. l. 9. ed. Reisk.] τῶν ἴσων οὐ μετεῖχε τοῖς ἄλλοις, id.^h

VI. Ἴσος, with a dative, signifies,—1. in a philological or grammatical use, equivalent : as, μὴ ἐγγίσης ᾧδε (Exod. iii, 5.) ἴσον τῷ Μὴ πρόσθι τοιαύτῃ διασκέψει : i. e. the expression μὴ ἐ. ᾧ. is equivalent to μὴ π. τ. δ.—2. adverbially, equally with, as much as : ἴσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ, car ils le haïssoient tous comme la mort : Hom. II. γ. So in the plural : πύκα δ' ἔτρεφε δῖα Θεανῶ Ἴσα φίλοισι τέκεσσι, Hom. II. ε, 70. in which sense ἐν ἴσῳ is used. With εἰ καὶ : ἐν ἴσῳ, εἰ καὶ μηδὲν ἂν ᾔσθετο, just as if he had perceived nothing. With a dative : ἐν ἴσῳ μηδὲν ᾔσθημένῳ, just like one who had perceived nothing : [like this is ἐν ὁμοίῳ, the same thing : Thuc. ii, 25.] and in the same meaning plurally : ἴσα καὶ τεκνίδιον ἡδιστον καταφιλεῖ, equally with, as much as ; ἴσα καὶ ἱκέται ἐσμέν, we are the same as suppliants : Thuc. iii, 14. See Hor. Od. ii, 18, v. 32—34. i, 4, v. 13. iii, 1, v. 13. And with an infinitive : πολλοὶ οὕτως ὥς ἀποκρίνονται, ἴσα καὶ μὴ ἀκοῦσαι μήτε ἐν :ⁱ many answer as if they had

^h Viger says that in this passage the idiom τοῖς ἄλλοις ἡμῶν is to be noted, as exactly answering to the French à nous autres ; but ἡμῶν is not in the passage as quoted by Viger, and I have not been able to find the place in Demosth.—Hoozeveen affirms that ἄλλος so abounds in Lucian's dialogues, but does not refer to the place. I therefore give the following examples of ἄλλος so redundant : αὐτὰρ Ὀδυσσεὺς Τέρπετ' ἐνὶ φρεσὶν ᾗσιν ἀκούων, ἡδὲ καὶ Ἄλλοι Φαιήκες, Hom. Od. θ, 368. εἰ γάρ τοι καὶ χρημ' ἐγχώριον Ἄλλο γένηται, Hes. Op. 341. The meaning of ἄλλο in this last passage is discussed, or rather abandoned, by Steph. in his Thesaur. t. iv. c. 666. D. E. F. G.—καὶ αἱ μάχαι γε, καὶ οἱ θάνατοι, διὰ ταύτην τὴν διαφορὰν,

τοῖς τε Ἀχαιοῖς καὶ τοῖς Ἄλλοις Τρωσὶν ἐγένοντο, Plato Alcib. i. p. 218. l. 27. ed. Basil. prim. ἀ κοινὰ, νῆ Δία, πᾶσιν ὑπάρχει τοῖς ἀγωνιζομένοις παρὰ τῆς τῶν Ἄλλων ὕμνων φύσεως : Dem. in Aristog. p. 794. l. 9. Reisk. So in Italian : Ma voi altri dite ; Chicchesia potrà dire &c. St. Matth. xv. 5. transl. of Martini, Archbishop of Florence. Un pensar al fine puo dare la vita a noi ALTRI meschini. Inscript. in Notes on Byron's Ch. Harold, c. iv.—J. S.

ⁱ I wish Viger had given some authority for this phrase. The following is an example of ἴσα καὶ with an infinitive, but in a very different construction : Νικοστράτου ποτὲ—ἀναγινώσκοντός τι τοῦ ποιητοῦ αὐτῷ τε καὶ Κράτῃ, τὸν μὲν συνδιατί-

not heard a syllable. And with ὅπερ ἂν: ἴσον ἂν εἶη πείσαι, ὅπερ ἂν, τὸ λεγόμενον, λίθον ἐψησαι: *that one might as well try to boil a stone, as the saying is, as to persuade him*: Aesch. Socr. Dial. περὶ πλούτ.

VII. Τὸν ἐς ἴσον τὰ ἔργα ὁμοίως καὶ τοὺς λόγους—καθιστάντα, *who has made good his words*: Thuc. i.—which might have been thus expressed also, ἴσα τοῖς λόγοις τὰ ἔργα κ. When number is spoken of, it signifies *as many*: πεντήκοντα μὲν παῖδας, ἴσους δὲ ἄνδρας, Thuc. i, 115. So Arrian, de Exp. Al. ii. c. 2. Sometimes a dative of the thing equalled is added; as, χεῖρας δὲ τέτταρας εἶχε, καὶ σκέλη τὰ ἴσα ταῖς χερσὶ, Plato Symp. p. 189. Sometimes the accus. ἀριθμὸν follows ἴσος, as in Arrian, Exp. Al. i. p. 12. in fine. [For ἴσον ἴσῳ see R. 2.]

Τὸ ἴσον, as a substantive, *justice, right, law*: πολέμῳ μᾶλλον ἢ τῷ ἴσῳ ἡβουλήθησαν τὰ ἐγκλήματα μετελθεῖν, *by war rather than by fair discussion of right*: Thuc. i, 34. As an adjective, with a genitive: τῆς ἀφ' ἡμῶν αἰτίας τὸ ἴσον ἔχετε, *equal blame*: Thuc. i, 39. Its compound ἡμίσους, instead of being put in concord with a substantive, has sometimes a genitive of that substantive after it; as, κατὰ τὸ δεξιὸν κέρας—τῶν Ἀγριάνων ἐτάχθησαν οἱ ἡμίσεις, Arrian, Exp. Al. iii, c. 12.

VIII. Καιροὶ, *opportunities, means, capabilities*, either for good or evil: χωρίον—ὃ μετὰ μεγίστων καιρῶν οἰκειοῦται καὶ πολεμοῦται, Thucyd. i. p. 26.

IX. Κακὰ, *trumpery, trash*: τῶν μὲν ἐν Θράκῃ κακῶν (τί γὰρ ἄλλο τις ἂν εἴποι Δρογγίλον καὶ Καβύλην καὶ Μάστεiron—;) ἐπιθυμεῖν: *to have a desire for the beggarly places in Thrace*: Demosth. de Chers.

X. Κάκωσις τῆς ἐπαρχίας is *repetundarum, extortion*; or *spoliation of a province*; but *peculation* is κλοπὴ τῶν δημοσίων (χρημάτων viz.)

Καλὰ (neut. plur.) signifies any excellences in general: Lucian, Dem. Enc. p. 900.

XI. Τὰ κοινὰ, for *affability, condescension, civility*: τοῖς κοινοῖς καὶ φιланθρώποις ἐπαχθεῖς τοῦ ἀνδρός, Plut. in Publ. p. 99. B.

XII. Κατάχρεως, ὑπόχρεως, ὑπέγγνος οὐσία, *property encumbered with debt, pledged, mortgaged*. ἀνέπαφος (often joined with ὑποθήκη) οὐσία, the contrary: οὐσία φανερά (Demosth. de Pace) [p. 59. l. 5. Reisk.] *real property, or immoveable goods*: οὐσία ἀφανής, *personal property, or moveables*.

XIII. Κυρία (ἡμέρα viz.) *the day fixed for a trial at law*: Eurip. Or. 48. Achill. Tat. viii, 405. τὴν κυρίαν ὁμολογεῖν, *to undertake or find sureties for appearance, vadimonium promittere*; ἀπαντᾶν εἰς τὴν κυρίαν, *to appear on the day, obire vadimonium*: τῆς κυρίας ἀπολείπεσθαι ἢ ὑστερεῖσθαι, *to fail of appearance, vadimonium deserere*. Κυρία is also put for any appointed day; as is ἀφωρισμένη, τακτὴ, ἀποτεταγμένη, νερομισμένη.

θεσθαι, τὸν δ' ἴσα καὶ μὴ ἀκοῦσαι: Diog. Laert. in Polem. p. 145. l. 27. ed. H. St. 12mo.

XIV. So ἡ προθεσμία is used either for a fixed and appointed day in general, [see Lucian, Nigr. p. 39. C. F. ed. Salmur. and Galat. iv, 2.] or for one fixed for some legal proceeding: whence ὑπερήμερος τῆς προθεσμίας, *one who has failed to appear, or to comply with the sentence of a court, by the time appointed; a defaulter; or simply ὑπερήμερος*, [Demosth. in Mid. p. 518, l. 2. 540, l. 23. in Lacr. p. 927. l. 1. in Steph. i. p. 1123. l. 4. ed. Reisk.] or ἐκπρόθεσμος, or ὑπερπρόθεσμος. Hence ὑπερήμερον λαβεῖν, and εἰσπράττειν, Dem. ll. c. and ὑπερημερία, *the last day allowed for the above-mentioned purposes.* He who appeared on the appointed day was said to be ἐμπρόθεσμος.

XV. Related to this subject is the phrase ἐρήμη δίκη, or ἐρημοδικιον, or simply ἐρήμη: i. e. *a cause in which there was a failure of appearance.* Hence ἐρήμην λαβεῖν or ἐλεῖν, *to have judgment by default; ἐρήμην κατηγορεῖν, to accuse a person in his absence*: Plato Ap. Socr. p. 18. l. 28.

XVI. Κύριος νόμος, *a law in force; one which the people τοῖς ψηφίσμασι κύριον πεποίηκε, has^{*} passed by their suffrages; ἄκυρος, rejected or repealed; οὐκ ὦν, as ἡ μὴ οὔσα δίκη, a cause heard, decided, done with.* Ἀκυροὶ τῶν ἑαυτῶν, or τῶν πρὸς αὐτοὺς, *persons deprived of the management of their affairs, as οἰκοφθόροι, guilty of οἰκοφθορία, spendthrifts, ruiners of their fortunes and families.*

Κύρωσις, and κύρος, *power, efficacy, distinguishing character, virtue or faculty, essence*: Plato Gorg. p. 450. l. 20. 40. [p. 304. l. 19, 28. ed. Bas. prim.] expressed by κεφάλαιον, p. 453. and in another form by the verb κυρώ, and its participle κυρούμενος, p. 451. l. 17, 32. and l. 27.

SECTION VI.

RULE I. Λόγος. [See Niceph. Greg. techn. gramm. p. 344. appended by Hermann to the treatise de emend. rat. Gr. gramm.] See Plato Theat. p. 206. 208. Λόγον αἰτεῖν, *to ask leave to speak; λόγον δίδοναι, to give permission to speak; λόγον λαβεῖν, and λόγον τυχεῖν, to receive permission to speak.*

II. Λόγον δίδοναι, ἀποδίδοναι, ὑποσχεῖν,^k *to give account, to render account*: see Plato Cratyl. p. 426. Phæd. p. 63. Gorg. λόγον ζητεῖν, *λαμβάνειν παρὰ τίνος, or ἀπαιτεῖν, to demand or take an account from him*: Demosth. de Chers. [p. 101. l. 16. Reisk.] Phil. i. [p. 49. l. 19.] de Chers. [p. 99. l. 15.] and [in Onetor. p. 868. l. 5.] Sometimes λόγον δίδοναι is *to submit to interrogation, to answer questions*: Demosth. Ol. ii, p. 9. l. 44. like which is ἐν τῷ μέρει διδόναι ἔλεγχον, *to expose one's self to refutation in one's turn*: Plato

^j See Demosth. in Euerg. &c. p. 1162. l. 27. Reisk. Ib. 1154. l. 8.—J. S.

^{*} More properly perhaps *have*: but Spenser construes *people* with a verb in the singular, although in the same sentence he puts a possessive pronoun re-

ferring to it in the plural: "And all the way the joyous *people* sings, And with their garments strowes the paved street." F. Q. i, xii, 13.

^k Demosth. de Fals. Leg. p. 371. l. 18. Reisk.—J. S.

Gorg. p. 474. l. 11. and λόγον διδόναι, *to enter into conversation.*

III. Λόγον ἐαυτῷ διδόναι is *to consider a matter, to weigh it well, to turn it in one's mind*: Plut. de Orac. Def. p. 419.

IV. Λόγον παρέχειν, ὥς, *to give people a pretext or occasion to say, that, &c. apprêter à parler,—dabimus sermonem iis qui nesciunt, &c.* Cic. Ep. ad Div. ix, 3.

V. Λόγοι,—1. with reference to the meaning rather than to the words themselves: τίνας οὖν ἦσαν οἱ παρὰ τούτου λόγοι τότε ῥηθέντες; *what then was the language which he held at that time?* Demosth. pro Cor.—2. considered as mere words, λόγοι ταῦτα καὶ σκηψίς, Demosth. [What we familiarly call *fudge*, or *humbug*.]

VI. Eis λόγους ἐλθεῖν, or ἰέναι, or καταστῆναι, or συνελθεῖν, or συνιέναι, or ἀφικέσθαι, *to enter into conversation*: τῶν ἐμοὶ ἀπικομένων ἐς λόγους, *of those who have talked with me*: Herodot. ii.—and ἐν λόγῳ εἶναι, *to be engaged in conversation*; ἔtre en propos avec quelqu'un.

VII. But ἐν λόγοις εἶναι, or πολλὸς ἐ. λ. ε. is, *to be much celebrated*; and on the contrary, οὐτ' ἐν λόγῳ, οὐτ' ἐν ἀριθμῷ, *of no name or account*: Orac. ap. Suid. de Æginetis.

VIII. Λόγος, by itself, *it is rumoured, it is said*: ὥς λόγος, *as it is rumoured.*

IX. Λόγος with a pronoun, *opinion*: ὥς σὺς λόγος, *as you maintain*: Plato Gorg. p. 477. κατ' ἐμοῦ γε λόγον, *as I think, according to my opinion.*

X. Λόγος πεζός, *sermo pedestris*; either *prose*, properly so called, as in Strabo, i. p. 18, (and in which sense Plato opposes πεζῇ λέγειν to μετὰ μέτρων: cf. Lucian. de Conscr. Hist.) or, a style plain and prosaic, although metrical.—Λόγος alone is also used for *prose*, as in Aristot. Poet. i, 19. iii, 26. and in the plural, λόγοι, Plato Gorg. p. 502. and λόγοι φιλοὶ, as in Plato de Legg. ii. p. 93. ed. Bip. Hence λόγοι, *prose-writers*: Pind. Pyth. i, 183. Nem. vi, 51. but in v. 75. λογίους means *writers in general.*

Ἐν λόγῳ, with some genitives, is *under the name of*: as in Herodot. Er. c. 23. Ἐνὶ λόγῳ, *in a word, in sum*: Plato Gorg. p. 524. l. 31. Phæd. c. 45.

Ἰκανὸς λόγος, *ample scope for holding forth or discourse*: Plato Gorg. p. 512. l. 23. λόγος πολλὸς ἂν εἴη διελθεῖν, *it would require a long discourse to enumerate or recount.* ἀλλ' εἰ μὲν θαρράλῳς ἐγὼ ἔχω πρὸς θάνατον, ἢ μὴ, ἄλλος λόγος: *is another matter, is foreign to the present purpose*: Plato. ὅτι δὲ θαλλῷ χαίρουσιν,—ἄλλος ἔσται λόγος: *there will be another time for discussing*: Athen. Deipnos. xiii. p. 587. See Aristot. Poet. ii, 24. Eth. Nic. i, 5. Magn. Mor. i, 4. 5.

SECTION VII.

RULE I. Μέρος.—τὰ ἐν μέρει, or τὰ ἐπὶ μέρους, or τὰ κατὰ μέρος, *particulars.* So τὰ καθ' ἑκάστον.

II. Ἐν μέρει, or κατὰ μέρος, *one by one, separately*; also, *in turn*:

Plato Gorg. p. 462. Thuc. iii. c. 49. Also κατὰ μέρος, *by portions, part at a time*: μυριάσι παρατάξμενος κατὰ μέρος τριακοσίας, Plut. Cæs. p. 715. i. e. *in different battles at different times*. Ἀπὸ μέρους, *in some measure, in some degree*: Rom. xv, 15. 24. So ἐκ μέρους, 2 Cor. ii, 5.

III. Ἐν μέρει, *in the part or place of, i. e. for, as*: ἐν εὐεργεσίας μέρει, *for, or as, a kindness*: ἐν οὐδενὸς μέρει, *in no account or estimation*: Demosth. Ol. ii. ἐν ιδιώτου μέρει, *in the condition of a private person*: Isocr. in Evag. p. 382.

IV. Μέρος, *one of a number or company*. See Virg. Æn. ii, 6. x, 427. 737. Ov. Her. Ep. iii, 46. viii, 46. de Pont. iv, 1. [35.]

V. Μέρος, *power, abilities; or part or concern*: τὸ ἐμὸν γε μέρος, *as far as I am able, to the best of my abilities*; τὸ σὸν μέρος, *as far as you are concerned, as far as in you lies*: Plato Crito § 5, 11. πάντων ἐρήμους, πλὴν ὅσον τὸ σὸν μέρος: *but for you, unless you prevent it*: Soph. Œd. R. 1509. Sometimes μέρος is elegantly suppressed in the phrase: as, τό γ' ἐμὸν ἔτοιμον, εἰάν οὗτος ἐθέλῃ: *for my part, I am ready*: Plato Theag. p. 128. l. 20. τὸ γοῦν ἐμὸν, Ælian, V. H. i, 32. In the same sense, τὸ ἐπ' ἐμέ, or εἰς ἐμέ ἤκον μέρος, *or without μέρος*: as, τὸ εἰς αὐτὸν ἤκον. Also ὅσον ἔμοι γε μέρος ἐπιβάλλει, or τό μοι ἐπιβάλλον. See below Sect. ix. R. 6.

Μέσος.—1. τὸ μέσον, *medium, middle condition or course, by which to avoid the extremities of some alternative*: Æschin. c. Ctes. p. 287. l. 24. [p. 483. l. 9. ed. Reisk.] where ὑπῆρχεν is equivalent to ἀνάγκη ἦν.—2. ἐν μέσῳ is said of, *time intervening*: νύξ ἐν μέσῳ, καὶ παρήμην—εἰς τὴν ἐκκλησίαν: *after a night had passed, we &c.* Æsch. c. Ctes. p. 284. l. 36. χρόνος ἐν μέσῳ, καὶ—ἀνακαλοῦσι τὸν Ἰωάννην, *after some time they recall John*: Euseb. Hist. Eccl. iii, 23. See Propert. iii, 14. init. Ov. Met. iv, 167. Fast. iii, 809. Virg. Æn. ix, 395. Cic. Catil. i, c. 2. In the same sense, οὐ πολὺ τὸ ἐν μέσῳ, καὶ οἱ στρατιῶται, &c. *not long afterwards*: Photius in Exc. Herodian.—3. but, without καὶ following, ἐν μέσῳ is said of an *obstacle*: τί—ἐν μέσῳ τοῦ συμμίξαι: *what hinders them from being united?* Xen. Cyrop. v. p. 113. [v. Dorv. ad Charit. p. 601.]—and 4. without καὶ, τὸ ἐν μέσῳ signifies *difference*: as, πολὺ τὸ ἐν μέσῳ, *there is a great difference*. And, with allusion to a race, οὐ μικρῶ τῷ μέσῳ, *by no small distance or interval, by no small superiority*: Heliad. Æth. vii, c. 10.—5. ἐν μέσῳ, *publicly, openly, in public*: Aristid. pro Quatuorv. p. 495. Plut. in Cæs. p. 721. v. Dorv. ad Charit. p. 547. Ἐν μέσῳ, *near, at hand, ready*: Theocr. Id. xxi, 17. Xen. Œc. v, 7. Anab. iii, 1, 21. See Ter. Ad. iii, 4, 7. and cf. Bergl. ad Alciphr. iii, 3. p. 235.—6. μέσος, with two genitives, may be rendered *between*: τῆς δὲ ἐν Κορίνθῳ μάχης, καὶ τῆς ἐν Λεχαίῳ, μέσος ἄρχων Εὐβουλίδης: Aristid. pro Quatuorv. p. 474. τὰ ἡμίφωνα μέσα τῶν ἀφώνων ἐστὶ καὶ τῶν φωνηέντων. V. Ov. Met. x, 174. 233. Hor. Od. ii, 19, 28.—7. μέσος, with a genitive, signifies *in the middle of* what is expressed by the genitive; as, ναῦν μέσῃν κλύδωνος, *a vessel in the midst of the waves*: Gregor. Naz. Carm. de se ipso, v. 52. So Matth. xiv, 24. v. Virg. Æn. ii, 508. x, 56, 379. xii, 564.—8. [The example under Viger.

this head has nothing peculiar to the word μέσος.]—9. διὰ μέσου, *in a parenthesis*, Sch. Thuc. e. g. ad iii, 20. but ἐν τῷ διὰ μέσου χρόνῳ, *is, in the mean time*: Herodot. Ur. c. 27.—10. μέσος δικαστής, Thuc. iv, 83. *an arbitrator, an umpire*: v. Ov. Met. v, 564. μέσος πολίτης, Thuc., *a citizen of middle condition; between the richest and poorest*. Μέσος, *a middle-aged man*: ἔργα νέων, βουλαὶ δὲ μέσων, εὐχαὶ δὲ γερόντων, v. attributed to Hesiod.—11. μέσον λαμβάνειν, *to take by the middle*; also, *to intercept*: Plut. παραλλ. Ἑλλ. καὶ Ῥωμ. p. 305. 307.

VI. Μοῖρα.—1. *whatever is allotted or appointed by providence*: Odys. τ. 592. Æsch. Dial. i. extr. [p. 653. l. 33. ed. Basil. prim.] Xen. Mem. ii, 3, 18. Odys. v, 171.—Hence, by consequence, 2. *whatever is just, right, fit, decorous*. ἐν μοῖρᾳ, and κατὰ μοῖραν, *rightly, properly, duly, becomingly*, Hom. Od. χ, 54. Od. ι, [352.] Od. ν, 48.] Od. θ. [496.] Od. μ, 35.¹—3. *state or condition of life*, Plato Cratyl. p. 398. l. 20. and *estimation or repute*. See Plato Crit. p. 51. l. 10.—4. Μοῖραι, *Parcæ*, the deities presiding over fate. Ἐν μοῖρᾳ, with a genitive, is used in the same manner as ἐν μέρει above, R. 3.

VII. Μηδεὶς followed by μήτε—μήτε, and two substantives, with the first only of which it agrees in gender: μηδεμίαν μήτε χάριν μήτε ἄνδρα, &c. Demosth. de Fals. Leg.

VIII. Μηχανή, *possibility*. Οὐδεμία μηχανή, with an infinitive, *it is impossible, or it can by no means be*, &c. εἰ οὖν μηχανή τις γένοιτο, ὥστε πόλιν γενέσθαι ἐραστῶν, &c. *if therefore it were possible, if it could by any means come to pass, that*, &c. Plato Symp. c. 6. cf. Plato Apol. c. 15. Phæd. c. 36. Hence ἀμηχανία, *perplexity, dilemma, straits*, and ἀμηχανέω, *to be unable*: Ælian, V. H. i, 3.

IX. Interrogatively, τίς μηχανή; *how is it possible that?* &c. With or without a negative: see Plato Phæd. [p. 28. l. 35. ed. Basil. prim.]

X. Μικρὸν and μέγα, or μεῖζον, are elegantly joined, both in affirmations and negations: ἐπηρέαζων ἐμοὶ συνεχῶς, καὶ μικρὰ καὶ μεῖζω, *in every possible way*: Demosth. in Mid. μήτε τι τυπεῖσθαι, μήτε ἡδεσθαι, μήτε μέγα μήτε σμικρόν: *in any degree, much or little*: Plato Phileb. p. 32. See Plato Apol. S. § 7, 6, 10, 13. Sept. Num. xxii, 18. v. Bergl. ad Alciph. ii. ep. 4. p. 260. and Schwartz. in Anim. ad Jo. Olear. de Stil. N. T.—So, οὐδ' ἐστίν, οὔτε μεῖζον, οὔτ' ἑλαττον ψήφισμα οὐδέν, Demosth. pro Cor.

XI. Μικροῦ, by itself, for μικροῦ δεῖν, *almost, very nearly*: ὥστε μικροῦ συντριβῆναι, *so that he very narrowly escaped being trampled to death*: Plut. Pomp. In the same manner ὀλίγον: ὀλίγου τοῖς ἑνδεκα παρεδόθη, *he was very near being*, &c. Lysias c. Alcib. See Plato Phædr. p. 258. l. 44. ὀλίγου πᾶσαι, *nearly all*.

XII. Μέγας and πολὺς, though in concord with nouns, have sometimes an adverbial sense: μέγας αὔξεσθαι for μεγάλως, Demosth. Ol. ii. Πύθωνι, θρασυνομένῳ, καὶ πολλῷ ῥέοντι καθ' ὁμῶν: *behaving*

¹ See also Hom. Il. α, 286. Il. π, 367.—J. S.

with insolence, and inveighing against you without moderation : Demosth. pro Cor. εἶποτε πολὺς ἄγαν πνέοι, with excessive vehemence : Philo de Legat. ad Caium. Μέγα, in the neuter, is joined adverbially with adjectives, as, μέγα ὀλβίος, very rich : Herodot. Er. 24. Ælian, V. H. viii, 17. μέγ' ἀμείνων, greatly superior : Hom. Il. ψ, 315. μέγ' ἄριστος, by far the best : Il. β, 274. and with verbs, as in Hom. Bæot. v. 291.^m—and in the same sense, τὰ μεγάλα σοφός, —τὰ μέγιστα ὠφελεῖν, κατὰ being understood.

XIII. Νεανικὸς (literally juvenile) is applied to every thing vehement, excessive, immoderate : νεανικὴ σπουδὴ, ardent zeal : Herodian i, 7, 3. νεανικὴ διαφορά, a vehement controversy : Plut. Num. and νεανικῶς μαίνεσθαι, to be furiously or desperately mad : Æl. V. H. xiv, 37.

Νόμῳ, abl. τετράποδος νόμῳ, after the manner of a beast : Plat. Phædr. p. 250.

SECTION VIII.

RULE I. 'Οδός, a journey : ἐν ὁδῷ εἶναι, to be on a journey : Synes. Ep. 44. ἡ τοῦ Πλάτωνος εἰς Σικελίαν ὁδός, Æl. V. H. xiv, 33. εἰς ὁδὸν ἐλθεῖν, to go on an embassy : Eustath. Il. A.

'Οδὸν ποιεῖν, ὁδοποιεῖν, and ὁδὸν ὁδοποιεῖν, to form or make a road : ὁδοποιήσεται γ' ἂν αὐτοὺς,ⁿ καὶ εἰ σὺν τεθρίπποις βούλονται ἀπιέναι, Xen. Anab. And προοδοποιεῖν, figuratively, to pave a way for, to prepare : προοδοποιῶ σοι τοῦτο, I show you the way to it, [facilitate by preparation.] That which is prone, or has a tendency to any thing, or is prepared for it, is said προοδοποιεῖσθαι.

'Οδός is said of a way of life : Æsch. Dial. iii, 8. Also of death : v. Hor. Od. ii, 17. [v. 12.] Cf. Dorv. ad Char. p. 522.

II. Πρὸ ὁδοῦ, obvious ; also advantageous, or contributing towards anything.

III. 'Οδοῦ πάρεργον is by the way, by the by, by way of digression : Cic. ad Attic. [v, 21. vii, 1.]

IV. In the dative, ὁδῷ βαδίζειν, προΐεναι, and the like ; to keep a due course : ὁδῷ εἰς ὄλεθρον βαδίζουσι, they are going straight-forward to destruction. With ἐν : ἐν ὁδῷ βαδίζειν, aller par chemin : but ὁδῷ βαδίζειν simply, is to conduct one's self virtuously and wisely. Καθ' ὁδὸν προχωρεῖν, to proceed regularly or prosperously, Lucian, de Gymn.

V. 'Οδὸν ἐλθεῖν, (which is commonly to travel or go : Æl. V. H. vi, 5.) ἔρχεσθαι, or ἰέναι, is sometimes, to form an ambuscade, to be posted in ambush : as ὁδὸν ἐλθέμεναι,^o Hom. Il. α, 149. [151.]

'Οδός, Eustath. observes, is used in contradistinction to a pitched battle, and ὁδὸν ἐλθεῖν signifies, to go foraging, or reconnoitring, or to take the height of an enemy's walls, &c.

Οἰκεῖος.—οἰκεῖον, a characteristic, a peculiarity : τὸν τρόπον ἔγνωσαν, καὶ τῶν ἄλλων οἰκείων ἔμπειροι ἐγένοντο, Plato Phædr. p. 232. in fin.

^m See Il. α, 78. Odys. λ, 484.—J. S.

^o Which the Scholiast interprets, εἰς

ⁿ The true reading is supposed to be ἐνέδραν κατελθεῖν.—J. S.
αὐτοῖς, iii, 2, § 15.—J. S.

Οἰκία, *a house*; οἶκος, *goods, personal estate*; οἰκονόμος, *a steward*; οἰκονόμος, said of a woman, *a housewife*: Lysias pro Erat.

VI. Οἶος, (corresponding to τοιούτος, expressed or understood,) with an infinitive, *as*: τοιούτους ἀνθρώπους, οἷους μεθυσθέντας ὀρχεῖσθαι τοιαῦτα, οἷα, &c. *men of such abandoned characters as to get drunk and dance in such a manner, as, &c.* Demosth. Ol. ii. See Xen. Mem. ii, 6, 37. ii, 9, 3. iii, 11, 1. and Schwarz. ad Theophr. Ch. c. 1. also Plato Phæd. c. 28. Xen. Cyrop. ii, 2, 16. Mem. i, 4, 6. With a finite verb: τοιούτους οἷοι φαίνονται, &c. Xen. Mem. iii, 6, 16. cf. ad Xen. Cyrop. i, 2, 3.

VII. For ὅσος, with χρόνος: οὔτε τὴν Ἑλλάδα κρατήσας τοῖς ὅπλοις ὁ Φίλιππος, οἷον καταξέυξαι καὶ τιθισσεῦσαι χρόνον ἔσχεν: *sufficient time to subject and tame them*: Plut. Alex.

In the following unusual forms οἶος appears to be redundant: εἰ μὲν γάρ τις ἀνὴρ ἐστὶν ἐν αὐτοῖς, οἶος ἔμπειρος πολέμου καὶ ἀγώνων: *for if there is among them any man experienced in war and engagements*: Demosth. Ol. ii. εἰ μὲν τοι ἦν ἀντιλογικὸς οἶος ἀνὴρ, *but if a contentious man were present*: Plato Theat. p. 197. but in reality there is an ellipsis—(τοιούτος) οἶός (ἐστὶν ἀνὴρ) ἔμπειρος, &c. Sometimes οἶος, agreeing with a substantive, has after it an accusative of another substantive expressing some quality of the former; as, ὑπὲρ οἷων ὄντων Ἀθηναίων τὴν ἀχαριστίαν, *for the Athenians, so ungrateful as they are*: Lucian, Dem. Enc. i. e. ὑπὲρ οὕτως ἀχαρίστων οἶοί εἰσιν οἱ Ἀθηναῖοι.—Sometimes, by attraction, it is, with its noun or pronoun, put in the same case as its correlative τοιούτος, although ordinary syntax would have required another; as, χαριζόμενον οἷψ σοὶ ἀνδρὶ, *obliging such a man as you*: Xen. Mem. ii, 9, 3. i. e. ἀνδρὶ τοιούτῳ, οἶος σὺ εἶ.

VIII. Οἶος for ὥς, *as*: ἀλλ' οἷοι πάντες γε ἀπράγμονες καὶ φιλοπράγμονες τυγχάνουσιν, *but as all idle people are apt to be busy meddlers*. For ὥς, *how*, i. e. *in how great a degree*: οἶος μέγας καὶ δεινὸς κίνδυνος ἡγωνίσθη; *how great and dreadful a battle was fought!* Lys. in Orat. Fun. [p. 98. l. 11. Reisk.]

Οἶος put alone, to indicate qualities or character indefinitely: οὔτε τῷ πολέμῳ ἐπελθόντι ἀγανάκτησιν ἔχει, (for παρέχει, v. not. ad Greg. Cor. ed. Schæf. p. 863.) ὑφ' οἷων κακοπαθεῖ, οὔτε, &c. *neither to an enemy who has invaded her does she afford a pretext for indignation on account of the character of those by whom she suffers, nor, &c.* Thuc. ii. c. 41. intimating that it could be no disgrace to be overcome by the Athenians.—Καὶ οἶος, like *is que*, or *et is*, in Latin, in the sense of καὶ ταῦτα: πολλὰ μὲν ἀπέχθεται μοι γεγόνασαι, καὶ οἷαι χαλεπώταται καὶ βαρύταται: *I have incurred many enmities, and those too most rancorous and oppressive*: Plato Apol. c. 9 — *privatas causas, et eas tenues, agimus, &c.* Cic. ad Div. ix, 21.

IX. Οἶος, *ready, willing, prepared*; as, οἷός εἰμι ὑπὲρ πατρίδος κινδυνεύειν.—*Prone, apt*; οἶος μεταφέρειν τὰ σκεύη, &c. Theoph. Eth. Ch. [c. 10. p. 55. l. 5. ed. Simps. Oxon. 1738.] *τυγχάνει δὲν οἷον ἀναπειθεσθαι, is of a nature to be easily persuaded*: Plato Gorg. p. 493. λόγοι οἷοι εἰς τὰ δικαστήρια, *suited, accommodated, to*: Plato Euthyd. Οἶος, and οἷός τε, *able*: οἷός τε λέγειν, *able to speak*. [A shorter phrase for the equivalent and more regular one, τοιούτος ὥστε

λέγειν. τε is a remnant of antique language, signifying *fere*, as the Latin *que*.]—In the middle of a sentence: πόλεις ὅσας ἔστιν οἷός τε ὡς πλείστας ἀφείσθαι τοῦ συλλόγου τῶν Ἀχαιῶν: *as many as he possibly could*: Paus. in Ach. p. 418.^p In the neuter οἷόν τε, *possible*: οὐχ οἷόν τέ ἐστιν, *it is impossible*; [in the beginning of a sentence ἔστι δ' οὐχ οἷόν τε, Isocr. Paneg. p. 131.] and in other cases, e. g. the genitive: ἡ δύναμις ἀκούειν ἐκ τοῦ μὴ οἷοῦ τε; *could he hear after previous inability to hear?* Æsch. Dial. περὶ πλούτ. p. 72. and in the plural neuter: χοιράδες πολλαὶ εἰσι, δι' ὧν οὐχ οἷά τέ ἐστι πλέειν: *through which it is impossible to sail*: Herodot. ii.

X. Οὐδὲν οἷον, or μηδὲν οἷον, *præstat, it is better*: ἀλλ' οὐδὲν οἷόν ἐστ' ἀκοῦσαι τῶν ἐπῶν: *but it will be better to hear the verses*; *there is nothing like hearing the verses*: Aristoph. Av. 966. οὐδὲν γὰρ οἷον ἀκούειν αὐτοῦ τοῦ νόμου, *car il n'y a rien de tel, que d'entendre la loi même*: Demosth. in Mid. [Nihil vetat is οὐδὲν χεῖρον with an infinitive; *it may be as well to, &c.* See Schol. Aristoph. Nub. ad v. 97. p. 79. l. 50. of Bekker's ed. printed for Priestley, 1826. and ad v. 145. p. 82. l. 5.]

XI. Οὐχ οἷον, and μὴ οἷον, *not only not*; οὐχ οἷον ὠφελεῖν δύναται ἂν τοὺς φίλους, ἀλλ' οὐδ' αὐτὴν σώζειν: *she would be so far from being able to benefit her friends, that she would be unable even to save herself*: Polyb. So μὴ οἷον in b. v.—See Wessel. ad Diod. S. iii, 18.

XII. Οἷον alone, *for instance, for example*; and in the same sense οἷον δὴ λέγω, or φημι, and οἷόν τι λέγω. Οἷον, and οἷορεῖ, for ὥσει, ὥσανεῖ, ὥσπερ, ὥσπερανεῖ, *as it were, as if*. And οἷόν περ εἰ following ὅμοιον, Xen. Cyrop. i. c. 19. Ὅμοιον is sometimes followed by ὥσπερανεῖ, or ὥσπερ ἂν εἰ, as in Æschin. Ep. xi. and by ὥς, or ὥσει, as in Æschin. Dial. de Mort. c. 14. οὐχ ὅμοιον—καί, *it is not the same as*; or, *it is one thing to, &c. and another thing to, &c.* Aristid. pro Quatuorv. p. 225.^q

XIII. Οἷα, neut. plur., and οἷά γε, and οἷα δὴ, for ἄρε δὴ, *utpote, quippe*: οἷα δὴ ἐμβαλόντος τοῦ ὕδατος, *seeing that the water had flowed in, the water having flowed in*: Herodot. ii, p. 111. B. αὐτὸς—τὴν νῆσον, οἷα δὴ θεός, εὐμαρῶς διεκόσμησεν: *as being a god*: Plato Crit. p. 113. v. Soph. Aj. 1042. ἐπὶ σταυροῖο μόνον τέτληκας ἐπισπεῖν Οἷα βροτός (in thy nature as man;) τριτάτῃ δὲ πύλας λίπες Ἀἰδωνῆος Οἷα θεός: (in thy nature as God; as being God;) Greg. Naz. carm. xiii. Οἷα, in such a manner: οἷα τὴν ναῦν ἀεὶ κύκλω περιύσταται κάλλη παντοδαπά, Aristid. Panath. οἷ' ἀγορεύεις,* in such

^p “At sequente substantivo dativi casus, pro intelligere, &c. ponitur. Plat. Ion. εἰ γὰρ τέχνη οἷός τε ἦσθα, σὶ ἀρτε τολῆρες.” Hoogveen.—but in that passage, [which is in p. 361. l. 15. ed. Basil. prim.] τέχνη does not depend on οἷος.—παντὶ δῆλον, ὅτι τέχνη καὶ ἐπιστήμη περὶ Ὀμήρου λέγειν ἀδύνατος εἶ. εἰ γὰρ τέχνη (λέγειν scil.) οἷός τε ἦσθα, καὶ περὶ τῶν ἄλλων ποιητῶν ἀπάντων λέγειν οἷός τ' ἂν ἦσθα.—J. S.

^q Τὸ πρᾶγμα ὁμοιον ἐδόκει μοι, καθάπερ ἂν εἴ τις, &c. Lucian. Reviv. p. 408. A. ed. Salmur. ὁμοιον ὡς εἴ τις, Lucian, Reviv. p. 411. E. ὁμοιον—ὥσπερ ἂν εἴ τις, Demosth. in Lacr. p. 932, l. 15. Reisk. Lucian, de Merc. Cond. p. 489. D. ὁμοιον ὥσπερ εἴ τις, Aristot. Rhet. c. 20. Lucian, Hermot. p. 603. C. 613. A.—J. S.

* See the Abridgm. of Bos, p. 73. in Λογίζόμενος.

a manner do you speak, (in a bad sense,) or on account of what you say: Hom. Od. ρ, 479. σ, 388. See also Hom. Il. ε, 758. In a similar sense ὅσσα Q. Cal. Paral. ix, 424.

The following is a summary of the uses of the particle οἷον:—1. *as*, followed by οὕτω, so: Plato Phædr. p. 225.—2. *as, for example*: Plato Phædr. p. 340.—3. *about*; οἷον δέκα σταδίου, Thuc. iv, 90.—4. *in what a manner! how!* Hom. Od. β, 239. Aristoph. Pac. 33.

XIV. 'Οργή, commonly *anger*, sometimes means *τρόπος, natural disposition, manners, affections, desires, feelings*: οὐ τῇ αὐτῇ ὀργῇ ἀναπειθομένους τε πολεμεῖν, καὶ ἐν τῷ ἔργῳ πράσσοντας, Thuc. i. [c. 140.] p. 92.—[ὀργή and τρόπος are however distinguished by Herodot. vi, 128. See Theogn. v. 958.] τὰς ὀργὰς ὁμοιοῦν, *to assimilate men's manners or dispositions*: Thuc. iii. p. 227. Hence εὐοργήτως, *moderately*: Thuc. i. c. 122.

XV. In the plural, ὀργὰς ἐπιφέρειν, with a dative, *to comply with the wishes of a person; to gratify*: 'Αστύοχον—ἐπιφέροντα ὀργὰς Τισσαφέρνει, Thuc. viii. c. 83. [p. 253. l. 11. ed. Bekk.] and Cratinus (cited by the Scholiast of Thuc. l. c.) says, τὴν Μουσικὴν ἀκορέστους ἐπιφέρειν ὀργὰς βροτοῖς σώφροσι.

SECTION IX.—"Οσος.

RULE I. In the plural, for the relative ὅς: τῶν ἀσχολουμένων περὶ τὴν Ἑλλάδα, ὅσοι μέλλουσιν εἰς ἄκρον ἐλαύνειν τῆς γλώττης: *as many as; all who*. In this sense it is mostly subjoined to πᾶς; and the verb substantive is often understood; as, πανθ' ὅσα ζῶα χερσαῖα καὶ ἐνδρα καὶ πτηνὰ τὸ παλαιὸν ὁμόφωνα ἦν, Philo Jud. de Conf. Ling. p. 251. for in whatever case πᾶς may be, ὅσοι follows in the *nominative*; as, τοὺς ἐν οὐρανῷ πάντας ὅσοι πλάνητες καὶ ἀπλανεῖς ἀστéρες, Philo Jud. de Monarchia i. And so, when, instead of a genitive following partitive words, a nominative is put, with which ὅσοι agrees; as, οὐ τίς τοι τὸν μῦθον ὀνόσσειται, ὅσσοι Ἀχαιοὶ, *of all the Greeks*: for οὐ τίς Ἀχαιῶν, Hom. Il. ι, 55. In the same manner ὁπόσος is used, but less frequently: ὁκόσαι τοῦ σώματος ὑπηρεσίαι ἢ τῆς ψυχῆς, Hippocr. de Insomn. paulo post init.

II. Whence ἐφ' ὅσον (or ὅσα), παρ' ὅσον, καθ' ὅσον, *so far forth as, as far as, inasmuch as, &c.* καθ' ὅσον ἂν σχῶ, κατὰ τοσοῦτον βοηθήσω: *as far as I may be able*. Ἐφ' ὅσον is put before superlatives, to increase their force; as, ὕπνος ἐφ' ὅσον ἡδιστος, *the sweetest sleep that can possibly be*: Lucian, in Navig. And so ὅσον alone: ὅσον τάχιστα, Eurip. Tro. 295.

III. Παρ' ὅσον signifies also *except that, bating that*.

IV. Παρ' ὅσον signifies also *wherefore, on which account*; and εἰς ὅσον, *so far forth as; in as far as*. Ἐς ὅσον is also joined with superlatives to augment their signification: ἐν κύκλῳ περιφράσσουσιν ἐς ὅσον μακρότατον, *to as great an extent as possible*: Arr. de Exp. Al. ii. c. 19.

V. Παρ' ὅσον, *contrarily to, beside*: χρήσασθαι τινι παρ' ὅσον (or παρ' ὃ) πέφυκε, *to put a thing to a use for which it is not naturally or properly suited*; παρ' ὅσον εἰ, *unless*; παρ' ὅσον δεῖ, *beyond propriety*.

VI. "Οσον and ὅσα, with ἐπὶ and a dative, signify *reach of ability*: ἀφελομένην ἡμᾶς χρήματα πολλὰ, ὅσον ἐπ' αὐτῇ, *as far as in her lay*: Lucian, Asin. In the same sense, ὅσον, or ὅσα, γε ἡκεῖ ἐπ' ἐμέ, or εἰς ἐμέ, or εἰς ὅσον ἦκα δυνάμεως, *to the extent of my power*. "Οσον ἀπὸ is *as far as one may judge from*: ὅσον ἀπὸ τοῦ συμποσίου, τὸν Πλάτωνά μοι δοκεῖς λέγειν: *as far as I can conjecture from your using the word συμπόσιον*, [included in ἀντισυμποσιάζω preceding]: Lucian, Lexiph. [p. 955. D. ed. Salmur.]

VII. "Οσος is added to other words, when it has an augmentative force; as, μυρίοι ὅσοι, πλεῖστα ὅσα. χρήματα ἔλαβε θαυμαστὰ ὅσα, Plato Hipp. M. p. 282. l. 27. v. Hor. Od. i. 27, 6. ὄχλος ὑπερφυῆς ὅσος, Aristoph. Nub. 750. προῖκα ἐπιδίδους πλείστην ὄσσην, Heliodor. vi. 8. So after a substantive: πλῆθος ὅσον ἰχθύων, Athen. p. 224. B. V. Casaub. ad Athen. p. 395. In the same way ἡλίκος: φίλεργον δόξαι καὶ χρηστὸν, — θαυμαστὸν ἡλίκον, Demosth. pro Phorm. p. 605. l. 34. [p. 957. l. 28. Reisk.]—and ὡς, Eurip. Iph. A. 943. v. Brunck. on Aristoph. Lys. 1148.

After an enumeration, καὶ ἄλλοι ὅσοι, καὶ ἄλλα ὅσα, signify *and the like*.

VIII. "Οσα κἄμε (for καὶ ἐμέ,) εἰδέναι, is *as far at least as I know*; ὅσα κἄμοι δοκεῖν, *as far at least as it appears to me*. So ὅσα κἄμε δύνασθαι. And γε, of which καὶ alone in this phrase seems to have the force, is sometimes added: οὐχ ὅσα γε κἄμ' ὄρν', Lucian, in Jon. Trag.

IX. "Οσον, *as long as, as far as, as much as, and the like*, (according to the purport of what precedes it,) with an infinitive of a purpose, motive, or end; as, περιέμεινε χρόνον, ὅσον καταστήσαι τὰ κινούμενα τῶν πραγμάτων: *he waited long enough to, &c.* ἀλλήλων διέστησαν ὅσον οὐκ ἐν ἐμβολαῖς γενέσθαι τῶν ὑσώων, *so far as not to be within reach, &c.* νεμόμενοί τε τὰ αὐτῶν ἕκαστοι, ὅσον ἀποζῆν: *bestowing just so much culture each on their territories as enabled them to live*: Thuc. i. [c. 2.] καρποφορήσω. ὅσον ἐπισπεῖσαι σοι, τράγε: *I shall bear fruit enough, villain goat, for wine to pour on thee when thou art sacrificed*: epigr. attributed to Evenus. The form is fuller in Arrian: τοσοῦτον καθέξεις τῆς γῆς, ὅσον ἐξαρκεῖ ἐντετάφθαι τῷ σώματι: *you shall possess as much of the land as suffices for the burial of your corpse*: Exp. Al. vii. c. 1. In the following, ἔξεστιν, or something equivalent, seems to be understood: πίνουσιν ὅσον ἀρπάσαι, *the dogs drink as much as they can take by snatches*: Æl. V. H. i. 4. ὕσσωπον, ὅσον τοῖσι τρισὶ δακτύλοισι λαβεῖν, μέλιτι μῖξας: *as much as one can take up with three fingers*: Hippocr. de Morb. p. 496.

X. Προέχειν εὐθὺς ἐξ ἀρχῆς οὐχ ὅσον λανθάνειν, *to become at once too eminent to be concealed*: Aristid. Panath. p. 202. [from Bud. p. 479.] The construction seems to be such as if he had written, προέχειν οὐ τοσοῦτον ὥστε λανθάνειν.

XI. "Οσον τε in the more ancient writers, as Homer,^r and Herodotus, and ὅσον alone in the more modern, occur for *about*: ὅσον τε τριῶν ἡμερέων ὁδὸν ἀπέχοντας, Herodot. v. c. iv, 122. [See on Sect. viii. Rule 9. οἷός τε.] ὅσον ἐβδომῆκοντα σταδίου, Arrian, i. p. 36. l. 22. ὅσον δὴ ἢ τρία στάδια, Plato Phædr. p. 229. And with ἐς redundantly: ὅσον ἐς χιλίους, Paus. in Ach. p. 421. l. 35.

XII. "Οσον, only: δᾶδά τις ἡμμένην λαβὼν, ὅσον ὑπήνεγκεν, εἴτα ἀναιρεῖται: *one having taken a lighted torch, only just puts it under, and then withdraws it again*: Plut. in Publ. See Plato Epigr. 3. Diosc. Epigr. 4. Theocr. i, 45. xxv, 73. Arist. pro Quat. p. 319. πλὴν ὅσον λόγῳ, *except in mere words only*, (opposed to reality,) Paus. in Arc. p. 457. and p. 462. ὅσον γ' ἂν αὐτὸς μὴ ποτιψάων χειροῖν, *only not touching it myself: as far as I can without using my own hands to do it*: Soph. Trach. 1216.

XIII. "Οσον αὐτίκα, ὅσον οὐπω, ὅσον οὐδέπω, ὅσον οὐκ ἤδη, *jam jam, forthwith*: ὅσον αὐτίκα τοῦ πράγματος ἄφομαι, *I will presently set about the affair*; ἐσόμενον ὅσον οὐδέπω, *on the point of being*; *about to be immediately*: Herodian, i. c. 13. ὅσον οὐκ ἤδη ἀπῆλθεν, *il ne fait que de partir*; τὸν ὅσον οὐ παρόντα πόλεμον, *the war which is on the point of commencing*: Thuc. i, p. 26. See Dorv. ad Char. p. 602. seq. ed. Lips.

XIV. The expression is applied to other things besides *time*: as, ὅσον οὐκ αὐτόπτης γενόμενος, *having been almost an eye-witness*; *all but an eye-witness*.

XV. With σχεδόν, redundantly: σχεδὸν ὅσον ἤκοντος, Euseb. Præp. 13.

XVI. "Οσον, ἡλίκον, οἷον, ὁποῖον, between two substantives, agree with the first rather than with the last; as, πάχος ὅσον, or ἡλίκον, ὁ δάκτυλος, *the thickness of a finger*.

To specify quantity, ὅσον is put absolutely in the neuter:—1. between two substantives in the same case, without regard to number or gender; as, μίξας τὸν ὁπὸν σιλφίον ὅσον τριῶβολον, *having mixed as much as three oboli of benzoin*: Hippocr. de Nat. Mul. p. 570. τριβόλους ὅσον κόγχην, Ib. and with an ellipsis of the first substantive, Xen. Cyrop. iii, 3, 15.—2. with the first substantive in the genitive: δικτάμνου Κρητικοῦ ὅσον ὀβολόν, Hippocr. Ib.—3. with a participle: λευκοῦτον καρπὸν, ὅσον ἐν τοῖς τρισὶ δακτύλοις λαβὼν: *seed of white violet, as much as you can take in three fingers*: Hippocr. Ib.—4. with an infinitive; see an example at the end of Rule 9.

"Οσα, *for the purposes of, in the capacity of, for, as*: τῷ λόφῳ δὲ — ὅσα ἀκροπόλει—ἐχρῶντο, Paus. in Arc. p. 527. νυκτὶ μὲν ὅσα περ ἡμέρᾳ ἐχρῆτο, Xen. Ages. vi, 6.

"Οσος, with a substantive, is sometimes equivalent to a superlative

^r Βόθρον ὁρύξαι ὅσον τε πυγούσιον ἐνθα καὶ ἐνθα, Odys. κ, 517.—J. S.

^s I take these Greek words to mean, *he is all but gone, he is on the point of going*; whereas the French given by Viger signifies, *he is just gone, he has been*

gone but an instant. Ne vous étonnez pas de voir le Vicomte de la sorte: *il ne fait que sortir d'une maladie qui lui a rendu le visage pâle*. Moliere, Prec. Ridic. sc. 12.—J. S.

adverb: ὅσον τάχος, *with the utmost speed*: Soph. Aj. 1009. [985.]

"Οσῶ in the dative, with or without ἐν, signifies *while*: ὅσῳ δὲ οὔτοι συνεστήκασιν, ἐν τοσοῦτῳ, &c., Paus. in Messen. p. 228. l. 23. Also *until*: ἐν ὅσῳ δ' ἂν πάλιν ἔλθωσι, Πάχητα μήτε δῆσαι—μηδένα, μήτε, &c. Thuc. iii. c. 28.

With words of time it may sometimes be translated *every*, or by an adverb: φόρους ἀποφέρειν ὅσα ἔτη, *to pay tribute every year*, or *annually*: Arr. de Exp. Al. i. p. 55. l. 36. and iii. c. 17. iv. c. 8. ὅσοι μῆνες, *every month*, *monthly*: Demosth. in Timocr. p. 480. l. 32. [p. 744. l. 25. Reisk.] ὅσαι ἡμέραι, Thuc. viii. 64.⁴ or in one word ὁσημέραι, Aristoph. Plut. 1007. [1006.] Arr. Exp. Al. iii. c. 26. *every day*, *daily*. ὅσαι νύκτες, Lucian, Philops. p. 479. B. *every night*, *nightly*: συνδύγομεν ἀλλήλοις ὅσαι τε ἡμέραι καὶ ὅσαι νύκτες, Damasc. in Bibl. Phot. p. 568. The phrase appears fuller in Hom. Od. ξ. 93. See Hor. Od. ii, 14, 5.

"Οσον ὅσον is used for *a very little*: Aristoph. Vesp. 213. σπείρουσιν ὅσον ὅσον τῆς χώρας, *they sow but a little modicum of the land*: Arr. Ind. s. 29. μικρὸν ὅσον ὅσον, Hebr. x, 37. See Wakef. Silv. Crit. vol. v. p. 146. sq.

SECTION X.

RULE I. Οὔρος, or οὔριος ἄνεμος, (called by Homer Διὸς οὔρος, and ἵκμενος οὔρος,) *a fair wind*: κατ' οὔρον φέρεσθαι, *to sail before the wind*.

II. In the same sense, ἐς οὔρον καταστῆναι, οὐρίῳ πλῆ χρῆσασθαι, ἐξ οὐρίας (προῆς viz.) πλεῖν, and, in one word, οὐριοδρομεῖν, and κατοῦρωσαι. Also οὐρίῳ θεῖν, Aristoph. Hence ἐπουρίζω, *to propel with a fair wind*; and figuratively, *to succeed* (v. transitive;^u) and ἐπουριάζω, Lucian; and κατοῦρώ, Polyb. [1.] *to spread the sails to a fair wind*. [This is Budæus's explication. Viger adopts Suidas's, *to sail prosperously*; making it a verb neuter.]

III. The Greeks sometimes say *the sons* (παῖδες) *of persons*, when they mean the persons themselves; thus, ῥητόρων, ἱατρῶν, φιλοσόφων, γραφέων παῖδες, for *rhetoricians, physicians, philosophers, painters*. Δυστήνων παῖδες, *unfortunate, unhappy persons*; Κελτῶν παῖδες, *Gauls*. So Κῶν παῖδες, Æl. V. H. i, 29. Θετταλῶν παῖδες, iii, 1. παῖδες Δηλίων, iv, 28. but in all these last passages persons are spoken of as relating events which had happened in former times, and had been handed down to them by their forefathers.

Παῖς, the *concrete* term, is sometimes used for *παῖδια*, the *abstract*; as ἐν παιδί, *in boyhood*. And so μενράκιον: δάκρυον ἐπ' αὐτῷ ἀφεῖναι

⁴ The true reading is δσημέραι. See Bekker's edition.—J. S.

^u 'Αλλ' οὔτι ταύτη σὸν φρόνημ' ἐπούρισας, Eurip. Androm. 611. In Aristoph.

Viger.

it is a verb neuter: τρέχει νῦν, τρέχει νῦν, κατὰ τοὺς κόρακας ἐπουρίσας, Thesm. 1226.—J. S.

ἐν μειρακίῳ ἀποθάνοντι, *having died in youth*: Philostr. de Vit. Soph. in Hermocr.

IV. Εἰς πᾶσαν, (χρεῖαν or the like). Ὅτι δελευσθεῖς ὁ δῆμος, εἰς πᾶσαν ἤδη τιθασὸς αὐτοῖς ἐγεγόνει: *for all purposes*: Plut. in Pomp.

1. With the article, πάντες is used to signify the extreme or utmost number of what is mentioned; (equivalent to τὸ σύμπαν, Plut. Lycurg. p. 41.) as τρεῖς οἰκέτας τοὺς πάντας συνεπήγετο, *he took with him three domestics in all*: Athen. vi. ἐξακόσιοι μάλιστα οἱ πάντες, Thuc. iii, 85. τὰ μὲν πάντα γεγονὼς ἔτη πεντήκοντα καὶ ἕξ, Plut. in Cæs. ὡς εἶναι τὰς πάσας δέκα, *so that they (the Sibyls) were all together, or in all, ten*: Æl. V. H. xii, 35. See Clark. ad Hom. Il. η, 161. κ, 570. Burn. ad Grat. Cyn. 16. But when the article is omitted, the word signifies either *all without exception*, as, Μοῦσαι ἑννέα πᾶσαι, *all the nine Muses, every one of them*: or, when things of different kinds are mentioned, it signifies that the number stated is to be taken as meant of each kind; as, κτήνέα τε γὰρ τὰ θύσιμα πάντα τρισχίλια ἔθυσσε, Herodot. i, 50. V. Wessel. and Valck. ad Herodot. iv, 87.

2. Ἀπασι, *with all zeal or care*:^v ἀπασι γὰρ ἤθελε τοὺς παῖδας τῆς ἐν Ῥώμῃ διαίτης χορηγίης ἀπολαβεῖν, Herodian iii, 13.—3. in the accus. neut. plur. elliptically: τί γὰρ ἡμῖν δοκεῖ τρέφειν τὸν ὄνον τοῦτον, πάντα καταπίπτοντα; *tumbling down every where, or always*: Lucian, Asin. [p. 134. A. ed. Salmur.] πάντα δ' ἐρίκα Ῥηϊδίως, *in each mode of contest*: Hom. Il. ε, 807. *In all respects*, Aristoph. Nub. 1432. Ran. 1248. Theogn. 441. 1159. Æl. V. H. xii, 25. πάντ' ἀναλκεις, *utterly void of courage or spirit*: Soph. El. 297. [301.] Fully expressed, κατὰ πάντα, Act. Ap. xvii, 22.—4. πάντα γὰρ ἦσαν ἢ τραχεῖαι πέτραι,—ἢ ψάμμοι βαθεῖαι: *for all was craggy rocks, or deep sands; for there was nothing but, &c.* Philo Jud. de Vit. Moys. i.—5. Sometimes πᾶς, in concord with a substantive, is equivalent to the adv. πάντως; as, πᾶσα ἀνάγκη μισεῖν τοὺς αἰτίους, *you must unavoidably; you cannot but, &c.* Epict. Ench. c. 38. and c. 18. Aristoph. Pace 373. ἅπας κίνδυνος, Pind. Nem. 8. πᾶσα βλάβη, (Ægisthus,) *utterly pestilent*: Soph. El. 297. [301.] πᾶν τοῦναντίον ἐστίν, *it is quite the contrary*: Plato Soph. v. Virg. Æn. v, 800. See Brunck. ad Soph. El. 301. Phil. 927.—6. τὸ πᾶν πέλαγος, *the open or mid sea*.—7. for ὅλος: τὴν φάνην ἐοῦσαν χαλκῆν πᾶσαν, Herodot. ix, 70.—8. διὰ παντὸς, *always*: Soph. Aj. 704. Herodot. i, 122.—9. ἐς τὸ πᾶν, *omnino*: Æsch. Choeph. 682. 939. Eum. 84.—10. πάντα εἶναι τινι, *to be every thing to a person; to be all in all to him*: Herodot. iii, 157. vii, 156. v. Berg. p. 236. ad Alciph. ii, 3—but with the article, ἦν τέ οἱ ἐν τῷ λόγῳ τὰ πάντα ἡ Κυνώ, *is, and he talked of nothing else but of Cyno*: Herodot. i, 122.—11. πᾶς for παντοδαπός, παντοῖος, *of every kind*: οἰωνοῖσί τε πᾶσι, Hom. [Il. α, 5.].—12. τὸ πᾶν, *the vulgar, the common herd*: Pind. Ol. ii, 153.^w

^v This interpretation of Hoogveen's, *omni studio vel cura*, appears very questionable.—J. S.

^w Add:—13. εἰς πᾶν προελήλυθε μοχθηρίας, *for eis pāsan moxthriān*, Demosth. Ol. iii. p. 29. l. 17. Reisk. εἰς πᾶν

V. Πλοῖμος or πλώϊμος.—ἐτι πλοῖμων ὄντων, ἀρχὴ γὰρ ἦν μετο-
πώρου: *the time for safe navigation being not yet passed*: Philo in
Legat. So in the compar. Thuc. i. p. 5. [c. 7.] and, πλωϊώτερα
ἐγένετο παρ' ἀλλήλους, *their intercourse by sea was rendered easier
and safer*: Thuc. i, [c. 8.] Πλώϊμος, (of a place,) *safe for naviga-
tion*; πλοῖμος ναῦς, *sea-worthy*: [Thuc. i, 29.]

VI. Πολιτεία, *political conduct*; *measures of a public man*: De-
mosth. pro Cor. [p. 257. l. 7. Reisk.]

VII. Πολὺς, *in great force, having numerous forces*: πολλὸν μὲν ἐν
γῇ, πολλὸν δὲ ἐν θαλάσῃ; Plut. de Fort. Rom. Πολὺς is also said of a
person much spoken about: πολλὸν μὲν τὸν Ἀλέξανδρον καὶ Φίλιππον
ἐν ταῖς διαβολαῖς φέρων, *perpetually naming, (or, objecting to me)
Alexander and Philip in your calumnies*: Æsch. c. Ctes. [p.
615. l. 5. Reisk.] cf. Æsch. in Timarch. [p. 165. l. 7. Reisk.*] σοὶ
δὲ πολὺς μὲν ὁ Καλλίστρατος, *Callistratus will be an ample topic*:
Lucian, Dem. Enc. p. 892.

Πολὺς, with a gen. *much, a great part*: ἦς (χώρας) ἄγειν καὶ φέρειν
ἐστὶ πόλιν, Demosth. Phil. iii. p. 50. l. 13. In the plur. with
the article and a gen. *most, the greater part*: νησιῶτων τοὺς
πολλοὺς ὥκισαν, Thuc. i, 12. Xen. Anab. v, 6, 19. Πελοπον-
νήσου τὰ πολλὰ, Thuc. i, 2. and the superl. in the singular has
the same sense: Σικελίας τὸ πλεῖστον, Thuc. i, 12.

Πλέον, for πλεονέκτημα, *advantage*: τί πλεόν τοῦ τείχους ἦν;
where was the advantage of the wall? what use in the wall? Aristid.
pro Quat. p. 315. οὐδὲν πλεόν αὐτῷ γίγνεται, τὴν κρίσιν ἀπο-
φύγοντι: *he has gained nothing by his acquittal*: Arr. Exp.
Alex. iii, 27. See Isocr. Paneg. [p. 98. l. 1. ed. Battie. Cantab.
1729.] εἰς ταυτὸν περιτρέχειν μυριάκτις, οὐδὲν πλεόν ποιοῦντες:
to no purpose, without advancing: Plato Theæt. Οἱ πολλοὶ, *the
multitude*. Πολὺς is said of what exceeds, or is superlative in
any respect: ποταμὸς πολὺς, *rushing with a vehement tide*: see
Virg. Æn. vi, 659. πολὺ κακὸν, *extremity of evil*: Thuc. ii, 51.
πολὺς λαλῶν, *talkative to excess*: Æl. V. H. xii, 14. ποιήσις ἐστὶ
τι πολὺ, *the meaning of ποιήσις is very comprehensive*: Plato

ἐλθὼν, *having undergone extremity of
suffering*: Demosth. in Conon. p. 1261.
1. 5.—14. τὸ πᾶν, *adverbially, wholly,
entirely, altogether*: ὃ τὸ καλὸν ποθοῦσα,
τὸ πᾶν λίθος! Theocr. Id. iii, 18. ἐπιβ-
ρηματικῶς, ἀντὶ τοῦ διόλου, Schol.—15.
πάντ' ἔχεις, *you comprehend the matter
thoroughly; you take the thing exactly*:
Aristoph. Av. 1460.—16. παντὸς μᾶλλον,
most certainly, indisputably: Plato Phæd.
p. 28. l. 37. ed. Bas. prim.; *really, in-
deed*, Plat. Phædr. p. 196. l. 6.—17.
ἐκ παντὸς, *by all means, indispensably*;
χρὴ ἐκ παντὸς ἢ τὸν διανεμόντα ἔλεον
ἔχειν, ἢ τὴν Προμηθεὺς μερίδα φέρεσθαι,
Lucian, de Merc. Cond. p. 485. c. ed.
Salmur. So ἐξάπαντος, Lucian, Reviv.
p. 416. E. ed. Salm.—18. εἰ μὴ περὶ

παντὸς μοι ἦν οἰκεῖν ἐν δημοκρατίᾳ, *if
it were not my paramount care, my chief
solicitude, above all other considerations
with me, all in all to me*: Solon's lett. to
Cres. in Diog. Laert.—J. S.

* Πολὺς μὲν γὰρ ὁ Φίλιππος ἔσται, *for
there will be a great deal about Philip,
(in Demosthenes's defence of Timarchus,
viz.)*—J. S.

Ὡς δ' ἦν πολὺς, ὥστ', *so mighty
was he, &c.* Aristoph. Av. 488. οὕτως
ἦν καὶ ἐλέσθαι καὶ καταφρονῆσαι πολὺς,
so great was he both in, &c. Diog. Laert.
in Aristipp. πολὺς γὰρ, πολὺς, καὶ
τολμηρὸς ἐστὶν ἄνθρωπος: *immoderately
troublesome*: Demosth. adv. Bæot. p.
1024. l. 3. Reisk.

The following phrases may be added:

Symp. ὦρα πολλή, *late*: Mark vi, 35. πολὺς for πολλάκις, Callim. Dian. 27. Heliodor. vi, 4.

VIII. Πρᾶγμα.—Αὐτῷ οὐδέν ἐστιν ἔτι πρᾶγμα πρὸς τὰς συνθήκας ταύτας, *he has no longer any thing to do with, &c. any concern in*: Demosth. ἐὰν δὲ ψευδῇ, οὐδὲν δὴ πρᾶγμα; *no matter; it does not signify*: Plato Symp. πρῆγμα μέντοι οὐδὲν ἐποιήσαντο, *they cared not, they concerned not themselves about it*: Herodot. Er. c. 63. οἱ ἐν πράγμασι, *those entrusted with public affairs, with the government of a state*: Thuc.*

Like χρῆμα, it is said of any thing that surpasses: Πηνελόπεια δὲ Μέγα πρᾶγμα, Eubul. ap. Ath. Deipn. xiii. p. 559.^a *an admirable or excellent woman*.

IX. Πρᾶξις, in a forensic use: τὴν πρᾶξιν εἶναι ἐξ ἑνὸς καὶ ἀμφοῖν, *a form added in some legal instruments, to signify that the parties are bound jointly and severally, each to be bound and liable for the whole*.

X. Πρᾶξις, *stratagem, trick, intrigue*, [and so πρᾶγμα, Greg. Cyp. in Ep.] and πραξικοπεῖν τινα, or πόλιν, &c. *to circumvent, outwit, trick, a person; to take a town by artifice*.^b

XI. Πρόσχημα, *ornament, glory*: Σάρδεις, τὸ πρόσχημα τῆς—*δηγεμονίας*, Plut. in Alex.

XII. Πρόσχημα, *mask, screen, pretence, color, pretext*: v. Thuc. i. p. 64.

XIII. In this sense it is often put absolutely, and opposed to τὸ δ' ἀληθές: *ostensibly, so and so, but in reality, &c.*—In the same manner πρόφασιν μὲν is opposed to τῇ δ' ἀληθείᾳ, as in Aristid. pro Quat. p. 309. and to ἔργῳ δέ, as in Paus. Cor. p. 132.

XIV. Τὰ πρῶτα for ὁ πρῶτος: ἴσθι τῶν Ἀθηναίων τὰ πρῶτα, Lucian, in Tim. V. Hemst. ad Lucian. t. i. p. 147. Brunck. ad Eurip. Or. 1251. Hec. 784.

SECTION XI:

RULE I. To confirm any thing which has been said, the Greeks use the words σημεῖον, τεκμήριον, ἀπόδειξις, μαρτύριον, &c. with δὲ in an unconnected position, at the commencement of the next sentence or member of a sentence; as, πρὸς μὲν χρημάτων κτῆσιν οὐδε-

θραὺς εἰ πολλοῦ, Aristoph. Nub. 905. i. e. πάνν, Suid. πόλλ' ἐπὶ πολλοῖς ὕμνῳσιν τὸν Διόνυσον Μη πόποτ', &c. Aristoph. Vesp. 1046. *oath upon oath*.—J. S.

^a So γένεσθαι ἐν τοῖς πράγμασι, Plut. in Thes. p. 16. l. 5. ed. St.—J. S.

^a Ironically: οὐτοσὶ δὲ Ἀδκριτος φασηλίτης, μέγα πρᾶγμα, Ἰσοκράτους μαθητής: Demosth. adv. Lacr. p. 928. l. 6.

Under this word may be added, εἰς τὸ πρᾶγμα, *to the purpose*: Demosth. pro Phorm. p. 961. l. 8. σὺν πράγμασιν, —ἀνευ πραγμάτων: *with trouble or diffi-*

culty; without tr. or d.": Xen. Anab. vi, 3, 3. So ἀνευ πραγμάτων, Demosth. Ol. i. p. 14. l. 28. ὠνούμενος τιμῆς βραχείας μεγάλα πρᾶγματα, *great possessions*: Plut. in Crass. p. 997. l. 20. ed. H. St.—J. S.

^b Κλεομένους πεπραξικοπηκότος αὐτοῦς, *having overreached or outwitted them*: Polyb. ii, 46. πραξικοπήσας τὸν Ἀκροκόρινθον, *having got possession of it by stratagem*: Polyb. ii. 43. and in Polyb. i, 18. it is an intransitive verb.—J. S.

πώποτε ὁ δῆμος ἐσπούδασε, πρὸς δὲ δόξης, ὡς οὐδὲ πρὸς ἐν τῶν ἄλλων· τεκμήριον δέ· χρήματα μὲν γὰρ πλεῖστα τῶν Ἑλλήνων ποτὲ σχῶν, τὰ πάνθ' ὑπὲρ φιλοτιμίας ἀνήλωσεν, &c. *a proof of it; as appears from this, &c.* Demosth. adv. Androt. [p. 617. l. 12. ed. Reisk.] Aristot. Eth. vi. c. 5. μέγα δὲ σημείον· ἔως μὲν γὰρ, &c. Aristid. pro Quat. p. 353.—Sometimes those words are not used so elliptically, v. Herodot. Pol. 221. Aristid. l. c. p. 247. Plato Apol. S. p. 40. Δῆλον δὲ, τῷ, &c. Aristot. Eth. vi. c. 2. In the same sense Xenophon uses ἐδήλωσεν, Cyrop. vii, 1, 30. cf. Mem. i, 2, 31. In the like unconnected position, τὸ δὲ ῥαδιοῦργημα· ἐπεὶ γὰρ, &c. *but the knavery was thus; when, &c.* Euseb. Præp. Ev. p. 220.

Σῶμα signifies *a person, an individual*: Æsch. in Tim. p. 173. l. 28. Virg. Æn. ii, 18. v, 318. Eurip. Med. 24. ὕβρεις ὀρῶντες εἰς τὰ ἐλεῦθερα σώματα γινομένης, Dinarch. c. Demosth. p. 94. l. 54. [Here the body of the person is the part chiefly regarded; as it is in Æschyl. Prom. 865. and in Lycurg. adv. Leocr. c. 30.] Κατὰ σῶμα, *individually*: καὶ συλλήβδην ἅπαντας, καὶ χωρὶς ἐκάστους κατὰ σῶμα, Æsch. in Ctes. p. 405. l. ult. Reisk. Σῶμα, *a slave*, Tob. x, 11. [v. H. St. Thes. iii. 1213. B.—J. S.]

Σῶμα, *a corpse, a carcass*: v. Pind. Ol. ix, 52. Nem. ix, 55. Hom. Il. iii, 23. xviii, 161. xxiii, 169.

II. Τέλος, *a troop*, Herodot. ix. c. 42.—*Magistracy, public office or station*: ἔξω τῶν βασιλέων, καὶ τῶν μάλιστα ἐν τέλει, Thuc. i, 10.

Τέλος δὲ, ἐς τέλος, καὶ τέλος, and τέλος alone, signify *at last*: Herodot. Er. c. 66. Xen. Cyrop. ii. p. 51. l. 11. Lucian, Dem. Enc. p. 923. Xen. Œc. 17. § 10. Thuc. i, 109. Xen. Cyrop. i. p. 25. and ii. p. 42. And in the same sense τὸ τελευταῖον, Lucian, l. c. p. 902. Plato Phæd. p. 91. l. 35. and τὰ τελευταῖα, Demosth. Ol. ii. p. 6. and πέρας, Æsch. in Tim. p. 119. l. 29. [p. 84. l. 13. Reisk.] and τέρμα, Phocyl. 131.—But τὸ τέλος, and διὰ τέλους, sometimes signify, *wholly, utterly, absolutely*: Phocyl. [v, 47.] Xen. Œc. 17. § 10.^c

Τέχνη. πάση τέχνη is *by all means*,^d *with all possible speed*: Aristoph. Eccl. 530. 366. ἰθείη τέχνη,* *openly, without disguise*: Herodot. Call. c. 57. See Larch. (vi. p. 120.)

III. Τις has sometimes the article before it; see Ch. I. R. 19. and Aristoph. Av. 1039. Nub. 773. But ὁ δὲ τις is *some other, another*: Aristoph. Av. 1444. Ἔχουσι δὲ δὴ τί τοῦτο; *but what is this which they have?* Plato Phædr. p. 259. V. Lucian, de Sacr. 13. t. i. p. 536.

IV. Τις for πῶς, as, τίς γὰρ ἐγὼ πρὸς τοσούτους; *what am I against so many?* See Hist. Susann. v. 54.

V. Various particles are subjoined to τις, expressive of the wonder,

^c Add τέλος, *a market toll*: Aristoph. Acharn. 896.—J. S.

^d See Aristoph. Thesmoph. 65.—J. S.

* (In which sense Herodotus sometimes uses the phrase ἐκ τῆς ἰθείης:

καθεστήκει ἐκ τῆς ἰθείης (openly, avowedly) Λακεδαιμονίοισι πολέμιος. ix, 36.) καταδόξας αὐτοὺς ἰθείη τέχνη ἀπολιπεῖν αὐτὸν, (in good earnest.) ix, 56.—J. S.

ignorance, &c. of the inquirer; as, *tis* ἄρα, *tis* ποτε, *ti* δήποτε, *ti* δήτα, &c.

VI. *Ti* γάρ ἄλλο—*ἦ* with a verb: Alex. *ti* γελᾷς; Diog. *ti* γάρ ἄλλο, *ἦ* ἀνεμνήσθην, &c. *why because I recollected what the Greeks did, to be sure*: Lucian. [Dial. Mort. p. 253. C. ed. Salmur.]—and *ti* γάρ ἂν ἄλλο; *it is unavoidable; how can it be otherwise?* is sometimes put at the end of a sentence.

Καὶ *ti* γάρ, *in a word, to be brief*: Lucian, Tox. p. 609.—*Ti* γάρ; serves as an affirmative answer: *to be sure, certainly, Quidni?* v. Eurip. Or. [v. 476. Pors.]—*Ti* with a subjunctive mood expresses a doubt as to what shall be done, when doing is practicable; as, *ti* φῶ; With an optative and ἂν, it expresses a doubt whether any thing can be done at all; as, *ti* δῆρ' ἂν ἡμεῖς δρῶμεν; Soph. Phil. 1393. *what then can we do?* i. e. *I fear we can do nothing at all*. But the poets frequently omit the ἂν, as Æsch. Choeph. 392. Soph. Ant. 604.—Sometimes *ti* is to be supplied from a preceding interrogation: Æsch. Eum. 791. 821. Eurip. Ion, 1446.

VII. *Ti* γάρ, εἰ μὴ, and *ti* δέ, in answers, *what but. How did your wife appear to attend?* &c. *ti* δέ, εἰ μὴ ὑποσχεῖτο γε ἐπιμελήσεσθαι; *why so well that she promised, &c.* Xen. Œc. p. 844. and in the same manner presently afterwards.

VIII. Ἄλλοτι^e is used in questions; as, ἄλλοτι ἢ περὶ πλείστου ποιῇ, ὅπως; &c. *do you not esteem it of the greatest importance? are you not very solicitous that?* &c. Plato Apol. p. 24. l. 30. ἄλλοτι ἢ οἱ ταύτῃ οἰκέοντες Αἰγυπτίων πεινήσουσιν; Herodot. ii. c. 14.^f And without ἦ: ἄλλοτι οὖν, ἦν δ' ἐγὼ, οὐδὲ ἱατρός, καθ' ὅσον ἱατρός, τὸ τῷ ἱατρῷ συμφέρον σκοπεῖ; Plato de Rep. i. p. 242. [When ἦ is omitted, the interrogation is in ἄλλο τι alone; not in the other words of the sentence.]

IX. *Ti* interrogative is used in a form wherein doubt is expressed as to a proper appellation: ὧ *ti* σ' εἶπω; *how shall I find a name bad enough for thee?* Aristoph. Nub. 1381. [1360.] ὧ *ti* ἂν εἰπὼν σέ τις ὀρθῶς προσείποι; *O! what name can be applied to thee bad enough for thy deserts?* Demosth. pro Cor. p. 316. init.

X. Ἀλλὰ *ti* μὴν; *what else then, if not that?* said by an interrogator when a prior question has been answered in the negative: Plato Symp. c. 23. cf. c. 25. Xen. Cyrop. iii, 1, 23. Theocr. Id. viii, 15.

But sometimes *ti* μὴν; is an affirmative answer: *to be sure, of course*: Plato Soph. c. 5. Phædr. p. 229. cf. ib. p. 272, 273. And *ti* γάρ οὐ; and πῶς γάρ οὐ;^g have the same use.^h

^e Ἄλλοτι (or ἄλλο τι) occurs in such interrogations only as are used to elicit an acknowledgement or concession; never in such as are employed merely for the sake of information.—J. S.

^f Add Xen. Anab. ii, 5, 2. iv, 7, 4.—J. S.

^g Socr. ἀλλὰ μὴν εὖνομος γ' ἢ Λακεδαιμόνων. Hipp. πῶς γάρ οὐ; *most assuredly*: Plato Hip. M. p. 346. l. 36. Bas. 1.

^h Hoogeven wrongly translates *ti* οὖν τοῦτο; in Plato Hip. M. p. 298. [348. l. 51. Bas. prim.] by *Quid ita?* The whole passage stands thus: Socr. ἄπειρος εἰ τοῦ ἀνδρός, ὧ ἱππία, ὡς σχετλίος ἐστι, καὶ οὐδὲν ῥαδίως ἀποδεχόμενος. Hip. *ti* οὖν τοῦτο, ὧ Σώκρατες; (*what matters that? what does that signify?*) τὸ γὰρ ὀρθῶς λεγόμενον ἀνάγκη αὐτῷ ἀποδέχεσθαι, ἢ μὴ ἀποδεχομένῳ καταγελάσθω εἶναι.—J. S.

XI. Tis is elegantly added to many words, imparting to them somewhat of its own indefinite signification; as, ποῖός τις, Aristoph. Nub. 763. [755.] Plato Soph. 1. Aristid. pro Quat. p. 296. πῶς τι; μέγα τι, οὐδέν τι, *scarcely at all, or not at all*: Herodian, i. c. 16. Xen. Mem. i, 2, 42. σμικρόν τι. πολλῷ τινι χείρων, Aristid. Or. Plat. iii. p. 405. πολλῷ τινι πρῶτος, Ib. p. 402. ὅπόσον τι διαφέρει, *how much it differs*; τοιαύδε τις, Xen. Mem. i. 1, 1. Cf. Plato Symp. c. 2.

Tis is often understood; as in Soph. Œd. R. 314. Aj. 154. Œd. R. 612. 517. Xen. Symp. v, 2. cf. Xen. Ages. i, 22. and Fisch. ad Well. p. 294.; and especially before genitives used partitively; as, κἂν γαμῇ ποτ' αὐτὸς, ἢ τῶν ξυγγενῶν, ἢ τῶν φίλων: *and if he, or (any one) of his relations or friends marry*: Aristoph. Nub. 1126. [1112.] See Soph. El. 1323. Act. Ap. xxi, 16. and Hor. Od. iii, 13, 13.

XII. Tis indefinite is found in interrogations. See Demosth. Phil. i. [p. 43. l. 8. Reisk.] τίς ἐνδον; *is any one within*? Æsch. Ch. 652.

Τι for ὅ, 'τι, *that which, what*: Mark xiv, 36. cf. vi, 36. viii, 2. Matth. xx, 22.

XIII. Tis, on Fr., one, i. e. any person: Λακεδαιμόνα πόλεων μόνην οὐ προδοθεῖσαν—εὗροι τις ἄν, Paus. Ach. p. 415. See Hom. [Il. β, 271.] Æsch. Eum. 154. Theogn. 184. Instead of τις and a verb in the 3rd person, a verb alone in the 2nd person (as in Latin) is employed: Hom. Il. ε, 85.

XIV. Πᾶς τις, every one. πάνθ' ἕκαστα, *every one of the particulars*, Basil. ad Domit. In the same sense, αὐτὸς ἕκαστος πρῶτος ἔσπενδεν ἄρξαι μάχης, *each, every one*, Paus. in Mess. So πάντες ὅσοι, and πᾶς ὁ with a participle, Luke xviii, 14. John xviii, 37. xix, 12. Also ἕκαστός τις, and αὐτός τις. Tis alone is put for ἕκαστος, *each, every one*:ⁱ νῦν τις, ᾧ στρατιῶται,—ἐπειγέσθω: Plut. in Fab. v. Xen. Cyrop. vi, 1, 6. vi, 4, 20. Abresch. ad Æsch. iii. p. 85. Brunck. ad Soph. Aj. 245. Tis, though construed with a verb in the third person, sometimes signifies the person speaking; as, ποῖ τις τρέψεται; Aristoph. Th. 603.—Tis and τι for a person, and a thing, of importance: Epict. Ench. c. 18. Act. Ap. v, 36. Theocr. xi, 79. In this sense it is opposed to οὗτις in Pind. Pyth. 8. to οὐδεὶς in Epict. Ench. c. 31. (see Aristoph. Eq. 158. For οὐδεὶς in this sense Lucian uses τὸ μηδὲν, Mort. Dial. t. i. p. 282.) and sometimes μέγας is added to τις in this use, Act. Ap. viii, 9. See Ov. Fast. vi, 27.—Λέγειν τι, *to say something of weight or moment; something to the purpose*: Xen. Mem. ii, 1, 12. Æsch. Socr. Dial. ii, 7, 23. Soph. Œd. R. 1475. Trach. 865. to which is opposed οὐδὲν λέγειν, Plato Apol. 17. [which, however, seems sometimes to mean *to be of little weight*: Eurip. Suppl. 595. v. Hermann's addenda ad vs. 612. Æsch. Agam. 176.* ex Schutzii conj.]

ⁱ This is an imitation of Hom. εἶ μὲν Dr. Blomfield conjectures, ο. α. δεῖξαι τις δόρυ θηξάσθω, &c. Il. β, 382, 383, π. ω. "*non se quidquam fuisse ostendet.*" 384.—J. S. —J. S.

* For οὐδὲν ἂν λέξαι πρὶν ὦν, (v. 164.)

—Ἐχειν τι, *to be rich*: Æsch. Dial. ii, 13.^j τὴ εἰδέναι, *to have much knowledge or wisdom*: Plato Apol. 6, 7, 10. τὴ εἶναι, *to be of great account or consequence*: Id. ib. 33. τὴ ποιεῖν, *to be well employed*: Id. Sympos.

Τίς for ποῖος, Soph. Trach. 311. v. Valek. ad Fragm. Call. p. 23. Τίς sarcastically substituted for σὺ: τοῦτ' εἰς ἀνίαν τοῦπος ἔρχεται τινι, *somebody will suffer for these words, i. e. you, Teucer, (to whom Menelaus is speaking,) shall repent of them*: Soph. Aj. 1138. v. Lucian, Dial. Meretr. 3. p. 285, 61.^k

SECTION XII.

RULE I. Τοσοῦτον, *thus much only*:^l τοσοῦτον ὑπειπὼν, *adding only this*: Demosth. So τοσόνδε,* Herodot. ii. p. 111.—Τοσοῦτον is followed by ὅσον, v. Herodot. vi, 137. οὐ τοσοῦτον—πεισθέντες, ὅσον φοβούμενοι: *not so much through persuasion as fear*: Thuc. i, 88. Ἐτερος τοσοῦτος, *as much again*: ἐτέρου τοσοῦτου χρόνου, Isocr. Paneg. p. 141.

II. Φθόνος, *grudge*. φθόνος οὐδεὶς expresses *readiness or willingness*: ἀλλ' οὐδεὶς φθόνος, (in answer to a request,) *and willingly too; with all my heart*: φθόνος οὐδεὶς, ὃ Σόλων, (in answer,) *willingly, O Solon*: Plato Tim. p. 23. l. 36. So οὐδεὶς φθόνος, ὃ ξένοι, (in answer,) Ceb. Tab. [p. 8. l. 6. ed. Simps. Ox. 1738.] ἃ μέντοι τυγχάνω ἀκκοῶς, φθόνος οὐδεὶς λέγειν: Plato Phæd. Also Plato Soph. c. 1.

Χάρις.—χάριν ἔχειν,^m or εἰδέναι, is *to be thankful, or grateful*; with a dative of the person, and a genitive of the thing; as, ἔχω σοι χάριν τούτου: v. Dem. pro Megal. p. 34. l. 14. Χάριν (or χάρι-
τας) ἀποδιδόναι, (Dem. Ep. ii. p. 111.) or τελεῖν, *to make a return for a kindness*. χάριν ἀποστερεῖν, *to be ungrateful*: Plato Gorg. p. 520. l. 26. ὀφείλω σοι χάριν τούτου, *I am indebted, or obliged, to you for this*. ἐν χάριτι, *as a favor*. σὴν χάριν, *for your sake*: see Ch. I. R. 11.

^j But ἔχεις τι; in Aristoph. Nub. 723. is, *have you got any device yet?*—J. S.

^k Add; Τίς, in a very emphatical sense, for any person or thing whatever, without any exception: πρατέρους γενέσθαι τινός, Demosth. de male ob. leg. p. 352. l. 8. ὦ γῆ καὶ θεοί! καὶ τοῦτο τὸ ἀσέβημα ἑλαττόν τινος ἡγείσθε; Dem. in Androt. p. 618. l. 5. v. et adv. Lep. p. 284. l. 17. Τί, *why, wherefore*: Aristoph. Plut. 252.—J. S.

^l Not much unlike this is its sense in Plut. Lysand. ὥφθη πυρός μὲν οὐδὲν ἔργον, οὐδ' ἔχνος τοσοῦτον, *not so much as a vestige*: p. 804. l. 22. ed. H. St. but I conjecture, ὦ. π. μ. ο. ἔργον οὐδ' ἔχνος τοσοῦτον.—J. S.

* See Ch. V. § ii. R. 7. [cf. ix. 6. § 12—14.]

^m In Aristoph. οὐδεμίαν ἔχω γε τῷ βίῳ χάριν, is, *I have no enjoyment of life; my life is a burden to me*: Lys. 865. and τοῖς δὲ σπύροις χάριν οὐδεμίαν οἶδ' ἐσθίω, is, *I have no relish of my food*: ib. 869.—On this word the following phrases may be added: ἐπεὶ οὐκ ἔρα-
τις χάρις ἦεν Μάρνασθαι, Hom. Il. i, 316. ὑπέσχετο βοηθήσειν μετὰ μεγά-
λης χάριτος: *very readily, very willingly*: Polyb. E. L. 31. νέμειν χάριν, *to gratify*, (with a dative,) Aristoph. Av. 384. ὑποურγεῖν χάριν, Aristot. Rhet. ii. 9. πολλὰν χάριν καταθέμενοι, *having received it as a great benefit, for which they were to be ever ready to make a grateful return*: Æsch. in Ctes. p. 432. l. 12. Reisk.—J. S.

Χάρις, *grace; the free undeserved favor of God*; in the N. T. but ἔχωμεν χάριν in Hebr. xii, 28. should be rendered, *let us be thankful; let us cherish gratitude*.—πρὸς χάριν, for ἔνεκα or χάριν: [see Ch. I. R. 11.] πρὸς χάριν λόγων, Soph. Tr. 178. Ant. 30. v. Brunck.

III. Χεῖρ.—ἐκ χειρὸς (or χειρῶν) μάχεσθαι, or ποιεῖν ἐν χειρὶ μάχην, *to fight hand to hand*: whence ἡ ἐκ χειρὸς, or συστάδην, or ἐκ συστάσεως, or κατὰ σύστασιν, or poetically αὐτοσχεδὸν, μάχην, *close fight*: συστάδην γὰρ οὗσης τῆς μάχης, καὶ τῶν πληγῶν ἐκ χειρὸς γινομένων, Diod. S. xi, 7. See Demosth. in Panath. t. i. p. 243. Hermann. ad Soph. Aj. 27. in Erf. ed. maj. So ἐς χεῖρας, Soph. Tr. 441. v. Œd. C. 975.

IV. Τῆς κοινολογίας ἐκ χειρὸς γενομένης, *at once, on the spot*: Polyb. v.

V. Χειρῶν νόμος,ⁿ *blows; fighting; employment of force or the sword*: v. Wessel. add. ad Diod. S. t. i. p. 277. Musgr. ad Eurip. Bacch. 738. ὑπὸ χεῖρα, *under power, subjected*:^o Soph. El. 1090. v. Thom. M. p. 896.

VI. Ἐν χειρὶν, (nearly the same as ἐν χειρῶν νόμῳ,) *in battle; while engaged; in the affray*: τοὺς μὲν ἐν χειρσὶν ἀπέκτειναν, τοὺς δὲ ζῶντας ἔλαβον.

VII. Χειρῶν ἀδίκων ἄρξαι, or κατάρξαι, *to be the aggressor*,^p Xen. Cyrop. i. c. 30. *to begin hostilities*, Maccab. iv, 40. and ἀρχεῖν ἀδίκων, (neuter,) Œl. V. H. i, 14. εἰς χεῖρας ἰέναι is said of an amicable meeting, as well as of a hostile encounter.^q

VIII. Χρέος.—χρεῶν ἀποκοπαί, (novæ tabulæ,) *an iniquitous extinction, by an order of government, of all private debts without just payment*. This was called σεισάχθεια also, and χρεωκοπία.

SECTION XIII.

RULES I. II. III. Χρῆμα (like πρᾶγμα, Sect. X. R. 8.) is said of a thing that surpasses in any way: as, σὺς χρῆμα μέγα, *a huge boar*: Herodot. Cl. c. 36. θαυμαστὸν τὸ χρῆμα παρθένου, *a most beautiful virgin*: Charit. χρῆμα πολλῶν νεῶν, *a great multitude of ships*: Herodot. Er. c. 42. θεῖον ἐπισκόπων χρῆμα, *divine paragon of bishops*! Euseb. Pr. Ev. i. τὸ χρῆμα τῶν κόπων ὅσον! *what an immense number of labors*! Aristoph. Ran. [1278.] so Nub. [1.] See Aristoph. Vesp. 927. [933.] Heliod. Œth. x, 23. Aristoph. Plut. 895. Œl. V. H. ii, 13. Xen. Cyrop. ii, 2. ἐλαφὸν, καλόν τι χρῆμα καὶ μέγα, Xen. Cyrop. i. See Cic. ad Att. i, 12. [in Sen. p. r. 6.] Seneca Ep. 95. [p. 602. l. 19. ed. Lips. Antverp. 1615.]

ⁿ Similar to this is the English expression, *club-law*.—J. S.

^o Ἐπὶ χεῖρα, *off-hand; at once*: Aristot. Meteor. ii. c. 9. So *sub manum*, Sueton. Aug. 49.—J. S.

^p Demosth. in Aristocr. p. 635. l. 27. in Euerg. p. 1141. l. 8. 1143, 18.—J. S.

Viger.

^q Add, εἰς χεῖρα γῆ συνῆψαν, (ναῦν sc.) *close*: Eurip. Heracl. 430. (in *manibus terræ*, Virg. Geor. ii, 45.) but Valck. and Heath read ὡς χ. γ. σ.—τοὺς προεστῶτας αὐτῶν εἰς τὰς χεῖρας λαμβάνων: *taking them in hand; expostulating with them in private*: Polyb. i, 70.—J. S.

Ov. de Pont. ii, 37. Phædr. iv. fab. 7. Spanh. ad Callim. h. Dian. 100. Fisch. ad Well. iii. p. 288. seq.

IV. (V.) Money employed, or put out at interest, was called ἐνεργὰ χρήματα : unemployed, ἀργὰ χ. The interest or profit, ἔργον or ἐργασία. Hence ἐργάζεσθαι, *to be employed in money-making ; to increase one's fortune* : Isocr. ad Nicocl. p. 37. χρήμασιν ἐργάζεσθαι, Demosth. pro Phorm. p. 605. l. 32. *to turn money*. εἰργάσατο ἐν αὐτοῖς, (the five talents,) *traded with the same* : Matth. xxv, 16. Τὸ χρῆμα, in the singular, is said of a particular sum of money : Act. Ap. iv, 37. The *principal*, or *capital*, was called τὸ ἀρχαῖον, τὰ ἀρχαῖα, ἀρχαῖον δάνειον, ἀρχαῖον κεφάλαιον, and κεφάλαιον, Æschin. c. Ctes. p. 289. l. 12. and this last is used simply for a *sum of money* : Act. Ap. xxii, 28. The *interest*, οἱ τόκοι : v. Athen. Deipn. xiii. *Surplus*, or *odd money*, τὸ προσόν, or τὸ πρὸς.

V. (VI.) Ἄτιμα χρήματα, *the fortune or goods of those who were ἄτιμοι*, i. e. excluded from public offices and honors, and devoted by the laws to ignominy : χρήματα ἐπίτιμα, the contrary. Those first mentioned might be seized by any one with impunity.

VI. (VII.) Χρυσὸς ἐν νομίσματι, or ὡς νόμισμα, or ἐπίσημος, *coined gold* ; χρ. ἄσημος, *gold bullion* ; χρυσὸς ἐν κατασκευαῖς, *gold plate* ; χρ. ἐν ὕλῃ, or ὡς ὕλη, *gold in bars or ingots* ; χρυσὸς ὡς προβόσκημα, *golden vessels or plate*. The same expressions are used of silver : Plut. in Pomp. Philo de Legat. ad Caium, and de Provid.

VII. (VIII.) Χώρα, *rank, character or predicament* : τῶν οὐκ ὄντων ἔχουσι χώραν :—ἐν χώρᾳ τοῦ ἐνεδρεύοντος ἀλῶναι.

VIII. (IX.) Τοῖς μὲν ὅπου εὐτυχεν ἕκαστον καταβέβληται, τοῖς δὲ ἐν χώρᾳ ἕκαστα τεταγμένα κεῖται : *in their proper places ; in order* : Xen. Eccl. iii, 3. cf. Cyrop. iv, 5, 37.

IX. (X.) Κατὰ χώραν ἔχειν, or μένειν,^r or ἀτρεμεῖν, *to remain undisturbed, unremoved, in statu quo*. Χώρα, *dignity, rank, honor, station, (locus),* Polyb. i, 43. Jos. Arch. vi, 10, 1. Χώρα, *the country*, in contradistinction to *the town*, Xen. Hier. x, 5. Polyb. i, 1, 72. Herodian vi, 4, 11. cf. Græv. Lect. Hes. c. viii. p. 38.

X. (XI.) ᾠρα, *proper time, full time, high time.*^s ᾠρα, *puberty, maturity, marriageable age* : ἡδὴ δ' εἰς ἀνδρὸς ὥραν ἡκούσης τῆς κόρης, Plato Crit. p. 113. l. 32. *Marriageable girls* are said ἐν ὥρᾳ γενέσθαι, Herodian i, 2, 3.

The following uses of ὥρα, signifying *time*, are to be noticed :—1. ὥρα τῆς ἡμέρας, *a twelfth part of the natural day* : Xen. Mem. iv, 3, 4. Herodot. ii. p. 153. ed. Wess.—2. ὥρα τῆς νυκτὸς, *a fourth part of the night* : Xen. Mem. iv, 7, 4. which is called also ἡ φυλακή.—3. ὥρα, *midnight* : Sapph. fragm. ap. Hephæst.* (νυκτὸς ἀμολγὸς, Hom. Od. δ, 841.)—4. ὥρα μηνὸς, *one part or division of a month* ;

^r Σκεπτέον, πότερον δεῖ τοὺς μὲν ἄλλους νόμους, οὓς ἐπὶ τοῖς ἀδικούσι τὴν πόλιν ὑμεῖς ἀνεγράψατε, ἀκρόους εἶναι, τόνδε δὲ κύριον ἢ τοῦναντίον, τοῦτον μὲν λῦσαι, κατὰ χώραν δὲ μένειν τοὺς ἄλλους ἔφη : Demosth. in Timocr. p. 701. l. 16.—J. S.

^s ᾠρα βαδίζειν, Aristoph. Eccl. 30.

τί ποτ' ἄνδρες οὐκ ἡκούσιν ; ὥρα δ' ἦν παλαι : Ib. 877. ὥρα σοι, ὦ βέλτιστε, τὸν Κροίσου παῖδα παιδεύειν : then, my worthy, you had better teach Cræsus's son : Lucian, Vit. Auct. p. 361. D. Salmur.—J. S.

* P. 65. l. 11. in the ed. of Dr. Gaisford.—J. S.

one of the three decades, into which the Greek months were divided: Xen. Mem. iv, 7, 4.—5. ὥρα ἐνιαυτοῦ, one of the four seasons of the year. Ὁραι in the plural: πάντα ὅσα ὥραι φύονται, Xen. Anab. i. p. 39. ed. Hutch. min.—6. ὥρα, by way of eminence, the spring: Polyb. ii, 9. and the summer: Galen. de Fac. Alim. ii. Cf. Græv. Lect. ad Hes. Ἔργ. 31.—7. ὥρα, proper season, fit time: ἡ τοῦ σπύρου ὥρα, Xen. Œc. xvii, 1. Cf. Trill. Obs. iv, 28.¹

CHAPTER IV.

ON THE PRONOUN.

RULE I. Periods are elegantly terminated by the pronouns ἐγὼ, ἡμέτερος, ὑμέτερος, οὗτος. V. Ceb. Tab. [p. 46. l. 2. ed. Simps.]^u Demosth. pro Cor. [p. 227. l. 6.] Ib. [p. 228. l. 12.] Ib. [p. 260. l. 6.] [V. Demosth. pro Cor. p. 245. l. 29. Aristoph. Av. 1627.]—Σὺ terminates in St. John iv, 19. cf. viii, 48.

II. In the Greek, as in some other languages, the datives of primitive pronouns are sometimes elegantly or emphatically redundant: μοι,^v σοι,^w ἡμῖν, Soph. Aj. 216. ὑμῖν, Soph. Œd. R. 1401.—Qui MIHI, ubi ad uxores ventum est, tum [demum] fiunt senes: Ter. Phorm. v, 8, 21.

III. A possessive pronoun sometimes agrees with a substantive signifying something with regard to which the personal pronoun implied in the possessive is *passive* or the *object*, not an agent or source; as, εὐνοίᾳ γὰρ ἐρῶ τῇ σῇ, for I shall say it out of my good-will towards you: Plato Gorg. p. 486. l. 5. σὸς πόθος, my longing for you: Hom. Od. λ, [201.] προνοίᾳ τῇ σῇ, through forecast for your welfare; out of precaution used on your behalf: Eurip. Andr. 660. ἐμὴ δωρεὰ, a gift bestowed on me: Xen. Cyrop. viii, 3, 32.

IV. A possessive is transferred from its proper substantive to another: τὸν ἐμὸν ὀδίνων πόνον, my pain of labors, for ἐμῶν, the pain of my labors: Eurip. Phœn.

V. Words are often put in apposition or in concord with the genitive of a personal pronoun implied in a preceding possessive, or to which personal genitive that possessive is equivalent in signification; as, τὰ μὰ διαρπάσσουσι τοῦ κακοδαίμονος. So Aristoph. Plut. 33.^x

VI. Αὐτὸς is sometimes employed as a reciprocal pronoun: καταφυγὴν αὐτῷ—πορίζοιτο, he might provide a refuge for himself:

¹ Add: ἀναπαύεσθαι καθ' ὥραν, early, betimes: Polyb. i, 45. ἦκε πολλῆς ὥρας, late, in the evening: Polyb. v, 8. οὕτως ἐν ὥρᾳ, so early in the morning: Aristoph. Eccl. 395. ἐς τὰς ὥρας, for ever: Aristoph. Ran. 380. ὥρα, age. See Plut. Alcib. p. 350. l. 1. H. Steph. Ages. p. 1126. l. 19. Μὴ ὥρασιν ἵκοιτο, perdition take him! Lucian, Dial. Me-retr. p. 734. D. Salm. μὴ ὥρας ἵκοισθ', Aristoph. Lys. 1037. ἤρχοντο μὴ ὥραν Θεμιστοκλέους γενέσθαι, Plut. Themist. p. 223. l. 6. and elliptically, as an epithet:

δὲ μὴ ὥρασι Δημόστρατος, Aristoph. Lys. 391.—J. S.

^u Ἐφην ἐγὼ closes sentences in almost every page of Cebes.—J. S.

^v Aristoph. Lys. 707. Nub. 116. Acharn. 458.—J. S.

^w Aristoph. Nub. 206. Eccl. 136. Ran. 1119.—J. S.

^x Ἡμέτερον ἂν εἴη πανεῖν καὶ ἰᾶσθαι τὰ τοιαῦτα, τῶν καὶ ἐς τὸδε αὐτὰ προ-αγαγόντων: Lucian, Jup. Tr. p. 206. D. ed. Salm.—J. S.

Euseb. Præp. Ev. l. vi. for ἐαυτῷ. And on the other hand, οὗ, οἱ, ἐ, ἐαυτοῦ, are often not reciprocal; as, εἴθ' ὡς ὅτιοῦν ἐξὸν ἐαυτῷ ποιεῖν,—for αὐτῷ: Demosth. in Androt.

VII. Ἐαυτοῦ in the first person, for ἐμαυτοῦ, Isocr. in Busir. In the second person: οὕτω παιδεύεις τοὺς ἐαυτῆς φίλους, *thus thou instructest thy friends*: Xen. Mem. ii.⁹ Αὐτὴν in the second person, St. Luke xiii, 34. *Suas for nostras* is in Ov. Ep. v. 46. See Fisch. ad Well. p. 172. In the phrase αὐτὸς καθ' αὐτόν, or αὐτὸς πρὸς αὐτόν, the pronoun is used without respect to person. Αὐτὴ πρὸς αὐτήν, in the first person, *alone, by myself*: Soph. El. 281. [285.] In the third person, αὐτὴ καθ' αὐτήν εἰλικρινὴς ἡ διάνοια, *the understanding free and disengaged from external objects*: Plato Phæd. c. 10. cf. c. 12. 14. &c.

VIII. Αὐτὸς ἕκαστος is the same as ἕκαστος alone: Herodot. vii, 19. viii, 124. Demosth. περὶ συμμορ. and αὐτοέκαστος has the same meaning; but ἀνθέκαστος (qu. ὁ αὐτὸς παρὰ or ἐν ἑκάστῳ,) signifies, *austere, rigid, severe, rigorous, strict*: ἀνθέκαστόν τινα καὶ πικρόν, Dion. Halic. ad Pomp. (speaking of Thucydides.)

IX. Ὁ αὐτὸς [Attic; and in epic poetry even without the article: v. Schæf. ad Greg. Cor. p. 303.] *the same*: κατὰ τὸν αὐτὸν τούτῳ τρόπον εὖ πεποιηκότα τὴν πόλιν, Lucian, Tyr. αἰσχρόν ἐστιν ἀνθρώπῳ ταῦτα πάσχειν τοῖς ἀφρονεστάτοις τῶν θηρίων, Xen. Mem. ii, 1, 5.² v. Ern. and Drakenb. ad Sil. xv, 400. and Cort. ad Sall. Cat. c. 80. πᾶσα γυνή—ἡ αὐτὴ ἐστίν, *all women are the same*: Plut. Conj. Præc. p. 144. εἶναι μὴ τὴν αὐτὴν ταῖς τυχεύουσαις γυναιξίν, *not to be the same as ordinary women*: ib. ἀπὸ τῆς αὐτῆς σιτῆσθαι, *from the same table*: Synes. Hence κατὰ ταυτὰ, *after the manner of, like*; with a dative: καλοῦνται—κατὰ ταυτὰ Ἕλλησιν, Paus. in Ach. p. 410. γάλα πίνειν κατὰ ταυτὰ τοῖς βρέφεσιν, Lucian, Alex. p. 530. And τὸ αὐτὸ, by itself, *so, in the same manner*, following καθάπερ in a simile: Plut. Apophth. Αὐτὸς, for the *soul* of a person, in contradistinction to his body; (to the εἶδωλον in the infernal regions; Hom. Od. λ, 602.)—for the *body*, opposed to the soul, Hom. Il. α, 4.—for a person, opposed to his possessions, Od. τ, 329. 332.—or to others present, Il. θ, 4. τ, 302.—or for something as distinguished from what surrounds or is near it, Od. γ, 171.—or for the whole as distinguished from its parts, Il. η, 474.—of a person as acting without cooperation, Il. θ, 75. ρ, 48. τὴν αὐτὸς φιλέσκειν, *with whom he was in love, and whom he wished to love exclusively, without any rival*: Il. ι, 449. Αὐτὸς, emphatically, for *even, very*, (in the 3rd sense in Dr. Johnson's dictionary;) Iliad ζ, 450. μ, 429. ν, 614.—

⁹ C. 1. § 30. where I find σαυτῆς.—J. S.

² So ἐποίησεν ἂν ταυτὸ τῷ βασιλεῖ: *he would have done the same as the king of Persia did*: Demosth. de Fals. Leg. p. 383. l. 16. Reisk. It is to be observed that in this idiom the dative is equivalent to the nominative of the same noun or pronoun agreeing with the same verb

repeated, and governing the accusat. of a relative: ἐποίησεν ἂν ὅπερ καὶ ὁ βασιλεὺς ἐποίησεν: for the verb is never the substantive verb, but always one involving both a copula and a predicate: where it is otherwise, there is no idiomatical peculiarity in the phrase. See Aristoph. Plut. 253.—J. S.

or instantly: ἀνόρουσεν—αὐτῇ σὺν φόρμιγγι, *he started up immediately, just as he was, with his harp in his hand*: Il. ι, 195. It indicates love, tender feeling, and affection, Od. ξ, 141. Αὐρὸς, *voluntarily, spontaneously*: Il. ρ, 254.^a Alone: ^b Il. ν, 729. Hence αὐροὶ ἔσμεν,^c *we are alone, and therefore may speak our minds freely*: v. Hemst. ad Lucian. t. i. p. 250. Heusd. Spec. crit. in Plat. p. 30. Heindorf. ad Plat. Parm. p. 220. Hence it signifies *apart* or *familiarly*: Od. η, 237. τ, 104. γ, 19. 327. ξ, 331. τ, 288. θ, 396. It is added to a name for the sake of explication: H. Cer. 1. Sometimes, on the contrary, the name is added to the pronoun for the same purpose: Il. α, 143. It is used for the sake of contradistinction, like *hic* and *ille*: Il. γ, 282. Æschyl. Prom. 440. v. Heindorf. ad Plat. Lys. p. 4. and it is so used in all persons, and without the addition of a primitive or personal pronoun: v. Il. ν, 252. 448. Od. β, 374. It is sometimes a reciprocal, Il. ι, 342. Od. κ, 27. and is added to a personal pronoun, where there is a reciprocal sense, either in composition, as in Soph. [Æd. R. 1080.] or separately, as always in Homer. It is sometimes a relative pronoun, *him, her, it*: in this use it has less emphasis, and the nominative is never employed. It signifies *the same*;^d in which sense the article is always joined to it by Attic writers, but not by epic. v. Schæf. ad Greg. Cor. p. 303. Ὑπὸ τὸ αὐτὸ is, *about the same time*: so κατὰ τὸ αὐτὸ, *at the same time*. Αὐτὸ μόνον, *merely, nothing else but*: v. Valck. With an ellipsis of σὺν it answers to our English phrase *and all*: πολεμίων πλῆθος αὐτοῖς ὅπλοις ἔλαβεν, *arms and all*; αὐτοῖς ἀνδράσι:—αὐτῷ τῷ ἵππῳ κατεποντίσθη.^e

Αὐτως (so it is always to be written in Homer) signifies,—1. *just so*; *in the same manner*; *the same*: Soph. Æd. R. 951. Hence ὡσαύτως (ὡς δ' αὐτως in Homer,) and Ὡδ' αὐτως, Soph. Tr. 1048.—2. with reference to a past state, *still*: Il. σ, 338. with reference to a present state, *just as I am, just as you are, &c.* Il. ε, 255. Il. [σ,] 198. Hence—3. καὶ αὐτως, *even so, i. e. nevertheless*: Il. ι, 598. and ψ, 620. (where it may be rendered, *gratis, gratuitously*.) Hence—4. *merely*; *nothing else but*: Od. ν, 379. and with a verb, π, 313.—5. *without reason, rashly, at random*: Il. 2, 55. ρ, 143.^f Od. δ, 665. μ, 284.—6. *in vain*; *to no purpose*: Il. ο, 128. 513. π, 117. σ, 584.

X. (XII.) Αὐτὸς enters often, and sometimes elegantly, into composition with other words; as, αὐτεπαγγέλτος, *self-invited*; *one who does anything of his own accord, without bidding*: Demosth. pro

^a So αὐτόθεν, *of his own accord*; οὔτε αὐτόθεν διονοεῖτο παραλαμβάνειν παρ' ἐμοῦ τὴν ναῦν, οὐτ', ἐπειδὴ—ἡναγκάσθη ἐπὶ τὴν ναῦν ἀπέναι, ἐλθὼν ἠθέλησέ μοι διαδέξασθαι αὐτήν: Demosth. adv. Polycl. p. 1215. l. 28. Reisk. So Plut. in Arat. p. 1887. l. 20. ed. H. St.—J. S.

^b Demosth. Phil. iii. p. 123. l. 16. Polyb. vi, 48. Theocr. Id. x, 19.—J. S.

^c See Aristoph. Ach. 504. Thesm. 472.—J. S.

^d See Aristoph. Plut. 253. and Br. ταυ-τὸ τοῦτο, *the very same thing*: Aristoph. Plut. 153.—J. S.

^e Add, αὐτοῦ, *huc, hither*: Aristoph. Av. 663. v. Dindorf. ἐξ αὐτῆς, *immediately*: Theogn. 231. and in one word ἐξαντῆς, Polyb. xiii, 5. αὐτὸ τοῦτο. See Toup. ad Longin. Fragm. v.—J. S.

^f Where it may be rendered *undeservedly*.—J. S.

Cor. [p. 247. l. 24. Reisk.]—(αὐτοκέλευστος, Aristid. pro Quat. p. 475.) ναῦς αὐτάνδρου κατεποντίσθη, *together with her crew; οικίας αὐτάνδρου, with their inhabitants*: Plut. παραλλ. Ἑλλ. καὶ Ῥωμ. p. 306. ἵππος αὐτόφορτος κατεκρημνίσθη, *load and all; ἐκωπλάτουν κυπαρίσσοις αὐτοκλάδαις καὶ αὐτοκόμοις, for oars they used cypresses with their branches and leaves on*: Lucian, Ver. H. i. [p. 741. E. ed. Salmur.] αὐτεξούσιος, *one's own master*; τὸ αὐτεξούσιον, *uncontrolled liberty or power*; αὐτοκέφαλος, *a primate*; αὐτήκοος, *an ear-witness*; αὐτόπτης, *an eye-witness*, Plut. l. c. p. 310. whence αὐτοψία, and αὐτοψεί: αὐτόμολος,[§] *a deserter to the enemy, or one who comes spontaneously*; αὐτονόμος, αὐτοτελής, αὐτόδικος, *independent*; αὐθόδιος, *fresh from a journey*; αὐτόκλητος, *self-invited*; αὐτοδιδάκτος, *self-taught*; αὐτουργός, *one who works with his own hands*, Palæph. Fab. 3.^h αὐτόχειρ, *one who executes anything with his own hands*, Aristoph. Av. 1135. especially (in which sense αὐτοθάνατος also) *homicide*: Soph. El. 958. 1022. Hence αὐτόχειρ (as well as αὐτοφόνος, αὐτοθάνατος, αὐτοκτόνος) signifies a *self-murderer*; whence the adverb αὐτοχειρί. αὐτοπρόσωπος, *one who does any thing in person*; αὐτάγγελος, *one who brings intelligence himself*: v. Niceph. Greg. § 62. Ammon. p. 2. and Valck. αὐθέντης or αὐτοέντης, the same as αὐτόχειρ, Soph. Œd. R. 106. αὐτόχρομα, *adv. in reality, indeed*; αὐτόχρομα διάκορος, Aristid. pro Quat. p. 360. αὐτοβοεῖ, *at the first assault, with the mere shout of onset*: Thuc. ii, c. 81. αὐτόθεν, see on THE ADVERB. αὐθημερόν, (poetically αὐτῆμαρ,) *on the very same day, the selfsame day*; [αὐτῆς ὥρας, *instantly, forthwith*: Plut. Inst. Lac. 34. Herm.] αὐτερέτης, *one who rows on occasion, although rowing is not his proper and regular function*: Thuc. iii, c. 18. [i. c. 10. vi. c. 91.] αὐτοάνθρωπος, *the specific essence, or abstract idea, of man*: Plato. v. Aristot. Eth. i. c. 6. αὐτοτοαυτὸ, *ipsum illud ipsum*:ⁱ Plato Alcib. i. So with proper names: Αἰθόμηνος, *a very Homer*; Αὐτοβορέας, *a very Boreas, another Boreas*: Lucian, Timon.^j

[§] One who comes of himself from the enemy, and is not brought against his will, as a prisoner of war.—J. S.

^h Eurip. Or. 910. Pors.—J. S.

ⁱ That which is itself supremely or really, by way of eminence, p. 225. l. 3. ed. Basil. prim.—J. S.

^j The following also will contribute to show into what a variety of compounds αὐτός enters. The passages and interpretations I have given in the new edition of H. Stephens' Thesaurus. αὐτάγρετος, Simonides. αὐτοαλήθεια, Chrysost. t. ii. p. 587. l. 15. Sir H. Saville's edition Orig. c. Cels. p. 135. l. 55. Cantab. 1658. αὐτοβασίλειος, Chrys. iii. p. 30. l. 36. αὐτοαδάμας, Chrys. t. v. p. 564. l. 26. αὐτογεννα, Chrys. ii. p. 457. l. 26. αὐτόδορος, Plut. Moral. § 694. B. αὐτο-

δικαιοσύνη, Chrys. iii. p. 611. l. 19. αὐτοδῶξ, Aristoph. Pac. 607. αὐτοθανασία, Chrys. iv. p. 235. l. 35. αὐτοζωή, Chrys. ii. p. 579. l. 1. αὐτοθακτός, Plut. Moral. § 434. A. αὐτοθηρίον, Chrys. iii. p. 16. l. 39. αὐτοκελεύστας, Chrys. v. p. 995. l. 6. αὐτολιθίνος, Chrys. i. p. 30. l. 42. αὐτολόγος, Orig. c. Cels. p. 79. l. 32. αὐτομακαριότης, Chrys. iv. p. 325. l. 31. αὐτομανία, Chrys. i. p. 61. l. 19. αὐτοματι, Chrys. v. p. 846. l. 31. αὐτομήτωρ, Simonides. αὐτονεκρός, Chrys. vii. p. 93. l. 22. αὐτοπηγή, Chrys. ii. p. 608. l. 14. αὐτόποιος, Soph. Œd. C. 698. αὐτοπικρία, Chrys. iii. p. 840. l. 32. αὐτορίζα, Chrys. ii. p. 608. l. 14. αὐτοσάρξ, Chrys. viii. p. 9. l. 23. αὐτοσιδαρος, Eurip. Hel. 361. αὐτοσοφία, Chrys. vi. p. 97. l. 26. αὐτοπραγμοπίθηκος, De-

Αὐτός is sometimes substituted for *ὁς*, when a repetition of *ὁς* in a case different from its preceding one would be required by regular construction: οὐ δὴ ἐπιτρέψομεν ὧν φάμεν κήδεσθαι, καὶ δεῖν αὐτοὺς ἄνδρας ἀγαθοὺς γενέσθαι, γυναιῖκα μιμείσθαι, Plato de Rep. iii. p. 395. l. 34. v. S. John xv, 5. Revel. ii, 18. xvii, 2. 1 Cor. viii, 6. *Αὐτός* occurs in various forms of tautology: see Matth. viii, 23. Luke xix, 26. Xen. Cyrop. ii. p. 51. cf. Matth. iv, 16. viii, 5. ix, 27. v, 40. John xv, 2. xviii, 11. Revel. vii, 9. Act. Ap. vii, 21. v. Jens. ad Lucian. t. i. p. 296. So Cic. pro l. Manil. c. xiv. [§ 40.] *Οἷ* is in like manner superfluous in Paus. Phoc. p. 660. and *σφίσι* in Paus. Cor. p. 90. *Αὐτός* is defective, when its antecedent noun is referred to two verbs requiring different cases. See Isocr. Paneg. p. 98.^k

XI. After *τοῦτο*, *this*, the conjunction *ὅτι*, *that*, is very frequently placed; as, οἶδε τοῦτο καλῶς ἐκεῖνος, *ὅτι*, &c. *he very well knows this, that*, &c. Demosth. Phil. i. οὐκ ἀγνοῶ τοῦθ', *ὅτι*, Demosth. Ol. 1. Sometimes *ὅτι* precedes *τοῦτο*, as in Aristoph. Av. 1176. and sometimes *ὅτι* is the last word of the sentence: οὐ πάνσομαι, τοῦτ' ἴσθ' *ὅτι*, Ib. 1408. Sometimes, *τοῦτο* being last in collocation, the article *τὸ*, with some particle, precedes *ὅτι*, or *ὥς*: as, τὸ δὲ, ὥς Κλεόφαντος—σοφὸς ἐγένετο,—*τοῦτο* ἤδη ἤκουσας: Æschin. Dial. de Virt. v. Nepos in Alcib. c. 6. Virg. Ecl. iii, 35. Cic. Catil. ii. c. 8.

XII. (XIV.) *Οὗτος* is sometimes added, when the construction would be complete without it, for the sake of explication (especially after digression); as, Ἀριστοδήμῳ τέκειν τὴν γυναικὰ, τῇ ὄνομα εἶναι Ἀργείην,—— ταύτην δὲ τέκειν δίδυμα: Herodot. Er. c. 52. v. Ter. Heaut. [i, 1, 82.] Cic. pro Mil. c. 26. [Cn. Pompeium, —*hunc*, &c. § 70.]—or for the sake of emphasis, as in Demosth. pro Cor. [p. 268. l. 15. Reisk.] φάμενοι τὸν ὕστατον αἰεὶ ἀπογενόμενον τῶν βασιλέων, τοῦτον δὲ γενέσθαι ἄριστον: Herodot. Er. c. 58. v. Lucian, Macrob. p. 828. For the sake of emphasis it is *repeated* in St. James i, 25. Instead of an addition of *οὗτος*, there is sometimes a repetition of a noun; as of a proper name in Paus. Lac. p. 162. l. 27. and of two proper names in Æl. V. H. viii. c. 9. The case of *οὗτος*, when thus added, is not always the same as that of the antecedent word to which it refers; as, τὰς δὲ ἄλλας,—*ταύταις*—*προτιθέασι ἀγῶνα*: Paus. in Lac. p. 185. l. 10.

Οὗτος is defective after several propositions followed by *δὲ*; as, καὶ ἄλλα πολλὰ καὶ παντοῖα ἐγένετο τῇσι μάχησι, ἐν δὲ δὴ καὶ, &c. understood. *τουτέοισι*, Herodot. Terps. c. 95. ἀνὰ πᾶσαν μὲν ἄλλην Ἑλλάδα, ἐν δὲ (ταύτῃ) καὶ περὶ Ἰωνίην, Herodot. Er. c. 86. The pronoun is expressed after *ἐν δὲ* in Lucian: ἐν δὲ δὴ τούτοις φιλοσόφους τινὰς, de Parasit. See also Lucian, t. i. p. 438. l. 63. ed. Amst.

mosth. pro Cor. p. 307. l. 25. αὐτοφόντης, Soph. El. 772. αὐτοχολή, Chrys. iii. p. 840. l. 32.—J. S.

^k Add, that *αὐτός* has a superlative:

Chr. ἐκεῖνος αὐτός; Pl. αὐτότατος. Aristoph. Plat. 83. αὐτότατα, Cic. Att. l. 6. ep. 9.—J. S.

A pronoun is understood after καὶ πρὸς in Eutrop. Metaphr. v. c. 6. after σὺν δὲ in Theogn. 724. and after σὺν τε in Orph. Hymn. [Σὺν is used adverbially with δὲ or τε: see Nic. Ther. 628. 650. 843. 853. 869. 881.] So χωρὶς δὲ, for χωρὶς δὲ τούτων.

XIII. (XV.) Pronouns, and more especially οὗτος, are now and then found in irregular positions, in which they occasion some degree of obscurity; as, ἐπιχειρητέον ὑμῶν ἐξελέσθαι τὴν διαβολὴν, ἣν ὑμεῖς ἐν πολλῷ χρόνῳ ἔχετε, ταύτην ἐν οὕτωι ὀλίγῳ χρόνῳ: Plato Apol. S. for ἐπιχ. ὑμ. ἐν οὗτ. ὀλ. χρ. ταύτην ἐξ. τ. δ. ἦν ὑμ. ἐν π. χρ. ἔχετε.¹ In Act. Ap. i, 22. τούτων is removed to the distance of two verses from τῶν συνελθόντων ἀνδρῶν in v. 21. to which it refers. See Nepos in Pelop. c. 2.

XIV. (XVI.) Καὶ ταῦτα μὲν δὴ ταῦτα is equivalent to, *so much for this*, at the conclusion of a subject, or head of discourse; but καὶ ταῦτα alone is used for aggravation or exaggeration; and *that too*; and *that*:^m σὺ δέ μοι δοκεῖς οὐ προσέχειν τὸν νοῦν τούτοις, καὶ ταῦτα σοφὸς ὢν: *but you seem to me to pay no attention to these things; and that too although you are wise*: Plato Gorg. p. 508. See Demosth. contr. Phorm. [p. 922. l. 6. ed. Reisk.] Id. Epist. iii. [p. 1485. l. 18. R.] Id. pro Phorm. [p. 958. l. 14. R.] v. Hoogev. Præf. ad Doctr. Partic. p. 9.ⁿ Καὶ ταῦτα is found, although rarely, at the end of a sentence: Περικλέους δὲ οὐκ ἐφείσω, τεθνηκότος καὶ ταῦτα: *but you did not spare Pericles, and that too after his death*: Aristid. pro Quat. p. 504. In this kind of phrase οὗτος is not always put in the neuter plural: it has sometimes the gender, number, and case of a preceding noun to which it is to be referred: γυναικὸς, καὶ ταύτης νεκρᾶς, Heliodor. Æth. c. 1. εἶναι ἐλευθέροισι ἢ δούλοις, καὶ τούτοις ὡς δραπετήσι: Herodot. Er. c. 11. βασιλέα τὸν ἀφιγμένον ἐπιστάμενος, καὶ τοῦτον ἀδελφοῦ παῖδα τοῦ ἐμοῦ: Heliodor. Æth. x. c. 23. See also Herodot. Cl. c. 147.

Τοῦτο with verbs of naming is of the same import as *so*: τοῦτο γὰρ ἑκάλεϊτο, *for so he was called*: Lucian, Ver. H. i.^o So Lucian in Conv. [p. 856. D. ed. Salmur.] Ἀριστοτέλης τὰς νῦν Ἡρακλείους ατήλας καλουμένας, πρὶν ἢ κληθῆναι τοῦτο, φησὶ Βριάρεω καλεῖσθαι αὐτὰς: Æl. V. H. v. c. 3.

When οὗτος is employed to represent the subject of a proposition, it is put in the neuter, although the predicate be a substantive of a different gender; as, τοῦτ' ἐστὶν ἀτιμία, Epict. c. 31. This practice is different from that of elegant *Latin* authors with regard to *their*

¹ P. 7. l. 42. ed. Basil. prim. Almost every one must be sensible, I think, of the superior energy of the arrangement chosen by Plato.—J. S.

^m *Ye defraud; and that your brethren*: 1 Cor. vi, 8. *The consideration of—so small a standing force on our own side, and that too in a country destitute of forts and strong places, &c.* Addison on the War. *And the plain ox, shall he bleed,—and that, perhaps, To swell the riot of th' autumnal feast Won by his la-*

bor? Thomson, Spring, 367.—J. S.

ⁿ See Aristoph. Eccl. 401. Xen. Anab. i, 4, 12. Mem. ii, 3, 1. Demosth. de Reb. Cherrh. p. 103. l. 16. R. In Phil. iii. p. 114. l. 3. p. 117. l. 29. de Rhod. libert. p. 197. l. 12. *Tribuno plebis quæstor non paruisti, cui tuus præsertim collega pareret*: Cic. ad Div. xv, 21.—J. S.

^o Χαλεπαίνοντες τῷ Σκινθάρῳ, (τοῦτο γὰρ ἑκάλεϊτο): p. 738. E. ed. Salmur.—J. S.

pronouns in such cases; yet there are exceptions: see Virg. *Æn.* iii, 173. Ovid, *Her. Ep.* ii, 56. iii, 8. Curt. ix. c. 10. § 24.

Τοῦτο sometimes involves the meaning of several preceding words; as in Plato de Rep. iv, 421.^p

Οὔτος for ὁ δεῖνα; an indefinite person: καὶ σὺ, καὶ οὗτος, τεθνή-
ξεσθε, Antonin. eis *Éavn.* iv. c. 6.

Τούτοις answering to οἷς, and τῷ to τούτῳ: Demosth. pro Cor. [p. 266. l. 12. R. and p. 268. l. 15.]^q

CHAPTER V.

SECTION I.—ON THE VERB, WITH RESPECT TO KIND OR FORM.

RULE I. Verbs, having an active form, have sometimes a passive [or reciprocal] signification; as, ἀλίσκω, (*to take, to capture, to convict, to condemn,*) chiefly in its preterperf. ἔάλωκα, and 2 aor. ἤλων, or ἔαλων, Att. v. Arrian i, 1.^r v. Hindenb. ad Xen. Mem. ii, 5, 5. Abresch. ad *Æschyl.* l. i. p. 86. Brunck. ad Eurip. Bacch. 1041. Or. 296. et Soph. *Æd.* C. 74.

II. Ἀνακάμπτειν, *to be reflected*: τὰ δὲ εἰς ἄλληλα ἀνακάμπτει, Aristot. *Metaph.* i.

III. Ἀναλαμβάνειν, *to be restored to health, strength, &c.* Theophr. v.^s

IV. Ἀνταποδίδωμι for ἀνταποδίδομαι.^t

V. Ἀπαλλάττειν, *to be freed, to be discharged*: κάμνει τε πολλάκις, καὶ ἀπαλλάττει ῥᾶον, *and come off more easily*: Aristot. *Probl.* § 5. v. Budl. p. 318. Fæsi *Œcon.* Hipp. in ἀπαλλάττειν.

Αὔξω and αὐξάνω are sometimes intransitive: ἠϋξήσεν ἡ πλάνη,

^p Ἀργὸς δὲ καὶ ἀμελὲς γενήσεται μᾶλλον αὐτὸς αὐτοῦ; (*πλουτήσας χυτρεὺς, sc.*) Πολύ γε. Οὐκ οὖν κακίων χυτρεὺς γίνε-
ται; Καὶ τοῦτο, ἔφη, πολὺ. p. 404. l. 6. ed. Bas. prim.—J. S.

^q Add; οὐκ, ὦ γὰρ, ταῦτ' ἐστὶ πω ταύτη; *matters are not yet in that state, are not arrived at that*: Aristoph. *Eq.* 843. eis τοῦτο, *to such a pitch or degree*; with a gen. eis τοῦτ' ἐλήλυθε τοῦ νομίζειν αὐτῷ καὶ λέγειν καὶ γράφειν ἐξείναι πᾶν ὅτι ἐν βούληται, ὥστε, &c. Demosth. in Androt. p. 598. l. 14. R. Ταῦτα is an answer to a command, and expresses obedience: ταῦτ', ὦ δέσποτ'. Aristoph. *Pac.* 275. So *Vesp.* 142. 851. The full phrase is ταῦτα δρῶ: σπεῦδε ταχέως, *Isic.* ταῦτα δρῶ. Aristoph. *Eq.* 495.—J. S.

^r Παραγενηρακὺς, ἢ παρανομία ἐαλωκός: *convicted of imbecility*: *Æsch.* c. Ctes. p. 642. l. 10. R. ἀλῶναι ψευδομαρτυριῶν,

Viger.

Æsch. in Tim. p. 107. l. 9. ἐάλω ὑπὸ ληστῶν, *Æsch.* de Fals. Leg. p. 197. l. 1. In a passive form as well as sense: Aristoph. *Vesp.* 893. *Æsch.* c. Ctes. p. 625. l. 3.—J. S.

^s Ἀναλαμβάνειν, *to be renewed*: Plut. *Mor.* t. ii. p. 961. l. 9. Wyttenb. in *8vo.* προσανειληφύλας ἤδη τῆς δυνάμεως, *the army having now recovered from its fatigues and sufferings*: Polyb. iii, 60.—J. S.

^t The following passage is not liable to the objection, groundless as it is, of Hoo-geveen to Viger's from Plato: εἰ τὸ κατα-
δαρθάνειν μὲν εἴη, τὸ δ' ἀνεγείρεσθαι μὴ ἀν-
ταποδιδόλῃ, γιγνόμενον ἐκ τοῦ καθεύδον-
τος, &c. *were not opposed to it as correla-
tive*: Plato *Phæd.* p. 28. l. 29. ed. Bas. prim. Add, εἰ γὰρ μὴ αἰεὶ ἀνταποδιδόλῃ
τὰ ἔτερα τοῖς ἑτέροις γιγνόμενα, ὥσπερ ἐλ-
κύκλω περιῶντα, ἀλλὰ εὐθεὶά τις εἴη ἡ
γένεσις, &c. *Id.* ib. p. 72. l. 10.—J. S.

Clem. Alex. Adm. ad Gent. p. 30. ἡὔξησεν ὁ λαὸς, Act. Ap. vii, 17. ὁ λόγος τοῦ θεοῦ ἡὔξατο, Act. Ap. vi, 7. v. Luke ii, 40.

Βάλλω also and some of its compounds are used intransitively or as reflexive: βάλλ' ἐς κόρακας, *go to the devil*.^u

Εἰσβάλλω, *to run in, to burst in, to make an irruption, to invade*: διὰ δὲ τῆς Θεσπρωτίδος Ἀχέρων ποταμὸς ῥέων εἰσβάλλει ἐς αὐτήν, Thuc. i, 46. εἰς τὴν—Λακεδαιμονίων χώραν εἰσέβαλον, Dinarch. c. Demosth. p. 101. So ἐμβάλλω, Arr. Expr. Alex. i, 1.^v So ἐκδιδόναι, *to discharge itself, to disembody*, v. n. ποταμὸς Γλαῦκος ἐκδίδωσιν ἐς θάλασσαν, Paus. in Ach. p. 431.^w

Ἐπιδίδοναι, *to make a progress, to advance*: Plato Cratyl. p. 410. in fin. Isocrat. Paneg. in fin. [p. 191. l. 8. ed. Battie, Cantab. 1729.] Demosth. Phil. ii, p. 49. l. 45. Plato Hipp. M. p. 283. l. 43. Herodian iii, 13. Isocr. ad Demonic. p. 8. Nicoel. p. 64. ἐπιδίδοναι, *to be recruited by food*: Hippocr. Aph. ii, 31. 32. speaking of the body. ἐπιδεδωκεν ἐν τῇ πόλει τὸ ὁμολογεῖν πονηροὺς εἶναι: *it has become very common*: Aristot. Rhet. i, 15. p. 76. οἱ ἐπιδεδωκότες αὐτοῖς, *overweening, arrogant persons, swollen with pride*: Schol. Aristoph. Nub. 361. [p. 95. l. 20. Bekker's ed. (for Priestley 1826.)]

So the simple verb: ὁ δ' ἡδονῇ δοὺς, *but he, having resigned himself to pleasure; having indulged his desires*: Eurip. Phœn. p. 112. [v. 21.]

VI. The 2 aor. and preterperf. of ἵστημι, and especially of its compounds, have a passive sense; as, καταστήναι εἰς ἀρχὴν, *to be placed in office, in authority or command*: Isocr. for κατασταθῆναι. And καθέστηκε, *it is established*: καθέστηκε τάχαθ'—εἶναι, *are accustomed to be, usually are*: Thuc. iii. c. 43.^x v. Polyb. v. p. 378. Demosth. Ol. i, 14. ii, 9. iii, 7. Καθίζω is very frequently used as a verb neuter; and κάμπτω, Rom. xiv, 11.^y and κλίνω, Luke ix, 12. ἐκκλίνω, 1 Petr. iii, 11.^z Λείπω has sometimes a passive sense, especially in a grammatical use: λείπει ἡ εἰς, *the preposition εἰς is understood*: Schol. Aristoph. ad Nub. 1083. [1070. p. 121. of Bekker's ed. printed for Priestley, 1826.] τὰ ἐπόμενα λείπει, *what followed is lost*. Λείπει alone in the margin of a book signifies that there is a chasm or vacuity from part having been lost or destroyed.

^u Ἐς κόρακας alone, *pest! the deuce!* Aristoph. Vesp. 852. equivalent to τὸ δεῖνα, says Brunk. (see note on chap. i. § xviii.) v. Aristoph. Ach. 864.—Βάλλω with a middle signification: φαῖα βαλεῖν ἰμάτια, *to put on mourning*: Polyb. E. L. 93.—J. S.

^v Add, μάχομαι μόνος ἀντιβεβληκώς, *I will fight opposing myself single-handed*: Aristoph. Eq. 767. παραβάλλειν εἰς πόλιν, *to go to*: Polyb. xii, 3. παρέβαλε Κράντορι, *he became Crantor's disciple*: Diog. Laert. in Arcesil. παραβαλεῖν Πλάτωνα, Id. in Aristot. παρέβαλε Σωκράτει, Id. in Antisth. προβάλλειν, *to be before in a march*, Polyb. iii, 51.—J. S.

^w Add, οἶον ἐνδιδοὺς τῷ Ἀγιδί, *fa-*

voring him, being softened in his favor: Plut. Ag. et Cleom. p. 1473. H. St. τῆς ὥρας παραδιδούσης, *on the arrival of spring*: Polyb. E. L. 35.—J. S.

^x It occurs as a verb neuter in Aristoph. also: ὅταν μὲν ἡ λίμνη καταστῇ, λαμβάνουσιν οὐδέν: *when the lake is still or undisturbed, they catch nothing*: Eq. 865.—J. S.

^y V. Soph. Œd. C. 86. ἀνακάμπτειν, *to walk backwards and forwards*: Diog. Laert. in Aristot. p. 165. l. 19. in Zenon. p. 239. l. 31. ed. H. St. form. minim.—J. S.

^z Add ἀποκλίνειν, Soph. Œd. R. 1192.—J. S.

'Απολείπω is a verb neut. in Isocr. ad Dem. p. 11. and ἐλλείπω in Epict. Ench. c. 12. and with a gen. ἐλλείπω ἐπιστήμης, *I want, or am deficient in, knowledge*: Plato Theag.^a

VII. Μεταβάλλειν, *to be changed*: μετέβαλεν (ὔδωρ) εἰς ἄερος ιδέαν, Plato Tim. p. 60. v. Jos. Ant. Jud. i. c. 11. § 4. μεταβάλλειν πρὸς, Philo de Leg. ad Caium. But μεταβάλλεσθαι is commonly the same as αὐτομολεῖν: v. Plut. in Alex.

VIII. Παρακινεῖν, *to move indecorously*: Aristoph. Ran.^b *to be mad*: πολλοὶ μὲν ὑπὸ παρακεκινηκότων διαφθείρονται, for παρακεκινημένων, Xen. Mem. iv.^c Παροινεῖν, *to be mad-drunk*. Πληθύνω occurs in a passive sense: ποταμοὶ πληθύνοντες, *swollen, full*: Plut.^d And σβέννυμι in the preterp. ἔσβηκα,^e and the second aorist ἔσβην in Hom. Il. ι, 467.

IX. Στρέφω is used intransitively, especially in the first aorist: Act. Ap. vii, 42. and the compound ἐπαστρέφειν,^f *to return, to double, to be rallied*; and ὑποστρέφειν, the same. Ὑποστρέφειν is also, in a rhetorical sense, *to double, as it were, in speaking*; to return upon what one has last said, and make a parenthetical remark upon it before proceeding in the course previously commenced: Hermogenes; who gives as one example, τοῦ γὰρ Φωκικοῦ συστάτος πολέμου· οὐ δὲ ἐμέ· οὐ γὰρ δὴ ἔγωγε ἐπολιτευόμεν πω τότε· πρῶτον μὲν, &c. Demosth. pro Cor. [p. 230. l. 27. Reisk.]

X. Στείχειν, *to be arrayed in martial order*. [Στείχειν in this use is not passive, but intransitive, as it always is: *to march in array*: Il. λ, 331.]

XI. Συνάπτω is reflexive, when it signifies, *to adhere firmly*: Theophr. or, *to encounter, to engage, to conflict*; as, συνάπτειν τοῖς πολεμίοις· σ. εἰς τὰς χεῖρας, Polyb. σ. εἰς μάχην or εἰς πόλεμον. And so προσμῖξαι, *to approach or advance close to*; to arrive at.

XII. Τελεῖν, *to be classed or ranked with or under, to belong to, to be reckoned or enrolled among*: αἱ ἐς τὸ Ἀχαικὸν τελοῦσαι πόλεις, Paus. in Eliac. i. τελεῖν εἰς ἄνδρας.^g Τρέπω also, and its compounds, are used as intransitive; as, περιτρέπω, Hesiod, Theog. 58. See Curtius iv. c. 6. 29. vii. c. 1. Virg. Æn. i, 108. Suet.

^a Add διαλείπειν, *to be placed or stand at intervals*: ὅσον πλήθρον δασὺ πίτυσι διαλείπουσαις, Xen. Anab. iv, 7, 4. προλείπειν, *to faint or swoon*: οἱ ἡγῶ, προλείπω, Eurip. Hec. 438. Pors. explained ἐκλείπω, Paraphr.—J. S.

^b In Brunck's edition v. 644. σκόπει νῦν, ἣν μ' ὑποκινήσαντ' Ἰδρς: *writhing, flinching*: said by Xanthias about to be flogged by Æacus.—J. S.

^c Not simply by men *furor percitis*, as Viger translates it, but by men *mad after something*; in the third sense of the word in Johnson: πολλοὶ μὲν γὰρ διὰ τὸ κάλλος ὑπὸ τῶν ἐπὶ τοῖς ὤραιοις παρακεκινηκότων διαφθείρονται, (*are debauched, not occiduntur*): c. 2. § 35. Add, ὑποκινεῖν, Æneas Poliorc. c. 10. pedem porta

efferre: Casaub. *to go beyond or pass the gate*.—J. S.

^d Καθόλου πληθύνοντα πρὸς τὸ διακινδυνεύειν, *wholly bent on fighting*: Polyb. iii, 104. See Soph. Ed. C. 930.—J. S.

^e Ὁ λύχνος ἀπεσβήκει, *the lamp had been extinguished*: Plato Symp. p. 193. l. 17. ed. Bas. prim.—J. S.

^f Ὅταν δ' ἐπαστρέφωμαι, ὅ δ' ἐπαστρέφειν δύνηται, *καπερείδεσθαι τορῶς*: Aristoph. Ran. 1102. wrongly, I think, translated, *refutare*. Add, ἀντιστρέφειν, *to be reciprocally predicable*: πάντα δὲ τὰ πρὸς τῇ, πρὸς ἀντιστρέφοντα λέγεται: Aristot. Categ. c. 7.—J. S.

^g The compound διατελεῖν is frequently used as a neuter: see Xen. Anab. iv, 5, 9. i, 5, 27.—J. S.

Claud. c. 22. Gell. ii. c. 28. iv. c. 6. Virg. G. i, [163.] Æn. x, 362. G. iii, 365.

The following may be added to the foregoing verbs: ἀγειν, *to go*: Xen. Anab. iv. p. 220. John xi, 7. προσάγειν, *to approach*: Act. Ap. xxvii, 27. συνάγειν, *to be impending or brewing*: Æl. V. H. iii, 9.⁴ ἐπισχέειν, *to be recruited or restored*: Act. Ap. ix, 19.⁵ ἀρ-εῖβειν, passively, Hippocr. κατ' ἡτρεῖον p. 671, 14. ἀναφέρειν, *to be restored*: Hippocr. περὶ γυν. p. 268. 22. cf. Aphor. ii, 43. διαναπαύειν, *to rest*: Hippocr. Aph. ii, 48. vi, 18. Some active infinitives are put in a passive sense after certain adjectives; as, ῥάων φυλάσσειν, Eurip. Med. 320. δυνατὸς κατανοῆσαι: ἡδὺς ἰδεῖν: πόλεις χαλεπαὶ λαβεῖν: ἄξιος ἀκοῦσαι: v. Dorv. ad Charit. p. 386. and 534. Locella ad Xen. Ephes. p. 239. Dawes, Misc. Crit. p. 100. Many intransitive verbs are used as transitive: ἤξεν χέρα, Soph. Aj. 40. πέτρα λάμπουσα σέλας, Eurip. Ion, 235. Ἰμέρα ρέτω γάλα, Theocr. v, 124. v. Reisk. in Misc. nov. Lips. vi, p. 520. Dawes, Misc. Crit. p. 495. Abresch. ad Thom. M. in ἐλπίζω. Brunck. ad Eurip. Or. 1427. Niceph. Greg. post Hermanni librum de emendand. rat. Gr. gr. p. 350. § 188. Neuter verbs as passive; as, τέθηκεν ὑφ' ὑμῶν, *he was killed by you*: Plato Ep. See Xen. Hier. x, 4. Agesil. ii, 4. ἐκπίπτειν ὑπό τινος, *to be driven into exile by some one*. v. Valck. ad Eurip. Hipp. p. 287. B. Bauer. Lect. Thuc. p. 17. Vechn. Hellenol. i. c. 6. Cuper. Obs. ii. c. 20. And middle verbs as passive: μαρτυρήσεται, *it will be testified*: Xen. Apol. 26. ὠφελήσῃ, *you will be benefited*: Xen. Mem. iii, extr. [iii, 7, 9.] φυλάζεται, *will be kept or guarded*: Xen. Cæc. iv, 9. καταγελάσεται, *will be laughed at*: Plato Phileb. c. 33. cf. Kust. de Verb. Med. § iii. And, vice versa, passive verbs as middle: ἐπιμεληθῆσόμεναι for ἐπιμελησόμεναι: Xen. Mem. ii, 7, 8.

XIII. The aorists, especially the first, of verbs in ομαι, which have no active voice, have generally an active, though sometimes a passive, sense; as, from διαλέγομαι, διελέχθην, *I discoursed*; from ἰάομαι, *to cure*, ἰαθεῖς, with both an active and passive sense; from παραδέχομαι, *to receive*, παραδεχθεῖς in both senses; from θεάομαι, ἐθεάθην, *I viewed, or was viewed*. So ἐπιμεληθῆναι for ἐπιμελήσασθαι, Xen. Mem. i, 13, 11. i, 4, 13. ii, 10, 2. The same observation applies to the preterperfect also of those verbs; as, πεποίηνται τὴν εἰκόνα, for πεποιήκασι, Paus. in Eliac. p. 310. ἐντεθειμένους τὰ χρήματα εἰς τὴν ναῦν, *having put the goods on board the vessel*: Demosth. adv. Phorm. p. 589. [p. 917. l. 8. Reisk.] v. Cic. pro Mil. c. 13. [§ 33.] and P. Manut. ad l. It is particularly remarkable that verbs, which in their active voice have a neutral or passive signification, have often in their middle or passive voice an active signification; as, from ταγεύειν, which is neuter, (Æsch. S. ad Th. 58.) ταγεύεσθαι, *to send a person to a post or station*.

XIV. By a very elegant idiom, a noun, which, if the sense only were regarded, should be the *subject* of a verb subsequent in the

⁴ Ὑπεξάγειν, *to escape, to go forth*: Aristot. Probl. § 5. qu. 21.—J. S. ⁵ Συνεπισχέειν is intransitive in Polyb. vi, 6.—J. S.

construction of the sentence, is *governed* by some other verb preceding in the construction; as, θαυμάζω σου, ὅτι ὁ αὐτὸς ὢν παντὶ ἀεὶ διατελεῖς: for θαυμάζω, ὅτι σὺ—διατελεῖς, *I admire your being always consistent: τὴν τε γῆν, ὅπόση ἐστίν, εἰδέναι*, literally, *to know the land, how much it is*: Xen. Mem. iv. [7, 2. *knows the measure of the land.*] ὁ Μίλων τὸν Κικέρωνα δέσας, μὴ—χείρον διαγωνίσσεται: for δέσας μὴ ὁ Κικέρων χ. δ. *Milo fearing lest Cicero might plead the worse*: Plut. in Cic. p. 878. l. 30. τοὺς κριτὰς, ἃ κερδανούσιν,—βουλόμεσθ' ὑμῖν φράσαι: for ἃ οἱ κριταὶ κερδ. Aristoph. Nub. [1099. Bekk.] See Aristoph. Nub. 145. Ach. 649. v. Ern. ad Il. xx, 310. Valck. ad Eur. Phoen. p. 555. Latin writers have imitated this idiom: see Ter. Eun. iii, 5, 18. Hor. Od. iv, 14, 8. i, 35, 9.

XV. Verbs are often used in such a manner as to form direct phrascology, rehearsing the very words of some person as spoken or to be spoken, when the tenor of the sentence leads one to expect oblique or indirect recital: ἀκούετε, ὡς σαφῶς δηλοῖ, καὶ διορίζεται, ὅτι ταῦτα ἐγὼ πεποιήκα ἀκόντων Ἀθηναίων: Demosth. pro Cor.^j *that he did these things in spite of the Athenians*; literally, *that I did these things*. So in St. John i, 19. it is said that the Jews sent Priests and Levites to ask John who he was; and the Greek words are, ἵνα ἐρωτήσωσιν αὐτὸν, σὺ τίς εἶ; and in v. 20. John is said to have confessed, upon being so questioned, that he was not the Christ: in the Greek, καὶ ὡμολόγησεν, ὅτι οὐκ εἰμὶ ἐγὼ ὁ Χριστός. See Demosth. pro Cor. [242. l. 19. ed. Reisk.] Plut. in Alex. [p. 1228. l. 1. ed. H. St.]^k

XVI. (XVII.) A verb in the singular number is sometimes construed with a substantive in the plural; as, οὐκ ἐνεξεφύετο τοῖς μὲν αἰ τρίχες, τοῖς δὲ τὰ πτερὰ: for ἐνεξεφύοντο: Aristot. v. Pind. Ol. xi, 4. sq. Manetho iv, 354. Eurip. Bacch. 1348. v. Hermann, Comment. de metris Pind. ad Olymp. viii. This is the ordinary construction when the noun is in the neuter, although there are exceptions: see Hom. Il. β, 135. Revel. i, 19. 2 Petr. iii, 10.^l But the Attic writers never join plural verbs with neuter substantives in the plural, except when animate beings are spoken of: see Pors. in addend. ad Eurip. Hec. 1149.

A verb is often put in the singular *before* several plural nominatives, if the nominative immediately succeeding it be singular; as, συνερεῖ Φίλιππος, καὶ Ἀντιγένης, καὶ ὁ ἀντιγραφεὺς, καὶ τινες ἄλλοι: Demosth. adv. Androt. p. 704. (v. Dorv. ad Charit. p. 487.) and

^j P. 239. l. 12. Reisk. where ἐγὼ means Philip, of whom Demosthenes is speaking, not Demosthenes himself.—J. S.

^k Add, οἱ δ' εἶπον, ὅτι ἱκανοὶ ἐσμὲν εἰς τὴν χάραν ἐμβάλλειν, &c. Xen. Anab. v, 4, 4. ταῦτα πάντα ποιεῖ δηλονότι οὐδὲν ἄλλο ἐνδευκνύμενος ἢ ὅτι ἐγὼ οὐδὲν πέπονθα: Demosth. in Mid. p. 579. l. 5. Reisk. where ἐγὼ means Midias, not the speaker, Demosthenes. See also Demosth. de

Fals. Leg. p. 353. l. 24. πάση φαντασίᾳ τραχέα μελέτα ἐπιλέγειν ὅτι φαντασία εἶ, Epict. Ench. c. 5. where Wolfius very unnecessarily proposes to read ἐστὶ for εἶ. See also Epict. Ench. c. 11.—J. S.

^l In the passage in Ceb. Tab. [p. 37. l. 12. Simps. Oxon. 1738.] πάντα (κακὰ) ἀκολουθοῦσιν, these evils are represented as *living forms*. See l. 9. So in the passage of St. John's Gosp. x, 27. *animals* are spoken of.—J. S.

after several plural nominatives, if that immediately preceding it be either singular, or neuter plural; as, *βρονταὶ καὶ ἀστραπαὶ καὶ νύξ μακρὰ κατελάμβανε*, Charit. p. 46. l. 19. *δάκρυα καὶ δαίσεις καὶ θρήνος ἐγένετο*, Diod. S. xx, 72. v. Dorv. ad Charit. p. 271.

There is often an irregular transition from one number to another; as, *τερπνὰς τυράννοις ἡδοῖας, ὅταν θέλῃ*, viz. *ὁ τύραννος*, or *τύραννός τις*, Eurip. Suppl. 453. v. Heindorf. ad Plat. Gorg. p. 195. Protag. p. 499. and Herodot. Melp. c. 22.—and, with reference to *ἕκαστος* understood, in Galat. vi, 1. which is expressed in a like change of numbers in *Æl. V. H. i. c. 31.* or there is a confusion of numbers; as, *Ἥλιον μαρτυρόμεσθα δρῶσ' ἃ δρᾶν οὐ βούλομαι*: Eurip. H. F. 858. where, if grammatical rules, rather than the object of the thoughts, had been attended to, the expression would have been either *μαρτύρομαι δρῶσα*, or *μαρτυρόμεθα δρῶντες*. See Pors. Suppl. præf. ad Hec. p. 38. v. Ter. Eun. ii, 1. [19.] Ov. Trist. i, 3, 10.

The Attics often put the plural for the singular: see Valck. ad Phœn. p. 363. Brunck. ad Soph. Phil. 493. 524. and the tragedians especially do so for the sake of emphasis: Brunck. ad Eurip. Bacch. 543. ad Soph. Œd. R. 366. Antig. 565.

A verb is sometimes joined with several substantives, with one only of which it can be properly construed: Hesiod, Theog. 640. v. Dorv. ad Char. p. 395. sqq.

SECTION II.—ON THE IDIOMS OF THE INDICATIVE, IMPERATIVE, OPTATIVE, AND SUBJUNCTIVE MOODS.

RULE I.—The indicative mood is sometimes put for the optative or subjunctive; * as, *οὐδὲν^m πρόποτε αὐτῇ οὔτε εἶπα, οὔτε ἐποίησα, ἐφ' ᾧ ἡσχύνθη*: for *ἂν αἰσχυνομένη*, at which she might have felt shame: Xen. Mem. ii. (So the Latin authors: see Plaut. [Amph. Prol. v. 17.] Ter. Andr. v, 1, 26. 18. Ov. Met. x, 635. i, 679. Virg. Æn. iv, 19. Ov. Trist. v, 5, 42. Juv. x. [123.] Virg. Æn. xi, 112. Suet. Cæs. c. 52. Cic. in Mil. c. 11. [§ 31.] Virg. Æn. ii, 55. Hor. Od. iii, 16. 3.) And when a future indicative follows *εἰ*, what is signified by that tense is often spoken of as dependent on some person not signified by the nominative of the future; as, *εἰπερ τις ὑμῖν προσέξει τὸν νοῦν*, if you would have people attend to you; if you would make people regard what you say to them through your ambassadors: Demosth. Ol. i. [Ol. ii. p. 21. l. 26. ed. Reisk.]

II. (VI.) The imperative is often used (as in English,) for the purpose of caution or instruction rather than of command; as, *μὴ γὰρ οἰεσθε*, Demosth. passim. See Eurip. Iph. A. 734. and Markl.

III. (VII.) The imperative is sometimes equivalent to the future indicative; as, *σάθητι*, you shall stand; your statue shall be set up:

* So in Italian: *S'io fossi giù stato, io ti mostrava Di mio amor più oltre che le fronde*. DANTE, Parad. c. 8. *La quale ignoranza CONTINUAVA medesimamente, —se per sorte non fosse stato preso uno*

Stradiotto Greco. GUICCIARD, l. x.

^m Οὐδεπώποτε αὐτὴν οὐτ' εἶπα, οὐτ' ἐποίησα οὐδὲν, ἐφ' ᾧ ἡ. Memor. ii, 2, 9. —J. S.

Plato Phædr. p. 236. l. 14. (like Virgil's *aureus esto*, Ecl. vii, 35.) *οἶσθα νῦν ἃ μοι γενέσθω*; *do you know now what I must have done? what things are to be done for me?* Eurip. Iph. T. 1203. ἀλλ' *οἶσθ' ὃ δρᾶσον*; *but do you know what you are to do? what you must do?* Aristoph. Pac. 1061. To understand the nature of these latter phrases, we must consider them, as if the imperative were placed first: *δρᾶσον*, (or *ποιήσον*, Eurip.) *οἶσθ' ὃ*; Bentl. ad Menandr. p. 107. Kæn. ad Greg. p. 7. seq. Brunck. ad Soph. Œd. R. 543. Pors. ad Hec. 229.

And on the other hand the future indicative is often used for the imperative; as, ἀλλ' *ὅν προμηνύσεις γε τοῦτο μηδενὶ τοῦργον· κρυφῇ δὲ κεῖθε*: Soph. Antig. 84. v. Eurip. Herc. F. 792. Musgr. ad Eurip. Ion. 1357. Matth. v, 21. 48. And so in Latin, Virg. Æn. ii. [547.] Cic. ad Div. v, 12. Hor. Ep. i, 18, 96. Curt. viii, 14. And with a negative the future indicative is used interrogatively for the imperative; as, *οὐχ ὅσον τάχος ὤρήσεται τις*; *go, some one, with all haste!* Eurip. Andr. 1062. *οὐ παύσῃ—λέγων*; *cease to say*: Herodian ii, 1. And in the same manner the *present* tense εἶ, which has usually a future sense, is used in Soph. Philoct. 975. v. Zeun. ad Xen. Cyrop. ii, 3, 22. or Hoogev. de Partic. p. 903.

IV. (VIII.) The optative mood is not put for the indicative, as some have believed. In the passages in which it was thought to be so employed, it makes no affirmation, as the indicative does, but speaks of things *as supposed*. If I say *ἐλεγες, ὅτι Ζεὺς τὴν δικαιοσύνην ἐπέμψε*, I indicate that I myself also believe that Jupiter did so: but if I say *ἐλεγες ὅτι Ζεὺς τὴν δ. πέμψειε*, (Plato Protag.) I merely state the supposition of him who said so, whether true or false. So those words of Xen. (H. Gr. ii.) *Λύσανδρος δὲ Φιλοκλέα πρῶτων ἐρωτήσας, ὅς τοὺς Ἀνδρίους καὶ Κορινθίους κατακρημνίσειε, τί εἴη ἄξιος παθεῖν*, &c. are thus translated by Gail: *Lysandre demanda à Philoclès, quel supplice méritait un homme qui aurait précipité du haut d'un roc les Andriens et les Corinthiens*: and Hermann approves of the translation.

The optative is put for the imperative: *ῥωροῖς ἂν εἴσω σὺν τάχει*, *go in quickly*: Soph. El. 1498. The Attics join the optative with ἂν in the sense of a future; as, *μένοιμ' ἂν*, *I will remain*: Soph. Aj. 88.^o

V. (IX.) The subjunctive properly expresses possibility, without any indication of thought or expectation about that possibility: *οὐκ ἔχω ὅποι τράπωμαι*, is, *I have no resource to which I can betake myself*; but *οὐκ ἔχω ὅποι τραποίμην ἂν*, is, *I have nothing to which I can hope or expect to have recourse*. *Τραποίμην* without ἂν can be joined with a *past* tense only; *οὐκ εἶχον ὅποι τραποίμην*.

^o Τῇ δ' ἰσθὺν στήσαιτο γυνή, προβάλοι-
τό τε ἔργον: Hesiod, Ἕμερ. 15. θέοιτ' ἔν.
Run! Away! Aristoph. Eq. 1161.—J. S.

^o With respect to the older poets, whenever a wish or a prayer is expressed either by the simple optative mood, or with μή, εἰ, εἴθε, εἰ γάρ, εἴθε γάρ, the verb

is in the second aorist, if it have a distinct second aorist; otherwise it may be in the present tense, but is more frequently in the first aorist. Every schoolboy knows that *μὴ γίγνοιτο*, or *μὴ τύγχανοι*, would not be Greek. Edinb. Rev. Feb. 1812.—J. S.

In τί λέγω; τί φῶ; and the like, subjunctives are not put for indicatives; but, except when there is a signification, peculiar to the subjunctive, that something *ought to be done*, *I know not*, *I am in doubt*, *tell me*, or somewhat equivalent is to be understood: v. Hermann. ad Aristoph. Nub. 192. On βούλει εἶπω see Hemst. ad Lucian. t. i. p. 267. The subjunctive mood often expresses doubt or irresolution; as, εἴπωμεν ἢ σιγῶμεν; ἢ τί δράσομεν; Eurip. Ion, 758. ἀλλὰ δῆτ' ἔλθω; Eurip. Or. 778. v. Valck. ad Phœn. p. 277. ad Hippol. p. 247. Diatr. p. 211. ad Herodot. p. 332.

In the first person plural only it is employed in exhortation; as μαχώμεθα.

SECTION III.—ON THE INFINITIVE MOOD, AND CERTAIN TENSES.

RULE I. All the different cases are joined, according to circumstances, with the infinitive mood. When the construction is not influenced by any word preceding in a different case, the accusative is generally employed; ^p and sometimes an accusative is to be understood with it, even when a different case of the same word has preceded; as, δέομαι ὑμῶν—τὰ δίκαια ψηφίσασθαι, ἐνθυμουμένους ὅτι, &c. Lys. adv. Theomn. p. 364. ed. Reisk. (v. Markl. ad h. l. and p. 620.) When the word joined with the infinitive is to be understood of the subject of the verb upon which the construction depends, it is put in the nominative. The following example exhibits both an accusative of a word not signifying the subject of the principal verb, and a nominative of a word which does signify it: τὸ μὲν μυριάκις μύριους κεκηρύχθαι παραλείπω, καὶ τὸ πολλὰκις αὐτὸς ἐστεφανῶσθαι πρότερον; Demosth. pro Cor.^q If ever an accusative is used, when the subject of the leading verb is indicated, it is always with the accompaniment of a reciprocal pronoun: ἐνόμιζον ἑωυτοὺς πρῶτους γενέσθαι πάντων ἀνθρώπων, Herodot. ii, 2. He might have said ἐνόμιζον πρῶτοι γενέσθαι, but not ἐνόμιζον πρῶτους γενέσθαι without ἑωυτοὺς. On the other hand, a nominative is sometimes found where an accusative might be expected; but then it is referred to a subject existing in the thought, and not in the expression: ἔσται φρενὸς σοι τοῦτο κλητήριον Τῆς Ἡρακλείας, ὥστε μήτιν' εἰσιδὼν Στέρξει γυναῖκα κεῖνος ἀντὶ σοῦ πλέον; Soph. Tr. 574. i. e. κληθήσεται ὁ Ἡρακλῆς, &c. v. Clark. ad Hom. Il. i, 170. Dorv. ad Char. p. 230. ed. Lips. Leunep. ad Phal. p. 303. The Latin poets have imitated this Grecism: v. Horat. Od. iii, 27. [73.] Ep. i, 16.

^p Προμηθέα με εἶναι φῆς; Lucian, Prom. es &c. p. 14. A.—J. S.

^q Φημι—δορεῶν δίκαιος εἶναι τυγχάνειν, Demosth. pro Cor. p. 243. l. 6. ed. Reisk. φημι ὅμοιος εἶναι αὐτῷ, Lucian, Prom. es &c. p. 14. A. πέλω εἶναι δεσπότης, I will convince you that I am

your master: Lucian, Vit. Auct. 382. D. φησὶ γὰρ οὗτος ἀμείνων γεγενῆσθαι στρατηγὸς ἐμοῦ: Lucian, Dial. Mort. p. 246. E. See Lucian, Contempl. p. 324. A. Thuc. ii, 81. p. 339. l. 9. ed. Bekker. —J. S.

[30.]^r Examples of the dative with the infinitive may be seen in Aristoph. Plut. 286. Xen. Mem. i, 1, 9. and Œc. xi, 6.^s and in Latin, Cic. ep. 16. ad Brut. [p. 2169. l. 15. ed. Verburg. form. min.] Hor. Art. Poet. 372. V. Ern. ad Xen. Mem. i, 1, 9. Bach. ad Xen. Œc. i, 4. and Dorv. ad Char. p. 52.

II. (III.) The infinitive is often equivalent to the Latin active supine; as, ἡκουσιν ἀσπάζεσθαι, *they come to salute.*^t So Virg. Œn. i, 531. An infinitive of one verb of motion is thus placed after another verb of motion: Hom. Il. δ, 199. λ, 616. Tob. v, 16.

III. (IV.) Sometimes the active infinitive may be interpreted by the Latin passive supine; as, καλὸς ἰδεῖν, *pulcher visu*; or by an adjective and substantive; λευκὸς ἰδεῖν, *albo colore*: Plato Phædr. p. 253. ξανθὸς ἰδεῖν, *flavo colore piscis*: Oppian, Hal. i, 156.

IV. (V.) It comes after ἐν καλῷ, καλλίστῳ, δέοντι, δικάῳ, προσήκοντι, and the like: νῦν γὰρ ἐν καλῷ φρονεῖν, Soph. El. 384. i. e. τὸ φρ. ἐστὶν ἐν καλῷ, *for now is the right time to consider*, (or *to act prudently*;) when the genitive of the article is sometimes joined with it; as, ἔστιν ἐν καλῷ τοῦ ποιεῖν.

V. (VI.) It is used instead of a participle, or of the indicative mood or subjunctive, with ὥς or the like: δοκεῖν ἐμοὶ, *as I think*: (for ἐμοὶ δοκοῦν, or ὥς ἔμοιγε δοκεῖ,) Soph. El. ὥς ἐμοὶ δοκεῖν, Herodot. ὅσον γέ μ' εἰδέναι, *as far as I know*: Aristoph. Nub. 1254. εἰκάσαι, *if one may decide by conjecture*: Soph. Œd. R. 82. ὥς εἰκάσαι, Herodot. i, 32. συνελόντι εἰπεῖν, *to be brief*: Demosth. Phil. i. p. 15. ὥς ῥύψω λαβεῖν, *to define or describe loosely or generally, with less precision*: Theophr. Char. i. de Plant. Demosth. de fals. leg. p. 402. l. 21. Herodot. i. 61. Aristoph. Eccl. 450. Demosth. de fals. leg. p. 355. l. 28. Lucian, Tim. § 19. Demosth. c. Aristocr. 623, 26. Aristot. Rhet. i, 2. Dion. Hal. iv, 409. Demosth. ad Phil. Ep. p. 66. Herodot. ii. p. 12. l. 12. p. 50. l. 39. p. 49. l. 32. ὥς ἔπος εἰπεῖν, *to speak compendiously*: Plato Phædr. c. 25. § 29. Infinitives of comparison are frequently thus put for a participle, though not an impersonal one; as, πιθήκων ὁ κάλλιστος αἰσχροῦς ἄλλῳ γέρει συμβαλεῖν: *the most beautiful of apes is ugly compared with another species of animals*: Plato Hipp. M. p. 289.

Δεῖν with μικροῦ, or ὀλίγου, is put absolutely or parenthetically, for *almost, nearly*; as, ὀλίγου δεῖν ἐμαυτὸν ἐπελαθόμεν, *I almost forgot myself*: Plato Socr. Ap. [p. 7. l. 2. ed. Bas. prim. ἐμαντοῦ.] κατέβαλον γοῦν, μικροῦ δεῖν: Lucian. v. Isocr. Evag. p. 474. Dem. pro Cor. 231, 30. Πολλοῦ δεῖν is the contrary; as, ὁ, πολλοῦ δεῖν, εἴποι τις ἄν: *which any one would be far enough from saying.*

^r The following is an example of a genitive with the infinitive: ἡσθόμεν αὐτῶν διὰ τὴν ποιήσιν οἰομένων καὶ τᾶλλα σοφωτάτων εἶναι ἀνθρώπων, & οὐκ ἦσαν: Plato Apol. S. p. 9. l. 13. ed. Basil. prim.—J. S.

^s Εὐχομαι — ἡμῖν — γενέσθαι — πιστοῖς εἶναι καὶ βεβαίως δοκεῖν διαμένειν, Demosth. adv. Lept. p. 464. l. 26. ed. Reisk.

Viger.

and with an ellipsis of *τινι*, Demosth. adv. Lept. p. 494. l. 1.—J. S.

^t An infinitive signifying purpose or end; equivalent to the subjunctive with ἵνα: ἐγὼ δὲ κυλίχριν τέ σοι καὶ φάρμακον δίδωμι, τὰν τοῖσιν ἀντικνημίοις ἐλκῦδρια περιεαλείφειν, Aristoph. Eq. 907.—J. S.

To express the same sense, δεῖν is sometimes made finite, and another infinitive is put after it; as in Dem. pro Rhod. lib. p. 79. ὀλίγον δὲ δέω λέγειν. v. Thuc. ii, 77. Plut. in Demosth. p. 849. Isocr. Evag. p. 476. and 456. and for μικροῦ ἐδέξεν, μικρὸν ἀπέλιπε is sometimes elegantly substituted; as in Plut. Cæs. p. 719.

VI. (VII.) It is sometimes, like the English infinitive, equivalent to the Latin gerund in *dum*: as, ἔδωκεν αὐτῇ προῖκα ἔχειν τὰ ἔπη τὰ Κύπρια, Æl. V. H. ix, 16. v. Theogn. 1164. Lys. pro Polyst. p. 666. [l. 2.] Reisk. and Virg. Æn. v, 248. 262. 307. 538. ix, 362. v. Abresch. ad Cattier. p. 34. Casaub. ad Ath. i, 7. p. 24.

VII. (VIII.) In indirect or oblique speech, as it is termed, (as when one states the substance of what another has said, and does not repeat his very words,) the infinitive is put after ὥς instead of the indicative; as, ὥς ἰδεῖν τὸν Ἀγάθωνα, when Agatho saw him: Plato Symp. c. 2. v. Herodot. i. p. 5. l. 18. ed. Camer. cf. i. p. 18. l. 35.

The following uses of the infinitive after ὥς are also to be remarked: ὥς οἶον εἰπεῖν, as for example: Epiphan. κατὰ αἰρέσ. i. p. 17. τοῦτω στάσιν τιν', ὥς ἐγὼ ἔδοκουν ὁρᾶν, τεύχειν ἐν ἀλλήλησιν: these, as I thought I perceived, were commencing a dissension among themselves: Æschyl. Pers. 187. Here, instead of the proper word ἔτευχον, an infinitive is employed, depending on ὥς ἐδόκουν ὁρᾶν. v. Erf. ad Soph. Ant. 732. Latin authors have imitated this construction: see Cic. de Off. i, 7. 22. de Or. iii, i, 3.

There is sometimes an ellipsis of an infinitive.*

VIII. (IX.) The infinitive is used to express what is decreed or ordered; as, τὸ ψήφισμα τοῦτο γράφω πλεῖν ἐπὶ τοὺς τύπους, ἐν οἷς ἂν ᾗ Φίλιππος: Demosth. pro Cor. i. e. a psephism ordering to sail, &c. and it is sometimes substituted for the imperative mood: * as, εἴκετε, μηδὲ θεοῖς μενεαινέμεν ἱφι μάχεσθαι: Il. ε, 606. εἰάν τις ἀποκτείνει τύραννον, τιμὰς λαμβάνειν, Mœris in v. λαμβάνειν, from Aristoph. Av. It is used also to express a wish; as, ὦ Ζεῦ, ἐκγυρέσθαι μοι Ἀθηναίους τίσασθαι! O Jupiter, that I may be able to avenge myself on the Athenians! Herodot. v, 105.—or admiration, indignation, or other emotions; as, σὲ ταῦτα δρᾶσαι! that you should have done these things! when the article is often added: Aristoph. Nub. 816. or the article and δὲ: Aristoph. Nub. 269. Av. 5. 7. Ran. 741.

IX. (X.) Different *tenses* are often promiscuously used by the best Greek writers: this is so remarkably the case with regard to the

* Apollodorus's friend is relating what Aristodemus had told him; that he, Aristodemus, had gone uninvited to Agatho's; εὐθὺς δ' οὖν, ὥς ἰδεῖν τὸν Ἀγάθωνα, ὦ, φάναι, Ἀριστόδημε, εἰς καλὸν ἦκεις ὅπως συνδειπνήσης. p. 177. l. 4. ed. Basil. prim.—J. S.

v There is no ellipsis of an infinitive in Viger's example, οὔτε Φίλιππος ἐθάρρει τούτους, οὐθ' οὔτοι Φίλιππον: Demosth. Ol. iii. [p. 30. l. 15. ed. Reisk.] but

ἐθάρρει is used as a transitive: neither Philip placed any confidence in them, nor they in Philip. There is an ellipsis of an infinitive in such phrases as ὥς φιλεῖ, and οἷα or ὅποια φιλεῖ.—J. S.

* So in Italian perpetually: e. g. Non ASPETTAR mio dir più, nè mio cenno. DANTE, Purg. c. 27. — Dante, perchê Virgilio se ne vada, Non PIANGERE, &c. Id. ib. c. 30.

tragedians, that Porson (ad Hec. 21.) says they seem to have studied variety in using them indiscriminately. v. Hemst. ad Lucian. t. i. p. 295. Valcken. ad Hippol. p. 167. Brunck. ad Æsch. Prom. 1036. ad Eurip. Med. 1141. ad Hec. 21. ad Andr. 804. Abresch. ad Xen. Eph. p. 241. Ern. ad Il. 8, 161. and Callim. in Apoll. 14. Dorv. ad Char. p. 268. Duk. ad Thuc. p. 125. Hindenb. ad Xen. Mem. iii, 4, 4. Wopk. Lect. Tullian. p. 279. Clark. ad Il. α, 37.

The preterimperfect is sometimes put for an aorist. Its proper signification is of an action or state not past or over at a certain former time, or of what was wont to be or be done formerly, but no longer at the time when the tense is used.

X. (XI.) The aorists are used as a present tense signifying *usualness*; as, μικρὸν παῖσμα ἀνεχαίτισε καὶ διέλυσε πάντα, *a small miscarriage usually throws back and breaks up every thing*: Demosth. Ol. ii. [p. 20. l. 27. ed. Reisk.] ὅς τε καὶ ἄλκιμον ἄνδρα φοβεῖ καὶ ἀφείλετο ρίκην Ῥηϊδῖως. Hom. Il. π. [689.] In other cases in which an aorist is said to be put for a present tense, there is a real indication of the past, though difficult to be expressed in another language: εἶπον, *edictum volo*: Eurip. Med. 272. ὑπεῖπον, *imperatum volo*: Eurip. Suppl. 1170. κατόκτειρα, *miseriordia tacta sum*: Iph. A. 469.^w The present and the aorist in other moods than the indicative differ chiefly in this, that the present signifies something of considerable duration or often repeated, the aorist something quickly despatched or done but once: γράφον βίβλον cannot be said, since the performance requires time: δὸς τὴν χεῖρα can, because the thing can be done in a moment.

The future sometimes signifies possibility: ὃ φίλτατ', εἰ τις φθόγγον εἰσακούσεται Θνητῶν παρ' Αἰδῆ, σοὶ τὰδ', Ἥράκλεις, λέγω: *if any one can hear*, &c. Eurip. Herc. F. 490. It has been supposed to be put for the present* in many passages in which it will be found to retain its own proper signification: in the Medea of Eurip. when the chorus has informed Jason of his children's death, he answers, (v. 1310.) οἶμοι τί λέξεις; *what will you proceed to tell me after this commencement?* v. Hec. 515. 710. 1114. ed. Pors. This signification is very manifest in the following passage: Neopt. παρ' οὐπερ ἔλαβον τάδε τὰ τόξ', αὐθις πάλιν—Ulyss. ὦ Ζεῦ, τί λέξεις; οὔτι πού δοῦναι νοεῖς; Soph. Phil. 1233.

The preterperfect of some verbs has a present sense; as, πεφόβημαι, *I am afraid*, Thuc. i, 144. δέδοικα, Theogn. 38. κέκλημαι, Eurip. Hec. 550. and of such verbs the preterpluperfect is used as a preterimperfect. v. Thom. M. in ἐδεδοίκειν, p. 264.

^w There is a marked distinction between the present tense and second aorist in Lucian's Gallus: ἔμην γὰρ τὸν Εὐκράτην—ἀποθνήσκειν, εἶτα, προσκαλέσαντά με, καὶ διαθήκας θέμενον,—μικρὸν ἐπισχόντα, ἀποθανεῖν: p. 245. B. ed. Salmur. The Æolic aorist was used, says Eustathius, to express a wish for the speedy accomplishment of one's desires. p. 37.

l. 1.—J. S.

* So in Italian: MANDAN: *Il tumulto svanì*. ARTAS. *Fia vero? e come?* METASTASIO, Artaserse, iii. 10. and in French: LIS. *Ah miserable père, que feras tu, quand tu sauras cette nouvelle?* Sq. *Que sera ce?* MOLIERE, L'Am. Med. i. 6.

XI. (XIII.) The second aorist in *δον*, and the preterperfect in *κα*, of verbs of the fourth conjugation, are scarcely in use. Instead of them the first aorist is most frequently employed.

XII. (XIV.) The aorists and preterperfects^{*} passive are sometimes used for the same tenses of the active or middle voice: *διαλεχθῆναι* for *διαλέξασθαι*, *to have conversed*; *εὐλαβήθην*, *I acted with caution*; *ἐργασθεῖς*, *having wrought*; *διανοηθεῖς*, *having thought or intended*, Thuc. i. *δυνήθηναι*, *to be able*; *κατωκτίσθην*, *I have shown pity or compassion*, Eurip. Iph. A. 686. *ἐψηφισμένων*, *having decreed*, Thuc. i. *δεδωρημένῃς*, *having given*, 2 Petr. i, 3. V. Steph. de dial. Att. p. 65. Markl. post Suppl. Eurip. p. 281. Fisch. præf. ad Well. Gr. p. xii. seq.

XIII. (XV.) Of verbs in *έω* the future in *έσω* is more frequent and elegant than that in *ήσω*; and the *ε* is commonly retained in the tenses derived from it: *ἐπαινέω*, *-νέσω*, *-νεκα*, *-νέθην*. Even from *εύρήσω* comes *εύρέθην*, and from *έρήσω* *έρρέθην*; † and the poets even prefer lengthening a syllable by doubling the characteristic letter to exchanging this *ε* for *η*: thus *καλέσσατο*, Hom. Il. α, 54. *μαχεσσαμένω*, Il. α, 304.

XIV. (XVII.) Of passive verbs, that have both aorists, the second aorist is oftener used than the first; as, *πλήττομαι*, *ἐπλάγην* oftener than *ἐπλήχθην*. [*ἐπλάγην* with respect to mind, *I was dismayed*; *ἐπλήχθην* with respect to body, *I was struck*.]

The first aorist middle in both an active and passive signification is very common; but the second has much oftener an active than a passive signification; as, *είλόμην*, *I took*, or *chose*; seldom *I was taken*, or *chosen*: from *αἰρέομαι*.

A transition is often made from one person to another: from the *first* to the *third* in Mark xi, 32. from the *second* to the *third* in Ps. cxliii, 9, 10. Eccl. xlviii, 8. from the *third* to the *first* in Acts i, 4. xvii, 3. from the *third* to the *second* in Luke v, 14. Macchab. i. sub fin. Acts xxiii, 22. See Xen. Cyrop. i, 4. extr. [In all these passages there is a transition either from oblique or indirect phraseology, or recital, to direct, or vice versa.] v. Dorv. ad Char. p. 89. and 347. p. 253. 273. ed. Lips. Hermann. ad Eurip. Hec. 1253. and Raphael. Annotatt. philolog. ex Xen. ad Act. i, 4.

[Before proceeding to the idioms of some particular verbs individually, it may be proper here to speak of two classes of verbs. One of these is of verbs which always end in *ίζω*, and signify similitude or imitation; as, *λιμενίζειν*, *to be like a harbour*, Polyæn. iv. Hence verbs so terminated, and derived from proper names, signify, *to be of the side*, or *party*, or *sect of*, *to favor*, *to follow*: as, *Μακεδονίζειν*, Plut. in Demosth. *Φιλιππίζειν*, ib. p. 854. *Ἰουδαίζειν*, ib. p. 864. l. 23. *Δημοσθενίζειν*, ib. p. 872. l. 49. But *Ἑλληνίζειν* (Æsch. c. Ctes. p. 299. l. 11.) is *to speak Greek*; and *Ἑλληνίζεσθαι ἀπὸ τινός*, (Thuc. ii, 68.) *to learn of him to speak Greek*. The other

* οὕτω πολλά καὶ μεγάλα καὶ μάχμα Bas. 1.—J. S.

γένη καταδεδονλωμένη ἦν ἡ Περσῶν † ἐβρέθη Plato Theæt. p. 79. l. 10. ed.

ἀρχῇ. Plato, Menex. p. 367. l. 2. ed.

Bas. 1.—J. S.

class is of verbs *appropriated*, or used ἐπιτηδεῖωσ; as, ποιεῖν is used peculiarly of the performances of *poets*; λέγειν, of *orators*; συγγράφειν, of *historians*; ιστοροῦν, of *geographers*; διδάσκειν, of *preceptors*; διαλέγεσθαι, of *Socratic philosophers*, who were expert in interrogating and answering; συμβουλευεῖν, of *senators*, &c.]

SECTION IV.—OF THE VERBS ἀγαπᾶν, στέργειν, ἀποχορῆν, ἀσπάζεσθαι, ἄγειν καὶ φέρειν, ἀπολαύειν.

RULE I. The verb ἀγαπᾶν sometimes signifies *to prefer*; as, ἀγαπᾶν τὰ δῶρα ἀντὶ τῶν κοινῇ πᾶσι τοῖς Ἕλλησι συμφερόντων, *to prefer bribes before the common advantage of the Greeks*: Demosth. pro Cor. and with πρὸ: ἀγαπήσαι τὴν ἡτταν πρὸ τῆς ἐλευθερίας, Plut. in Camill.

II. It signifies also *to rest satisfied*; *to be content*; *to think one's self well off*; οὐκ ἀγαπᾶς ὅθ' ἔκκλητος ὑπερφιάλοισι μεθ' ἡμῖν δαίνυσθαι; Hom. Od. φ, 289. and with εἰ or ἦν: ἡγάπα δὲ, εἰ δύναίτο—τὴν χώραν ἀδύωτον διαφυλάττειν, Xen. iii. Hist. Ec. xi, 10. With an accusative: ἀγαπᾶν τὰ πάλαι νενομισμένα. With a dative: ἀγαπῶν τοῖς ὑπάρχουσιν ἀγαθοῖς, Lysias. And with a dative governed by a preposition: ἐπὶ τοῖς ἐν τῇ πολιτείᾳ καθεστῶσιν ἀγαπᾶν. With a participle: οὐκ ἀγαπᾶς μετὰ Φωκίωνος ἀποθνήσκων;* and with an infinitive; ἀγαπῶν—τοὺς αἰχμαλώτους—ἀπολαβεῖν, Herodian, iv. sub fin. and ii, 15, 8.

III. Nearly synonymous with ἀγαπᾶν are στέργειν, ἀτρεμεῖν, ἡσυχάζειν, ἐνασμενίζειν: of which στέργειν has the same constructions as ἀγαπᾶν. Ἀτρεμεῖν and ἡσυχάζειν are generally construed only with ἐπὶ and a dative case: ἐνασμενίζειν with a dative case alone. Ἀσπάζεσθαι, besides its signification of *kissing* or *saluting*, has the following,—1. *to love*, Xen. Ages. xi, 3.—2. *to be content* or *satisfied*; with an accusative of the thing with which one is contented: Max. T. Diss. xxi, 1.—3. *to embrace*, or *choose*, as a cause or party: τὰ Ῥωμαίων ἀσπάζεσθαι, Plut. Cæs. c. 23.—4. *to receive willingly*, *to entertain*; ἀσπάζεσθαι τὸ μυθῶδες, Lucian, de Conscr. hist. p. 696.—5. *to praise*, Lucian, Musc. enc. p. 531.²—6. *to receive as a scholar or disciple*, Plato in Theag. p. 92.

Ἀποχορῆν, *to content* or *satisfy*, with a dative of the person satisfied: εἰ γὰρ ἡσυχίαν ἔχειν ἠθέλειν, ἀποχορῆν ἐνίοις ὕμῶν ἂν μοι δοκεῖ: *I think some of you would have rested satisfied*: Demosth. Phil. i. p. 19. l. 45.

IV. Ἄγειν forms circumlocutions with διὰ and a genitive; as, ἄγειν τινὰ διὰ τιμῆς, *to honor a person*; ἄ. διὰ φροντίδος, *to take thought about*; ἄ. δι' αἰδοῦς, *to reverence*.

V. With a dative and ἐν it signifies *to esteem*, *reckon*, or *regard*

* Σὺ δὲ — ἀγαπᾶς — τοὺς ἀργελοφούς to show that it does not signify to praise. περιτρώγων, Aristoph. Vesp. 672.—J. S. —J. S.

² The passage referred to seems rather

as; thus, τοὺς φίλους ἐν ἀδελφοῖς ἄγειν. And so with παρὰ and an accusative; as, παρ' οὐδέν, παρὰ πολὺ, παρὰ πλεῖον, ἄγειν. And with a genitive case alone; as, τῶν δώδεκα θεῶν Ἡρακλέα ἄγουντιν, *they reckon Hercules one of the twelve gods*: Arr. Exp. Al. ii, 16.

VI. Also with an accusative it signifies to *account* or *esteem*; as, τὰς δὲ τῶν ἀρχόντων (ἀμαρτίας) μεγάλας ἦγε, Xen. Ages.

VII. ἄγειν καὶ φέρειν, (applied both to persons and things,) to *harass*, to *plunder*, to *spoil*, to *ravage*: ἄγειν καὶ φέρειν τοὺς πολεμίους, καὶ κατὰ γῆν, καὶ κατὰ θάλατταν: Isocr. in Archid. ἄγειν καὶ φέρειν χώραν, Demosth. Phil. iii. p. 50. l. 12. v. Hom. Il. ε, 484. Virg. Æn. i, [374.]

ἄγειν and its compound ἀπάγειν signify also, to *lead to prison*; as in Polyb. v, 27. and E. L. xiii. Isocr. in Amart. p. 594. Plut. Cæs. 14. and, to *lead to execution*: Xen. H. Gr. ii. p. 321. ed. Bryl. Æl. V. H. i, 30. Lysurg. Or. p. 198. 12. ed. Reisk. Arr. Exp. Al. vii, 8, 7. So *ducere*: v. Gesn. in Thes.

Ἀκούω has after it a genitive of a person: ἀκούειν μου, Plato Euthyph. p. 3. l. 39. An accusative of a thing: ταῦτα ἀκούσας, Plato Apol. S. Both together: ἀκούσατέ μου βραχέα, Dinarch. in Demosth. p. 98. l. 38. v. Plat. Apol. S. p. 17. l. 8. It has sometimes a genitive of the thing with περὶ, Plato Phæd. p. 61. l. 36. and even without περὶ: ἄκουε δὴ μάλα καλοῦ λόγου, Plato Gorg. p. 523. init. v. Xen. Mem. i, 2, 41.

When ἀκούω signifies to *be called*, it may take a nominative both before and after it: ἐσθλὸς ἀκούω, Thuc. v. Hor. [Ep. i, 16, 17.]

Ἀπολαμβάνω is said of contrary winds: to *detain* or *impede*: ὅταν τύχωσιν οἱ ἄνεμοι ἀπολαβόντες αὐτοὺς, Plato Phæd. p. 58. [p. 22. l. 27. ed. Bas. prim.]

VIII. Ἀπολαύω, both in a good and bad sense, to *profit* or *suffer by*, to *get*, takes after it,—1. a genitive of the thing alone.—2. a genitive of the person alone.

IX.—3. a genitive both of the thing and of the person.—4. an accusative of the thing alone; the accusative expressing good or evil.

X.—5. an accusative of the thing, and a genitive of the person or thing, or of both together.

XII.—6. In any one of these constructions an accusative of what the good or ill regards, governed by πρὸς, is sometimes added; as, τῆς Σωκράτους πρὸς αὐτὸν εὐνοίας καὶ φιλίας οὐ μικρὰ πρὸς δόξαν ἀπέλαυσεν: *he gained no small advantage with respect to reputation from the friendship and goodwill of Socrates towards him*: Plut. Alcib.

XII.—7. With a genitive alone of a person or thing, it signifies, to

* See Demosth. pro Cor. p. 241. l. 13. ed. Reisk. ἐσθλὸς ἀκούω is cited by H. Steph. in his Thes. as from Theocritus. Ἀκούω takes other cases also before and after it: δεῖ Ἀδωνιδας αὐτοὺς καὶ ῥακίνθους ἀκούειν, Lucian, de Merc. Cond. p. 494. B. ed. Salmur. *they must be called*

Adonises and Hyacinthuses. Milton has imitated this idiom: *Or HEAR'ST thou rather PURE ETHEREAL STREAM? Whose fountain who can tell?* Par. L. iii, 7. See Hor. Ep. i, 7, 37.—J. S.

make sport of: πολὺν δὲ χρόνον οὕτω κατειρωνευσάμενοι καὶ ἀπολαύσαντες τοῦ ἀνθρώπου: Plut. Pomp.^a

SECTION V.—Βούλομαι, γεννᾶν, τίκειν, γίνεσθαι, γιγνώσκειν, διαχωρεῖν, διώκειν, φεύγειν, ἐπεξίέναι.

RULE 1. Βούλομαι sometimes signifies, *to intend, to aim or endeavour, to effect*: ἡ δὲ φύσις βούλεται μὲν τοῦτο ποιεῖν πολλάκις, οὐ μέντοι δύναται, Aristot. Polit. i, 4. See also Polit. ii, 6. and Rhet. ii, 23. also the passage cited from Plato, under βούλημα, chap. iii. Sect. iv. R. 4. πέφυκε γὰρ ἡ Λυσίου λέξις ἔχειν τὸ χαρίεν, ἡ δὲ Ἰσοκράτους βούλεται: *for the diction of Lysias is naturally graceful; that of Isocrates affects to be so*: Dion. Hal. βούλεσθαι, *to signify, to mean*: τὸ μὲν τῆς Τηθύος οὐκ ἐννοῶ τί βούλεται, Plato in Cratyl.

Γεννᾶν. As γεννᾶν is not only used properly of males, but improperly of females; so τίκειν, commonly appropriated to females, is said by good authors of males also: ἄδουσιν—τὴν Ἥραν γεννήσασθαι τὸν Ἡφαιστον, Lucian. Ναυσίθοον—Καλυψῶ—γείνατο, Hes. Theog. [1017. See v. 1019. 1007. 962. 978.] τὸν ἀθάνατος τέκετο Ζεὺς, Hom. Il. β. See Iliad ε, 151.*

Under the verb γίνεσθαι the following phrases are to be remarked: ἐπὶ τῆς γνώμης γίνεσθαι, *to be of opinion that*; γίνεσθαι ἐπὶ τῆς ἐλπίδος, *to be in hopes*.

II. Γενέσθαι διὰ φόβου, *to be in fear*; γ. δι' ὀργῆς, *to be angry*; διὰ μιᾶς γενέσθαι γνώμης, *to be unanimous*: Isocr. Paneg. p. 134. διὰ πολλῶν μαθημάτων γενόμενος, *having been conversant in many kinds of studies*: Lucian, Macrobian. p. 831. [642. E. ed. Salmur.] [Many other verbs, as εἶναι, ἔρχεσθαι, μολεῖν, χωρεῖν, are used in phrases of similar construction and meaning. v. Valck. ad Phœn. p. 177. and 526.]

III. Γενέσθαι ἐπὶ with a dative, *to be placed in authority over, to have command of*: διδασκάλους δεῖ καὶ ἄρχοντας ἐπὶ τούτοις γενέσθαι, Xen. Cyrop. iii, 3, 24. v. Dinarch. c. Demosth. p. 101. l. 46. also *to be under the protection of*; *to trust to*; as, γενόμενος ἐπ' ἀνδρειοτέροις, ἀντιστάντων κατεγέλα. With ἐπὶ and an accusative: ἐπ' ἀμφοτέρω γιγνώμενοι ταῖς γνώμας, *being opposed in their sentiments; taking opposite sides in the debate*: Thuc. i, 139.

IV. Πρὸς κακοῦ τὸ πρᾶγμα μοι ἐγένετο, *the affair turned out badly for me*; πρὸς ἀγαθοῦ, *the contrary*.

V. With πρὸς, ἐν, ἐπὶ, and a dative: *to apply to, to be engaged in*: πρότερος πρὸς τοῖς πράγμασι γίνεσθαι, Dem. de Chers. p. 36. l. 44. γίγνεσθαι ἐν λόγοις τινὶ, *to be engaged in discourse with a person*: Plato Theag. p. 130. l. 12. But ἐν τοῖς πράγμασι γενέσθαι, (Plut.

^a Ἀπολαύειν, *to delude*, Plut. Moral. t. iii. p. 370. l. 6. of Wytténb. edition in octavo.—J. S. ἔριστον, &c. Eurip. Suppl. 1092. πατρὸς ἐν χερσὶ τοῦ τεκόντος. Id. ib. v. 1133.—J. S.

* Ὅστις φυτεύσας, καὶ νεανίαν τεκὼν

Thes. p. 8. l. 43.) is *to be at the head of affairs, to have the government of the state*. Sometimes it is followed by *περί* and an accusative, in the same sense as *πρὸς* and a dative: Ceb. Tab. [p. 17. l. 3. ed. Simps. Oxon. 1738.]

VI. Καλῶς γίνονται, *they are well, or in a good condition*: Plut. and impersonally, γίνεται μοι καλῶς, *it is well with me*. Γίγνεσθαι, without καλῶς, is peculiarly said of sacrifices,^b when they are favorable. Γίγνεσθαι is said also of things in general, when they *succeed, are brought about, or accomplished*: see Thuc. vi, 74. iv, 131. Plato de Rep. iv. p. 502. de Legg. vii, 801.

VII. With ἀπό and a genitive, it signifies, *to have finished, to be fresh or on the return from, to have done with, &c.* ἀπὸ τῶν ἱερῶν γενομένων· ἀπὸ τῆς πυρᾶς γεόμενος, Plut. Alex. γεόμενος ἀπὸ τῶν πράξεων ἐκείνων, Plut. Themist. Sometimes with this construction it signifies *to be apart from; not to associate with*: Xen. Mem. i, 2, 25. So ἀπο θυμοῦ εἶναι, *to be disagreeable*; ἀπο σκοποῦ, *beside the mark or purpose*: v. Schæf. Melet. crit. p. 51. and adnot. ad Greg. Cor. p. 210. s.

VIII. Ἐκποδῶν γίνεσθαι, is, *to disappear, to abscond, to be removed or put out of the way*.

IX. Γενέσθαι ἑαυτοῦ, or ἐν ἑαυτῷ, or ἐν ἑαυτοῦ, is *to come to one's self; to return to one's senses; to be one's self again*: see Demosth. Phil. i. [p. 42. l. 10. ed. Reisk.]^c v. Heind. ad Plat. Charm. p. 62. Brunck. ad Soph. Phil. 950. and in add. ad Aristoph. Vesp. 642. γενέσθαι τινός, is *to be in a person's power*.

Γίγνεσθαι is used also,—1. with a substantive to express periphrastically the signification of some other verb; as, κωλυτὴς γίγνεσθαι, *to hinder*, Thuc. iii, 23. φνγὰς γίγνεσθαι, *to be exiled*, Plato Phædr. p. 241. ἔξαπρος γενέσθαι, *to deny*, Lucian, t. i. p. 394. ed. Amst. v. Plato Phædr. p. 229. [p. 196. l. 24. ed. Basil. 1.] John ix, 22. And, with a nominative expressed or understood, in a phrase significative of perplexity, destitution, desperation: οὐκ ἔχοντες ὃ τι γένωνται, Thuc. ii, 52. [p. 296. l. 5. ed. Bekk.]—2. with a genitive of price or value: πολλοῦ ἀργυρίου γίγνεσθαι, *to cost, or be worth, a great deal of money*: Xen. Œc. p. 869.—3. with a dative, for, *to be present*: τὸ δαιμόνιον φῆς σαντῷ ἐκάστοτε γίγνεσθαι, Plato Euthyph. p. 3. [p. 1. l. 30. ed. Bas. 1.] and, synecdochically, with an accusative of the part present: γένεσθε δὴ μοι—τὴν διάνοιαν—ἐν τῷ θεάτρῳ, i. e. *imagine yourselves present in the theatre*: Æsch. c. Ctes. p. 296. [p. 540. l. 17. ed. Reisk.]—4. with an accusative and an infinitive after it, for, *to come to pass, to happen*: Theogn. 639. Aristot. Polit. viii, 3. § 15. Luke xvi, 22. Act. Ap. xxi, 1. xxii, 17. and with ὥστε before the infinitive: Xen. Cyrop. viii, 2, 2.—5. with an adverb: χωρὶς γίγνεσθαι, *to be divided*: Xen. Cyrop. iv, 1, 18. See viii, 7, 20. John vi, 19. and 25.—6. with a pre-

^b Γίγνεσθαι is said also of a divinity favoring or sanctioning an enterprise: αὐτὸς γὰρ μοι γίνεται τῆς θεοῦς ἐχθρᾶς πατάξαι τῆσδε γράδος τὴν γνάθον, Ari-

stoph. Lys. 634.—J. S.

^c See also Demosth. Ol. ii. p. 26. l. 27. ed. Reisk. Xen. Anab. i, 5, 15.—J. S.

position: *περὶ δωμάτων γέγονεν*, Eustath. v. John vi, 21.—7. with a participle, periphrastically: *μὴ προδοὺς ἡμᾶς γένη*, *do not betray us*: Soph. Aj. 589. v. Philoct. 773. Plato Phædr. c. 20. 21. 62.^d

Γινώσκειν signifies to decree, (whence *ἐγνωσμένα*, *decrees*,) to resolve, to determine: *ἐγὼ κινδυνεύειν*, Plut. v. Aristot. Poet. vii, 26.^e

Διατελεῖν, to continue, with a participle; as, *χρώμενοι διατελοῦμεν*, *we continue to use, or using*: Isocr. c. Soph. c. Soph. p. 31. l. 7. or an adjective; as, *διατελῶ εὐδαίμων*, Xen. Ages. i, 37. x, 4. Cyrop. i, 5, 10. Mem. i, 6, 2.^f

Διαφέρειν, *διεφέρομεν οὐδὲν ἐκπλήξει τῶν ὁρῶντων*, *we were no less astonished than the (other) spectators*: Lucian, Dem. Enc. p. 918.^g

X. Διαχωρεῖν, said of money, is, *to be current, to pass*: Lucian, de Luctu. [p. 430. D. ed. Salmur.]^h

XI. Διώκειν sometimes signifies, *to travel rapidly, to post*: *ἐδιώκε βοηθήσων*, Plut. Pomp.ⁱ

Sometimes, (both of persons and things,) *to seek the company of, to pursue or follow*^j *as an object of desire, emulation, imitation*: *τοὺς εὐγνώμονας διώκειν*, Xen. δεύτερα λέκτρα διώκει, *seeks to marry again*: Epigr. Gr. *δίωκε βασιλέων ἐπιτηδεύματα*, Isocr. Sometimes it is, *to persecute*; sometimes, *to shun or repel*: Xen. Ages. iii, 1. Anacr. xxxiv, 5. cf. P. Victor. Var. Lect. xxxvi, 71.

XII. Sometimes it means *to accuse, to prosecute*; as, *διώκειν τινὰ φόρον*: and sometimes *δίκην* is added: Isocr. adv. Callim. p. 733. and *φεύγειν*, on the contrary, is *to be prosecuted, to be defendant*: *φεύγοντι δίκην ὑπὸ Κάτωνος*, Plut. Cic. p. 878. l. 37. Ἀποφεύγειν is, *to be acquitted*.

Δύνασθαι πάντα, *to be omnipotent*; *δύνασθαι δύο ὀβολούς*, *to be worth, to be of the same value as, two oboli*; *τὴν αὐτὴν δύναται δούλωσιν*, *amounts to the same subjugation*; *carries the same subjugation or slavery with it*: Thuc. i, 141. [p. 210. l. 1. Bekk.]

^d Add, *γιννόμενον ἀργύριον*, *money raised by the sale of things*: Xen. Anab. v, 3, 5. *τὰ γιννόμενα*, *the proceeds*: Ib. vii, 6, 30. *τοὺς γιννομένους δασμοὺς*, *the tributes established or due*: Ib. i, 1, 8.—J. S.

^e Add, *γινώσκειν*, *to know carnally*: *λέγεται ὁ βουκόλος τὴν Κύπριν γνῶναι*, *δηλονότι αἰσχῶναι*, Schol. Theocr. Id. i, 107.—J. S.

^f Add, *διατελεῖν*, *to complete, to finish, to accomplish*: *αὐτοῦργεῖν ἅπαντα καὶ διατελεῖν ἃ βούλοιτο*, Aristot. de Mundo, c. 6. *absolvere*, Bud.—J. S.

^g Add, *οὐδὲν διαφέρει μοι*, with an infinitive mood, *I have no objection*: Demosth. adv. Callipp. p. 1239. l. 14. ed. Reisk. In the same sense, *οὐ διαφέρωμαι* with an infinitive, Dem. Philipp. iii. p. 112. l. 29. *διαφέρεσθαι*, *to care about, to*

concern one's self about: v. Casaub. ad Epict. c. 34. *διαφέρειν*, *to spend, to pass*, (of time): *τὴν τε νύκτα κακῶς κλαίων διήνεγκεν*, Plut. Alex. p. 1274. l. 1. ed. H. St. *to get over*: *εἰ διοίσει νύκτα τήνδ*. Eurip. Rhes. 600.—J. S.

^h In allusion to this sense, Polyb. says, *καὶ τὸ μὲν παρὰ τοῖς ἄλλοις διαχωρεῖν, ὥσως οὐ θαυμαστὸν, that the fraud should pass with others*: xvii, 30.—J. S.

ⁱ See Xen. Anab. vii, 2, 11.—J. S.

^j "There dined with us an Irish knight, one Sir John St. Leger, who follows the law here, but at a great distance." Swift, Letter, November 17, 1711. Here *follows* is used, with reference to "the law" in the twelfth sense, and with reference to "at a great distance," in the tenth sense, of the word in Johnson's Dictionary (Mr. Todd's edition).—J. S.

SECTION VI.—ON THE VERB εἰμί.

RULE I. Ἔστιν ὅς is put for *tis, some one*, ἔστιν, or εἰσὶν, οἷ, or οἷτινες, for *some*, ἔστιν οἷς for *to some*: and so in all cases, numbers, and genders: σῖτόν τε κατεκόμιζον,—καὶ εἰσὶν οἱ καὶ χρήματα, *and some brought money too*: Thuc. vi, 88. βουλομένους ἔστιν ἃ εἰπεῖν ἀπέκτειναν. ἦν ὅ τι καὶ—ἐτέθραυστο τῆς τόλμης τοῦ Ἀριοβύστου, *the boldness of Ariovistus was somewhat broken*: Plut. Cæs. p. 717. v. Thuc. i, 12. ii, 13. 26. iii, 92. Arr. iii, 14. 23. and Fisch. ad Well. i. p. 343. seq. See Hor. Od. i, 1, 19. and 3. Propert. iii, 7, 17.

II. Ἔστιν ὅτε, (and ἔσθ' ὅτε) *sometimes*: αἴσπερ οὖν ἔχρητο Σωκράτης ἔστιν ὅτε: Ælian iv, 11. but it generally occurs in the beginning or middle of sentences. Οὐκ ἔστιν ὅτε, *never*: Heliod. Æth. and οὐκ ἔστιν ὅποτε, Dio. v. Ter. Phorm. v, 7. So ἔστιν ὥς, *in some manner*. Ἔστιν ὅπως, *it is possible that*: Soph. Aj. 379. Eurip. Phæn. 1658. οὐκ ἔστιν ὅπως οὐχ ὁμονόησομεν, *we shall be sure to agree: we cannot but agree in future*: Isocr. Paneg. p. 150. v. Heliod. Æth. v, 16. and Hor. C. iii, 1, 9. ἔστιν ὅπου, *somewhere, in some places, sometimes*; and interrogatively; ἔστιν ὅπου σὺ παρῶν ἡγανάκτησας: *did you any where, (or in any stage of the proceedings) though present, express any anger?* Demosth. pro Cor. p. 316.

III. Εἰμί, in different persons, numbers, and moods, is often understood; and ἔστιν especially after ἀνάγκη, δεινὸν, εἰκὸς, οὐδὲν οἶον, (see C. III. § viii. R. 6.) v. Schæf. in Mel. crit. p. 43. s.

IV. So after ὥς λόγος, *as it is reported*: οὐδὲν χαλεπὸν, *there is no difficulty*: Plato Hipp. M. p. 200. l. 20. v. Plato Apol. S. p. 28. l. 10. Aristoph. Eq. 213. Isocr. Nicocl. [p. 94. l. 4. ed. Battie, Cantab. 1729.]

V. Ἔστι δέ: at the beginning of a sentence, for ἔχει δὲ οὕτως, *now the matter stands thus*: Demosth. de Chers. p. 36. l. 5. [p. 91. l. 7. ed. Reisk.]

VI. Ἔστι μάλιστα τοῦτο δέος, *this is chiefly to be feared*: Demosth. Ol. i. and so with other substantives and οὗτος, as ἐλπὶς, κίνδυνος, &c.

VII. Ἦν for ἐστὶν,^k Thuc. ii, 61. [p. 305. l. 4. ed. Bekk.] So χρῆν, ἔδει, προσῆκεν, ἔπλεο and ἔπλετο, &c. for the present.

VIII. Εἶη with an accusative and infinitive after it: εἶη,—τὸ μυθῶδες ὑπακούσαι, *may the fabulous prove tractable and obedient, &c.* Plut. Thes.

IX. Εἴη, the third person plural, is used in transition to a fresh topic or head from one despatched or done with: *so much for that*:^l v. Plato Apol. S. c. 22. extr. or in introducing a particularisation

^k Aristoph. Ach. 767. Lys. 445.

Vesp. 183. 1509. Ach. 157. v. Brunck.

ad Aristoph. Thesm. 74.—J. S.

^l See Demosth. in Androt. p. 597.

l. 17. in Bæot. de Nom. p. 998. l. 9. 999. l. 17. 1003. l. 11. ed. Reisk.—J. S.

or further developement of what has already been said more generally: *well then*: v. Plat. Ap. S. c. 3. It may be rendered *well then* also when it is used in allowing, or not disputing, the validity of an objection urged, and proceeding in consequence to modify by interrogation or otherwise what one has to say further: v. Plato Phæd. c. 64. or when, a thing being granted, or taken for granted, one proceeds: v. Plato Crit. c. 7. Symp. c. 4. It is used in first accosting persons, especially before asking a question, like *well* in English: Plato Crit. c. 66. Æsch. Choeph. 717. and before a question asked through impatience to hear further: Discip. ἐχθὲς δέ γ' ἡμῖν δεῖπνον οὐκ ἦν ἐσπέρας. Streps. εἶεν. τί οὖν πρὸς τᾷλφ' ἐπαλαμῆσαι; *well; what did he contrive?* &c. Aristoph. Nub. 176. It is used also by persons answering when called: εἶέν γ', ἀκούω: *well, I hear*: Æsch. Choeph. 655. Aristoph. Pac. 663.

X. The infinitive εἶναι, especially with ἐκὼν, is often redundant in Attic authors:^m τὸν δὲ ἀγῶνα οὐκ ἐν τῷ κόλπῳ ἐκὼν εἶναι ποιήσομαι, Thuc. ii, 89. with ἐκοῦσα, Plato Phædr. p. 252. init. with ἐκόντες, Plato de Rep. vii. p. 518. Xen. Cyrop. v. p. 120.

Ἐκὼν is used without εἶναι in Xen. Anab. ii. pp. 281. 303. 345. Luc. Dom. 595. Demosth. 244, 10.

Εἶναι is redundant with other words in Herodot. vii, 143. iv, 33. ii, 44. Lucian, 767. and Bis Acc. 322. Xen. Anab. i. p. 260. Leuncl. Long. Past. i. p. 14. 9. v. Thom. M. p. 290. seq. H. Steph. de dial. p. 26. Valck. ad Herodot. vii, 164. Brunck. ad Soph. Œd. C. 1189.

XI. Εἶναι is added to the phrase formed by τὸ and ἐπὶ with a dative; as, τὸ ἐπ' ἐκείνοις εἶναι, *as far as in them lies; as far as they are concerned*: Thuc. viii. [48. p. 205. l. 15. ed. Bekk.] v. Lysias in Agor. 481. in Ergocl. 825. It is also added to signify an end or purpose: Hom. Il. ε, 315. λ, 20.

XII. It signifies relation, especially of a child to a parent; as, Σμικροῦ πατρὸς εἶναι φασὶ τὸν Νικόστρατον, *they say Nicostratus is the son of Smicrus*: Isæus. φασὶ μὲν οὖν εἶναι Θρασυμάχου Νικόστρατον, *that Nicostratus is Thrasymachus's son*: Id. [And in such phrases καλεῖσθαι is sometimes used by poets instead of εἶναι: as by Pind. Pyth. iii, 118. Eurip. Rhes. 298. Soph. El. 365.] So the participle: Πτολεμαίου καὶ Εὐρυδίκης οὔσαν, *being the daughter of Ptolemy and Eurydice*.

XIII. Also of a slave to his master; and it is used with a genitive more generally to denote any kind of possession, whether proper or figurative; as, μὴ τοῦ λέγοντος ἴσθι, Aristoph. Eq. 856. So Soph. Œd. R. 917. See 1 Cor. iii, 22. Demosth. ad Pantæn. p. 982. l. 3. ed. Reisk. ἡμῶν αὐτῶν ὄντες, *being your own masters, not influenced by others*: Demosth. p. 456. l. 9.

^m “Ἐκὼν εἶναι non est simpliciter sponte, sed quantum quis sponte quid faciat. οὐδὲ μὴν φίλοις γε, οὐδὲ ξένοις ἐκὼν εἶναι γέλωτα παρέχεις: Xen. Cyrop. ii, 2, 15. ut id quidem sponte facias.

[by choice; if you can help it.] Vere tamen cum pleonasmō dici credas apud Herodot. ἐκὼν τε εἶναι καὶ δεινοῦ ἐπιόντος οὐδενός, vii, 104.” HERMANN. See also Herm. de Ellips. et Pleon. § 210. 211.—J. S.

XIV. Εἶναι, *that it be lawful*; (the words of a law;) Demosth. in Timocr. [p. 712. l. 22. ed. Reisk.]

XV. Εἶναι, *to remain in existence, to remain safe, to be preserved*: Demosth. de Pace.ⁿ Θεάγης ἐστὶ, καὶ σώζεται: Heliod. Æth. vi, 5. [See note *q* below.]

XVI. Εἶναι εἰς, with an accusative, *to make a progress in, to advance in*: ^o Greg. Naz. Or. xxvi.

With a dative, *to be advantageous*:^p τί τοῦτ' ἔσται τῇ πόλει, Demosth. adv. Lept. p. 463. l. 5. and with πρὸς and an accusative: Demosth. p. 1241. l. 23.

With περὶ and an accusative, or ἐν and a dative, it signifies *to be occupied in*: περὶ σώματος ἴασιν ἐσομένου, Plato Phæd. p. 248. l. 39. ἐν γεωργίᾳ εἶναι, Æl. V. H. i, 32.

XVII. Sometimes a third person singular of εἶμι, and a dative case and a participle agreeing with it, are put instead of a nominative case and some other verb with which that nominative would agree; as, ἐπειδὴ πᾶσι βουλομένοις ἦν, Dion. Hal. iii. p. 196. for ἐ. πάντες ἐβούλοντο. εἴ σοι ἡδομένῳ ἐστὶ, Plato Phæd. c. 24. So with προσδεχόμενος, Arr. Exp. Al. i, 23. with ἀχθόμενος, Xen. Cyrop. iv, 5, 10. and by Homer with ἄσμενος, Il. ξ, 108. This idiom has been imitated by Latin authors, *Quibus bellum volentibus erat*: Tacit. in vit. Agric. v. Macrob. Saturn. i, 7. v. Vechn. Hellenol. ii, 9. Dorv. ad Char. p. 439. sq. Markl. ad Max. Tyr. xiii, 5. Kœn. ad Greg. Cor. p. 173. Wessel. ad Herodot. i, 90. p. 46. iv, 120. p. 334. Valck. ad viii, 101. p. 666. Γίνεσθαι is used in the same manner: Heliod. Æth. ii, 29. vii, 11.

Sometimes in the later Greek authors καὶ εἶη, expressing a wish, is added to ἐστὶ, or ἐστὶ τε: (as in Latin, *est mihi, sitque, precor*, in Ovid, Fast. vi, 219. and in Mart. ep. ix, 18.) Psell. in vit. Const. Duc. Philostrat. in Aspas. ex conject. Valesii.^q

SECTION VII.—OF THE VERBS εἰπεῖν, ἐλπίζειν, ἐξέρχεσθαι, ἐξίνααι, ἔοικα, ἔχω.

RULE I. Εἰπεῖν in Attic writers is sometimes redundant: καὶ τὸν Ἀσπνάγην σκώψαντα εἰπεῖν, οὐχ ὁρᾷς, φάναι, ὡς καλῶς οἰνοχοεῖ; Xenoph. Cyrop. i. καὶ εἶπεν, ὃ Ἡράκλεις, ἔφη, Plato Rep. i. p. 337. v. Plat. Theag. p. 129. Sometimes a *participle* of one of the tautologous verbs is used: ὁ δὲ—εἶπε φάς, Herodot. Er. c. 67.

ⁿ P. 61. l. 13. ed. Reisk. where for ὥστε εἶναι Reiske has printed σὺς τε εἶναι from his own conjecture.—J. S.

^o Viger appears to be in error here. εἰ καὶ μὴ αὐτοὶ τοσοῦτον ἦσαν εἰς ἀρετὴν, seems to mean, *even although they themselves were not so very eminent in virtue*.—J. S.

^p The intimation of advantage is in τί,

not in ἔσται.—J. S.

^q Add, οὐδὲν εἶμι, *I am undone, I am ruined*: Aristoph. Vesp. 997. and οὐκέτ' εἰμ' ἐγὼ, *it is all over with me*: Aristoph. Ach. 1185. but οὐδὲν εἶ in Aristoph. Eccl. 144. is, *you are of no importance, you are nobody*. εἶναι μετὰ γυναῖκας, said of sexual intercourse: Aristoph. Plut. 1081.—J. S.

II. It often signifies, *to give one's suffrage for, to decree*; as, εἰπεῖν φυλακὴν, *to decree a guard*: Demosth. [de Chers.] p. 103. l. 10. ed. Reisk. ἔδωκαν αὐτῷ τὴν ἀρχὴν, Λευκίου Φιλίππου γνώμην εἰπόντος, *on the recommendation of Lucius Philippus*; *Lucius Philippus having authorised the measure by speaking and voting first in favor of it*: Plut. in Pomp.^r

Ἐπιζω and ἔλπομαι properly signify merely *to expect, or to think*, and are therefore used in speaking of evil,^s as well as of good; as, μεγίστην συμφορὰν—ἢ λπιζον πείσεσθαι, Lys. Or. Fun. p. 505. v. Herodot. Er. c. 109. Hom. Il. ν, [v. 8.] Oppian, Hal. i, 88. also Virg. Æn. iv, 419. ii, 658. x, 291. xi, 275. Catull. carm. 83.

III. Ἐξέρχεσθαι and ἐξίέναι are sometimes used absolutely, for, *to march, to go forth to war*: Demosth. Ol. ii. [p. 21. l. 18. and 25.]

IV. Ἐοικα sometimes indicates *inclination or intention*: ἔοικα δὲ καὶ νῦν ὑποκαταβήσεσθαι, *and now too, I think I shall go down—Je pense que je m'en vais descendre*: Lucian, in Charon. [p. 328. B. ed. Salmur.]

V. Ἐοικε, with a dative, *it is fit, becoming, consentaneous*.^t

VI. Ὡς ἔοικε, parenthetically, a kind of slight affirmation; *it seems*: ὁ γὰρ δὴ χρόνος ἐκείνος ἡνεγκεν ἀνθρώπους,—ὥς ἔοικεν—ὑπερφυεῖς, &c. Plut. Thes. [p. 6. l. 27. ed. H. St.] So, παίων γὰρ, ὥς ἔοικε, κεφαλῇ τοὺς ἐντυγχάνοντας ὁ Τέρμερος, ἀπώλλυεν: *for Termerus, it seems, killed those, who fell in with him, by strokes of his head*: Plut. ib. [p. 10. l. 5. ed. H. St.] In these two passages, the phrase is nearly equivalent to, *as the tradition is, as appears from history or report*. v. Plut. Thes. [p. 24. l. 8. ed. H. St.]

VII. In the following passage also, in which ὥς ἔοικε signifies much more than *appearance* of truth or probability, it may be rendered by *it seems*: ἀλλ' οὐκ ἦν ταῦτα, ὥς ἔοικε, τοῖς Ἀθηναίοις πάτρια, οὐδ' ἀνεκτά, οὐδ' ἔμφυτα, Demosth. pro Cor. [p. 295. l. 24. ed. Reisk.]

VIII. And in the following: μέλλων δὲ ἰδίῳ βίῳ παντὸς, ὥς ἔοικε, λόγον διδόναι τήμερον: Demosth. pro Coron. [p. 227. l. 25. ed. Reisk.] [The necessity of entering into a justification of all his past actions was *apparent* to Demosthenes from the accusations of Æschines.] ὥς ἔοικεν, *it is plain, as is manifest*: Plato in Conv. [p. 176. l. 17. ed. Bas. 1.] *forsooth, it seems, ironically*: Demosth. pro Cor. [p. 298. l. 23. ed. Reisk.]

Ἐπιλαμβάνεσθαι, with a genitive, is, *to seize, to lay hold on, to censure or reprehend, to get, to gain, to come upon*.

IX. Ἐχω is joined with many adverbs in various modes of con-

^r Of the compounds of εἰπεῖν, κατεῖπεῖν, *to inform against, to accuse*, (Aristoph. Pac. 377.) is sometimes simply *to tell*; as in Aristoph. Nub. 224. 1278. Plato Theag. p. 239. l. 26. ed. Bas. 1. προσειπεῖν, *to say in addition, to add*: Demosth. in Aristocr. p. 395. l. 26. ed. Herwagianæ secundæ: but Reiske, p. 628. l. 13. has προειπών.—προσειπεῖν τινὶ φόνου, *to give one notice of a prosecution against him for murder*: Pseudo-Demosth. in Near. p.

1350. l. 11. ed. Reisk. ὑπειπεῖν for προειπεῖν, Aristoph. Plut. 997. Vesp. 55.—J. S.

^s Τουτὶ μὰ Δὶ ἐγὼ τὸ κακὸν οὐ ποτ' ἤλπισ' ἂν: Aristoph. Av. 956.—J. S.

^t In the passage cited by Viger from Demosth. Olynth. ii. [p. 18. l. 10. ed. Reisk.] it appears to have its proper and ordinary sense; *resembles, or is like*, and is to be rendered, *is like the effect of*.—J. S.

struction; as, ἀδυνάτως ἔχειν, *to be unable*: v. Arr. Exp. Al. i. c. 26. ὡς ἕκαστος ἐτοιμότητος ἢ βουλήσεως ἔσχε, *according to the degree of readiness or inclination of each*: Plut. Camill. οὕτως ἔχω τῆς γνώμης, *this is my opinion*: v. Lucian, Demosth. Enc. p. 890. τούτων ὀλιγώρως ἔχειν, *to neglect these things*: Demosth. Phil. iv. p. 60. ἔχειν ὁμοίως τινὶ, Herodot. iii. 24. ἀπεχθῶς ἔχοντες πρὸς αὐτὸν, *bearing ill-will towards him*: Herodian i, 12. καλῶς ἔχει, and κάλλιστα ἔχει, are expressions by which an offer or invitation is civilly declined:^a Athen. Deipn. xiv, 12. Theocr. xv, 3. like *recte* and *benigne*. v. Ter. Eun. ii, 3, 50. Hor. Ep. i, 7, 16. and 62. Καλῶς ἔχει, with a dative, *is becoming or honorable to*: Xen. Mem. i, 3, 3.

X. With prepositions ἔχειν forms various circumlocutions: ἀμφὶ or περὶ τὶ ἔχειν, *to be occupied about something*; ἔχειν διὰ φροντίδος, *to think or study about*: Lucian, Dem. Enc. p. 907. διὰ στόματος ἔχειν, *to mention frequently*: Athen. Deipnos. xiv, 3. ἔχω σὲ ἐν ὀργῇ, *I am incensed against you*: Thuc. ii, 18. ἔχειν ἐν αἰτίαις or δι' αἰτίας, *to blame*. ἐπὶ σφίσι ἔχοντας, *being hostile or adverse to them*: Herodot. Er. c. 49.

And with participles also: σιγῶντα ἔχειν, *to keep silent*: Arrian iv, 8. but chiefly with participles of aorists: τὸν λόγον δέ σου πάλαι θαυμάσας ἔχω, *I have long been wondering at your discourse*: Plato Phædr. p. 257. l. 21. v. Hesiod, Op. 42. πτήξαντες εἶχον, *they kept cowering*: Eurip. Cycl. 406. ἔχει περάνας, *he has done or perpetrated*: Soph. Aj. 22. properly, *he is in the state or condition of one who has done or perpetrated*.—In such expressions regard is had both to the time of the participle and of ἔχειν. v. Valck. ad Phœn. p. 267. seqq.

Sometimes a participle of ἔχειν is joined pleonastically with a finite verb; as φλυαρεῖς ἔχων, *you trifle*: Plato Gorg. ληρεῖς ἔχων, *you prate idly*: Cratin. See Aristoph. Nub. 509. Plato Phædr. p. 340.

XI. With πρὸς, or εἰς, ἔχειν is, *to relate to*: ἐς τοῦτον τὸν ἄνδρα ἔχει τὸ μάντευμα, Pausan. El. i. ὅσον ἔχει πρὸς ἐμὲ, *as far as I am concerned*.

XII. Ἔχειν, *to cause or create*: ἔχειν φθόνον, *to move envy*: Æschyl. Prom. 865. ταῦτ' ὀργὴν ἔχει, *these things excite anger*: Demosth. Phil. iv. p. 57. πράγματα ἔχειν τινὶ, *to give him trouble*. (But, without a dative, πράγματα ἔχειν is, *to have trouble*: Dem. de Class. p. 74. Plat. Theæt. p. 174.) See Hermann in addend. ad Gregor. Cor. ed. Schæf. p. 863.

XIII. Πολὺν ἤδη τὸν χρόνον ἔχω, μὴ πρὸς αὐτὸν ἐπιστείλας, *is, it is now a long time since I wrote to him*: Chrysost. in Ep.

XIV. Ἔχειν is sometimes nearly equivalent to *scire*, to know: οὔτε γὰρ ὅπως βοηθῶ ἔχω, οὔτ' αὖ ὅπως μὴ βοηθήσω ἔχω, Plat. de Rep. ii. οὐδ' ὅ τι χρὴ ποιεῖν ἔξετε, Demosth. p. 425, 10. ed. Reisk.

XV. Ἔχειν forms circumlocutions with many accusatives; as,

^a So πάννυ καλῶς, without ἔχει, Aristoph. Ran. 512. and κάλλιστ', ἐπαινῶ, 568. and καλῶς alone is a civil refusal in the same comedy, v. 888.—J. S.

ἀπολογία^ν ἔχειν, for ἀπολογεῖσθαι, *Æl. V. H. ii, 39. βίον ἔχειν*, for βιώναι, *Ib. iii, 29. γνώμην ἔχειν*, for γινώσκειν, (*to decree or determine*,) *Ib. iv, 8. δεῖπνον ἔχειν*, for δειπνεῖν, *Ib. iii, 39. δυστύχημα ἔχειν*, for δυστυχεῖν, *Lys. p. 746. ed. Reisk. ἐπίδοσιν ἔχειν*, for ἐπιδιδόναι, *Xen. Œc. xx, 23. ἔργον ἔχειν*, for ἐργάζεσθαι, *Xen. Mem. ii, 10, 6. Ages. xi, 12. καιρὸν ἔχειν*, *to be seasonable or opportune*: *Thuc. i, 42. κακὸν ἔχειν*, *to be diseased*; *to be faulty*: *Plat. Gorg. p. 478. λόγον ἔχειν*, *to be reasonable*: *Plato Phædr. p. 62. ὄνομα ἔχειν*, *to be called*; *to be represented*, (falsely; and in opposition to being in reality;) *Herodot. Pol. c. 138. φύσιν ἔχειν*, *to be natural*; *to be probable*: *Demosth. Ol. ii. Herodot. ii.*

With some accusatives it has a reciprocal construction; as, for instance, either ἡσυχίαν ἔχω, or ἡσυχία ἔχει με, *Herodot. Er. c. 135. v. Odys. ξ, 215. Iliad γ, 342. β, 2. Plat. Apol. c. 27.*

With accusatives of art, science, and the like, it signifies *to know*; ὁ τὴν ἀριθμητικὴν ἔχων, *he that understands, or is master of, arithmetic*: *Plat. Ion. p. 531. τὴν φωνὴν ἀκριβεστέραν ἔχειν*, *to understand the language more exactly*: *Ceb. Tab. [p. 44. l. 8. ed. Simps. Oxon. 1738.]*

With an accusative neuter of an adjective in the comparative degree, it may be translated by *esse*, with an ablative in Latin; in English by an idiom not unlike the Greek; as, ἔλασσον ἔχειν, *to have the worst of it*: *Thuc. iii. c. 5. In the imperative, ἔχε δὴ* is, *attend now, mind now*; ἔχε δὴ, καὶ μοι τόδε εἰπὲ, *Plato Io. p. 535. [“Non male Ficinus vertit, animadvertite quid velim.” Hermann.] Τὸ μὲν τέχνης τε καὶ ἀτεχνίας λόγων περί, ἱκανῶς ἐχέτω*, *let this suffice*: *Plato Phædr. p. 274.*

ἔχειν sometimes signifies, *to be rich*: *Lysias p. 579. ed. Reisk. Soph. Aj. 157. Demosth. p. 1123. v. Aristoph. Plut. 596. and 1 Cor. xi, 22.^v*

ἔχεσθαι, with a genitive, signifies, *to lay hold on, to keep hold of*:^w ἔχονται τοῦ ὅπλου, *Æl. de N. Anim. v, 3. τούτου ἐχόμενος ἡγοῦμαι οὐκ ἂν ποτε πεσεῖν*, *Plat. Phæd. p. 100. l. 40. To cleave to, to adhere to, to apply to*: *τῶν βελτίστων ἔχον*, *Epict. Ench. c. 29. v. Theogn. 31. φιλοσοφίας ἐχόμενος*, *Plat. Ep. 7. p. 340. l. 33. μαθημάτων εἶχετο*, *Aristid. Or. Fun. in Eteon. p. 136. τῆς πληγῆς ἔχεται*, *he applies his whole attention and care to the stroke he has already received, to the neglect of his guard against succeeding ones*: *Demosth. Phil. i. p. 51. [l. 26. ed. Reisk.] To buckle to, to set about*: *τῆς ὁδοιπορίας εἶχετο*, *Herodian ii, 11. τῆς ἱερουργίας ἐχώμεθα*, *Heliod. Æth. x, 16. To cherish*; ἔχεσθαι τούτων τῶν ἀνδρῶν, *Plat. Ep. 6. To follow closely and unremittingly for the purpose of fastening upon*; *to pursue with constant scrutiny in order to expose, stigmatise, &c. ἔχεσθαι τῶν ἀδικημάτων τοῦ Φιλίππου*, *Demosth. pro Cor. p. 251. To be attached to or connected with,*

^v Add, ποῦ σχῆσεν δοκεῖς; *Aristoph. Ran. 188. a nautical term: what port (or land) do you think you shall make?* For πάντ' ἔχεις see note w, p. 50.—J. S.

^w Also, with a genitive of a person, *to spare, to keep one's hands off*: *Aristoph. Av. 1336.—J. S.*

and therefore *to participate in the character or qualities of*; τοῖς ἀληθείας ἐχομένοις πειθόμενος, Euseb. in Hierocl. c. 12. *To depend on, to be in the power of*; σεῦ δ' ἔχεται δοῦναι βίον ἢ δ' ἀφελέσθαι, Hom. in Terr. Matr. v. Hom. Il. ι, 102. Plat. Protag. p. 324. *To be next in order, time, rank*; τὰ ἐχόμενα τῶν εἰρημένων, Heliod. Æth. v, 16. v. Xen. Œc. vi, 1. ἐν τῷ ἐχομένῳ ἐνιαυτῷ, 1 Machab. iv, 28. ἐχομένός μου καθήσῃ, [1] Esdr. iv, 42.*

SECTION VIII.—OF THE VERBS Ἦκω, καταλαμβάνω, κεῖμαι, λαμβάνω, μέλλω, νικάω, νομίζω, οἶδα, ἴσθι, οἶμαι.

RULE I. Ἦκω is joined with participles present, past, and future: ἦκει φέρων, *he brings*: Ἰσᾶς. ἦκεν ἀναστρέψας, *he returned*: Demosth. ἦκω συμβουλευσων, *I come to counsel or advise*: Demosth.

II. With πόρρω, εὖ, and ἐπὶ πολὺ, a genitive following: πόρρω τῆς ἡλικίας ἦκων, *far advanced in years*. πόρρω, or εὖ, or ἐπὶ πολὺ, τῆς παιδείας ἦκειν, *to make a great progress in learning*. εὖ ἦκειν τῶν χρημάτων, *to be rich*: Herodot.

Θέλω, and ἐθέλω. Ἐθέλω has sometimes the sense of μέλλω: Herodot. ii, 11. ii, 14. also of δύναμαι: Herodot. i, 74. αὔλειοι δέ τ' ἔχειν οὐκ ἐθέλουσι θύραι, Solon. v. Plat. Phædr. p. 230. l. 35. and Hor. Art. Poet. 89. Also of soleo, εἴωθα, Herodot. Polyb. 157. Plat. de Rep. vi. p. 503. v. Bach. ad Xen. Hier. i, 30. and Hindenb. ad Xen. Mem. iii, 12, 8. Θέλω is used in speaking of the meaning or purport of words, or of the nature of things: τί θέλει τὸ ἔπος εἶναι; Herodot. Er. c. 37. v. Act. Ap. ii, 12. xvii, 20.

Καταλαμβάνειν is sometimes used impersonally: Ἐπωπεία κατέλαβεν ἀποθανεῖν, Paus. in Cor. p. 95. *it came to pass that Epopeus died*. [See H. St. Thes. ii, 571. g.]

Κεῖσθαι is said of laws enacted: τοῖς νόμοις τοῖς κειμένοις ἐβόη-

* The following significations of derivatives and compounds of ἔχω are worthy of observation: σχηματίζειν, *to dance, to cut capers*: Aristoph. Pac. 324. ἐπαμπέχειν, *to cloak*: Plut. Sert. p. 1046. l. 13. ed. Steph. ἀνέχειν, *to solemnise, to celebrate*: Aristoph. Thesm. 948. *to inhabit*: Soph. Œd. C. 674. *to emerge from, to escape*: Soph. Œd. R. 174. προσανέχειν, *to wait, to remain quiet*: Polyb. v, 17. προσανέχεσθαι ζῆν, *to endure to live*: Polyb. E. Peiresc. p. 106. ἀνθέξεται σου τῶν πατρώων χρημάτων, *will contest with you at law the right to them*: Aristoph. Av. 1658. ἀπείχειν, *to receive*: Æsop. Fab. 47. Plut. t. i. p. 165. l. 21. 219, 22. iii. 1248. l. 17. ed. Steph. διέχειν, *to remove, to put away*: Plut. Alcib. p. 352. l. 10. διέχειν τὰς χεῖρας, *to be anxiously desirous of a thing; to exert one's self to*

bring it about: Polyb. iv, 52. ἐπέχειν, *to purpose, to design*: Diog. Laert. Anaximen. *to restrain, to repress, to repel*: Aristoph. Vesp. 338. Pac. 1121. *to hinder; to prevent*: Polyb. ix, 1. *to sue for, to canvass for, to aim at*: Aristoph. Lys. 490. *to cease*: Aristoph. Eq. 915. *to persecute*: Hom. Od. τ, 71. κατέχειν, *to dwell*: Theogn. 262. *to take, to take down*: Polyb. ii, 32. *to last, to hold, to continue*: Aristoph. Pac. 944. διακατέχειν, *to take possession of*: Polyb. iv, 55. προσέχειν, *to have besides; to have in addition*: Plat. de Rep. vii. p. 438. l. 1. ed. Basil. 1. προσέχειν λυμένα (an accusative instead of a dative) *to make; to sail into*: Polyb. ii, 9. προσέχειν, *to be more ancient, to be before*: Diog. Laert. in Cleob. p. 34. l. 8. ed. H. St.—J. S.

θουν, Lysias c. Frum. καλῶς κειμένους νόμους, Lucian, Abdic. Hence ἃ δὴ πεπρωμένα κεῖται, Orph. Argon. 104. κεῖσθαι εἰς τι, *to be destined or inevitably appointed to it*: 1 Thess. iii. 3. Philipp. i. 17. But κεῖσθαι εἰς πῶσιν, &c. Luke ii. 34. is *to be appointed or set as the cause of it*: κεῖσθαι ἐν φανερῷ, *to be manifest*; ἐν ἀφανεί, *to be obscure or uncertain*: Thuc. i. 42. κεῖται τῇ πόλει ὄνομα, *the name given to the city is*—: Plat. Cratyl. τὰ σωτήρια πόλεως κεῖται ἐν αὐτῷ, *rests with, depends on*: v. Dinarch. c. Demosth.⁹

III. Λανθάνω is often joined with a participle; when the latter may be translated, as if it had the same form as the part of λανθάνω with which it is joined, and the former by *secretly*; *without discovery or observation*; as, ἔλαθεν ὑπεκφυγών, *he escaped without observation*:—or by, *without perceiving it, or being sensible of it*; as, ἔλαθεν εἰς μέσους ἐμπεσὼν τοὺς πολέμιους.* ἐλάθομεν ἡμᾶς αὐτοὺς παίδων οὐδὲν διαφερόντες, Plat. Crit. p. 49. l. 11. *we differed nothing from children, without being aware of it ourselves*. In the following passage the participle is understood: ἔπαιον τῇ μαχαίρᾳ ὅ τι δυναίμην λανθάνειν (παίων viz.): Xen. Cyrop. ii. p. 53.^a And other verbs are found in a similar construction: as, χρυσῷ πάντων μ' οὐ γιγνώσκεις, Aristoph. Nub. 909. ἐπιστάμενος πάλαί ἀπεκρύπτου, Xen. Mem. ii. 3, 14. Sometimes λανθάνω is followed by ὅτι and another verb; as, οὐ λανθάνεις με, ὅτι λέγεις ταῦτα, &c. Xen. Mem. iii. 5, 24. v. Xen. Œc. i. 19. and Hindenb. ad l. pr.—or καὶ: as ἔλαθον καὶ ἀπέκτειναν, *for ἔλαθον ἀποκτείναντες*.—or δέ: v. Iliad χ, 277. Sometimes the construction with the participle is reversed, the participle employed being one of λανθάνω: ἔκπλουν ποιεῖται λαθὼν τὴν φυλακὴν: *for ποιούμενος ἔλαθε*, Thuc. i. 65. προὔλεγον λανθάνοντες, Herodian ii. 14.

Other verbs, especially such as signify continuance or conclusion, are construed, as λανθάνω is, with a participle; as, μανθάνων διατελεῖ, *he continues always learning*: v. Plat. Gorg. p. 491. l. 25. λαθὼν αὐτὸς ἑαυτὸν, *having forgotten himself*: Euseb. Præp. iii.

IV. Μέλλω in its ordinary sense is always followed by an infinitive;

⁹ Here some unusual senses of several compounds of λαμβάνω may be mentioned: διαλαμβάνειν, *to share*, i. e. *to receive in shares*: Xen. Anab. v. 3, 5. *to seize or arrest*: Plut. Arat. p. 1893. l. 31. ed. H. St. *to seize by the middle*: Aristoph. Eq. 264. *to intersect or divide*: Polyb. v. 59. *to fence off, or fortify*: Polyb. i. 42. *to deliberate, to consult*: Polyb. iv. 25. *to determine, to resolve*: Polyb. iv. 5. *to be assured or convinced of*: Diog. L. in Zen. p. 240. ed. H. St. ἐκλαμβάνειν, *to learn, to acquire the knowledge of*: Polyb. ii. 39. ἐξέλαμψεν ἄπ'αν, (Ionic) *gets or receives*: Diog. Laert. in Biant. p. 32. l. 15. ed. H. St. tulit: Is. Casaub. συλλαμβάνειν, *to join, to connect* (one word with another): Aristoph. Eq. 21. *to squeeze together,*

Viger.

to close; ξυλλάμβαν' αὐτοῦ τὸ στόμα, *stop his mouth*: Aristoph. Ach. 926. ὑπολαμβάνειν, *to understand, to take one's meaning*: Plat. Gorg. p. 307. l. 33. ed. Basil. prim. ὑπολαμβάνεσθαι, *to be thought or judged of as to character*: Demosth. in Aristocr. p. 623. l. 5. ed. Reisk.—J. S.

^z The construction of this phrase has been imitated by Virgil: *sensit medios delapsus in hostes*: Æn. ii. 377.—J. S.

^a An infinitive is sometimes substituted for the participle; as, μὴ λανθάνωσιν—τὰς μεγίστας καὶ καλλίστας προΐέναι τιμὰς: *lest they heedlessly lavish and throw away*, &c. Polyb. v. 90. ἔλαθεν δ' Βρούτος κατὰ πόλιν ἐρχεσθαι πρὸς τόπον ἐλῶδη, Plut. in Brut. p. 1804. l. 2. ed. H. St.—J. S.

as, μέλλω ποιεῖν, *I am about to do*. μέλλω καθαρίζειν, *Æl. V. II. iii, 32.* ὀνομάσαι μέλλον, *Lys. p. 412. ed. Lond.* μελλόντων ἀλῶναι λιμῶ, *Æl. V. II. v, 20.* ὅπερ μέλλω παθεῖν, *Æsch. Prom. 626.* μέλλω ὑμᾶς διδάξειν, *Plat. Apol. 6.*

V. The infinitive is sometimes understood: as in τὰ μὲν ἔμελλεν, ὡς ἐδόκει, τῶν δεινῶν, τὰ δ' ἤδη παρῆν: *Demosth. pro Cor. [p. 292. l. 15. ed. Reisk.]* γενήσεσθαι, συμβήσεσθαι, or the like. In μηδεὶς φθόνῳ τὸ μέλλον ἀκούσῃ, *Demosth. in Lept. λεχθήσεσθαι.*

VI. The infinitive suppressed is sometimes that of a verb preceding in the sentence; as, τὰς μὲν ἐπόρθουν, τὰς δὲ ἔμελλον, (πορθήσκειν viz.) ταῖς δὲ ἠπείλουν τῶν πύλων, *Isocr. in Hel. Laud.*—or following, as in *Thuc. i, 134. [p. 195. l. 3. ed. Bekk.]* and *Athen. Deipn. iv. p. 166.*

VII. Μέλλω sometimes signifies, *what must necessarily come to pass, what must be, what ought to be, what is to be*: καὶ ἔμελλεν, ὥσπερ εἰκὸς, εἰς ἀθρόους βάλλων, αἰεὶ τινος τεύξεσθαι σκοποῦ, *he could not but hit some mark: Dion. Hal. v, 24.* v. *Hom. Il. ξ, 125.* *Od. α, 232.* δ, 181, 377. σ, 137. χ, 322. Pyrrhus, in answer to the soldiers who called him an eagle, τί γὰρ οὐ μέλλω, τοῖς ὑμετέροις ὄπλοις, ὥσπερ ὠκυπτέροις, αἰρόμενος; *how can I but be one, raised on high as I am upon your arms as upon wings?* *Plut. in Apophth.*—In the *Phædo* of Plato, Socrates, to one saying ὅθεν δὲ ἀπελίπομεν, ἐπανελθόμεν, εἴ σοι ἡδομένῳ ἐστίν; answers, ἀλλὰ ἡδομένῳ γε; πῶς γὰρ οὐ μέλλει; *how can it be otherwise?* 24 extr.—v. *Plat. de Rep. iii. p. 405.* *Xen. Cæc. xviii, 1.* and *Bach. ad l.^b*

Τί ἔμελλον κελεύσειν; ἢ τί συμβουλευσειν αὐτῇ ποιεῖν; *what could I bid, or what advise the state to do? what ought I to have ordered, &c.* *Demosth. pro Cor.* δεικνύει, ποίαν ὁδὸν αὐτοὺς δεῖ βαδίζειν, εἰ σώζεσθαι μέλλουσιν ἐν τῷ βίῳ, *if they are to be preserved, &c.* *Ceb. Tab. εἰ μέλλει ὀρθῶς διοικεῖσθαι ἡ πόλις, if the republic is to be rightly administered.*

VIII. (XI.) Μέλλειν signifies *to be dilatory, to delay*: μελλητέον οὐδὲν ἔτι, *Plat. Crit. p. 108. l. 40.* v. *Aristoph. Plut. 606.* *Acts xxii, 16.* And in this sense it is used of things which are delayed: ἔχθραν οὐ μέλλουσιν, *Thuc. i, 42.* τὰ χρήματα μὴ μελλήσειν, *Julian. ap. Herodian. ii, 6.* and τὸ μέλλον, *delay, backwardness, procrastination, Eurip. Or. 426. Thuc. i, 84.*

IX. (XII.) Νικάω is sometimes *to gain a cause; to have a sentence or verdict in one's favor*: sometimes simply *to excel*: *Hom. Il. xviii, 252.* The accusative νίκην is put after it: *Hom. Od. xi, 544.* also an accusative of that in or by which superiority or victory is gained; as, νικᾶν Ὀλύμπια. πάντα (ἄεθλα) ἐνίκα, *Hom. Il. iv, 389.* νικῶν δρόμον, *Pind. Ol. iv, 34. xiii, 42.* οἱ ῥήτορες, οἱ νικῶντες τὰς γνώμας, *who have a majority in favor of their counsel; whose votes, or counsel, prevail: Plat. Gorg. p. 456.* νικᾶν ψήφισμα, *to get a psephism or decree proposed by one passed.*

^b See *Aristoph. Nub. 1301. Ran. 208.* ed. *Reisk.* ἐνίκα τὰ Πύθια—τῷ τεθρίππῳ, *Pseudo-Demosth. in Newer. p. 1356. l. 5.*

^c *Demosth. in Theocr. p. 1342. l. ult.* —*J. S.*

X. (XIII.) The suffrage or counsel itself is also said to conquer or prevail, νικᾶν : ἦν γὰρ Περικλέους γνώμη πρότερον νενικηκυῖα, Thuc. ii. ἡ ἐμὴ (γνώμη viz.) νικᾷ, Plat. de Rep. iii. p. 397.

In this sense it is sometimes put absolutely with an infinitive after it; as, ὡς δ' οὖν ἐνίκα φεύγειν εἰς τὴν Αἴγυπτον, when, therefore, the majority were in favor of escaping to Egypt: Plut. Pomp. p. 660. [p. 1205. l. penult. ed. H. St.]

XI. (XIV.) Νικᾶν and ἐνικᾶν signify to prevail, to obtain, as a custom, a report, an opinion, &c. in which sense they are sometimes put absolutely as impersonals: τὸν ἐπὶ Ἰλίῳ (underst. πόλεμον) κληθῆναι Τρωϊκόν, καὶ οὐχ' Ἑλληνικόν, ἐξενίκησε: Paus. Messen.

The verb κρατεῖν has the same significations and constructions as νικᾶν.

XII. (XV.) Νομίζειν is sometimes to institute or establish by law; to practise or observe by law or by custom; to use: οἱ Ἴωνες ἔτι καὶ νῦν νομίζουσι, celebrate by custom, (the Bacchanalian rites, viz.) Thuc. ii. τοὺς μοιχοὺς νομίζουσι πολλὰ τῶν πόλεων νηποινὰ ἀποκτείνειν, sanction by law: Xen. Hier. iii, 3. Hence τὰ νενομισμένα, the institutions of a state; παρὰ τὸ νενομισμένον Ῥωμαῖοις, Sozom. viii, 10. νομίζων ἱπποτροφίας, Pind. Isthm. ii, 55. v. Æsch. Choeph. 1003. (999. v. Abresch.) Virg. Æn. vii, 690.^d φωνὴν νομίζοντες, Herodot. ii. With a dative; τῷ νομίσματι νομίζουσι, use: Æsch. Dial. ii, 24. v. Thuc. ii, 38. and Abresch, Diluc. Thuc. p. 193. νομίζεσθαι, to be in use: Plat. Gorg. ὅπως τῶν νομιζομένων τύχῃ, i. e. ἐναγισμάτων, νενομισμένων, Demosth. p. 733. ed. Reisk. v. and p. 1399. Νομίζοντα λέγειν in Plat. Phædr. p. 257. l. 32. is, to speak in earnest; to say what one really thinks.

XIII. (XVI.) Οἶδα, I know, is used instead of the present εἶδω, and the compound σύνοιδα instead of συνείδω or συνείδομαι: v. Acts xxvi, 27. In the second person οἶσθα: v. Plat. Gorg. p. 486. Οἶδ' ὅτι is used parenthetically, and is generally preceded by εἰ: ἤκούετε μὲν οὖν, εἰ οἶδ' ὅτι, καὶ ὑμεῖς Ἰάσονος ὄνομα: Xen. H. Gr. vi. v. Demosth. de fals. leg. p. 201. l. 37. ἔλωμαί τι ὦν, εἰ οἶδ' ὅτι, κακῶν ὄντων: Plat. Apol. 27. where there is a confusion, very common in Greek authors, of two distinct phrases; viz. ἔλωμαί τι τῶν κακῶν, and ἔλωμαί τι τούτων, ἃ εἰ οἶδ' ὅτι κακά ἐστι. Εἰ does not always precede οἶδ' ὅτι thus used: Aristoph. Lys. 60. Demosth. Phil. ii. p. 28. Aristid. Or. Leuctr. p. 91. Οἶδ' ὅτι often concludes a sentence: v. Aristoph. Vesp. 1339. Pac. 364. Plut. 890. Eurip. Phoen. 1611.

XIV. (XVII.) And in the same unconnected manner εἴ ᾤσθι and εἴ ᾤσθ' ὅτι are used, both in the middle and at the end of sentences. See Xen. Cyrop. v, near the beginning. Αἰσχυνοίμην ἂν, εἴ ᾤσθι, ἐπ' αὐτῷ: Lucian. Εἴ ᾤσθ' ὅτι concludes a sentence in Aristoph. Plut. 183.

^d With an infinitive: οὕτω διηγείσθαι μυστευομένου παρὰ τοῖς Αἰτωλοῖς, obtaining or prevailing as legitimate: Polyb. E. An infrequent use of νομιστέναι may be noticed here: τοῦ χαρακτήρος τούτου νο-

Οἶδα is used periphrastically ; as, ἀνίκα δειλὰν Οἶσθα φονγὰν, Antipat. Thessal. xxvii. and for *solere, to use or be wont* : ῥάνις ὕδατος—καὶ πέτρων οἶδε [*can*] κοιλαίνειν, Aristæn. i. epist. 17. v. Barth. ad Claud. p. 892. and Abresch. ad Aristæn. p. 336. and μανθάνειν, Casaub. ad Athen. p. 718.

XV. (XVIII.) Οἶμαι, parenthetically, is used both seriously and ironically, like *credo* and *opinor* ; it may sometimes be rendered *utique, nimirum, to wit ; profecto, truly* : οἰκίας, οἶμαι, καὶ πλοίου τὰ κάτωθεν ἰσχυρότατα εἶναι δεῖ : Demosth. Ol. ii.^e

XVI. (XIX.) Οἶει, the second person, is often equivalent to *obsecro, tandem, pray* : οὐκ ἀποπον, οἶει, ἡγήσεται ; *will he not, I pray you, think him a person of strange and preposterous notions?* Plat. de Rep. vii.

SECTION IX.—OF THE VERBS καταγινώσκειν, λέγειν, ὁμολογεῖν, ὀφλισκάνειν, παριστάναι, πάσχειν, περιῖδεῖν, περιορᾶν.

RULE I. Καταγινώσκειν, with a genitive of the person and an accusative of the thing, signifies *to condemn in, to pronounce or think guilty of, to judge worthy or deserving of* :^f as, καταγινώσκω σου πολλὴν ἀμαθίαν. κατέγγων ὑμῶν ῥαθυμίαν, Chrys. ad pop. Antioch. And ὀφλισκάνειν with an accusative of the thing is used in the sense of the passive καταγινώσκεσθαι ; as, ἡλίκην ἂν ὠφληκότες παράνοϊαν ἦτε, *what an opinion of folly you would have incurred : how senseless you would have been thought* : Demosth. Ol. i. αἰσχύνην ὠφλήκατε, Demosth. adv. Aristocr. p. 660. So Philipp. i. p. 52. γέλωτα ὀφλισκάνουσι, *they incur derision* : Chrysost.

Sometimes, however, καταγινώσκειν has an accusative of the person, and a genitive of the thing ; as, τοῦτον μὴ καταγινώσκειν φόνου, Lys. pro Erastoth.

-Λέγω sometimes exaggerates or extenuates : μηδενὸς ὄντος ἐν αὐτῇ πολεμίου λέγω, *and I mean too without any enemy in it* : Demosth. Ol. i. [p. 17. l. 1. ed. Reisk.]^g οὐδὲν λέγειν, *to be of no weight*,

^e The following passages, in which οἶμαι is used ἀποστατικῶς, or unconnectedly, where there is not opinion merely, but absolute certainty, are worthy of notice : ἐκείνος μὲν, (Philip) ἐν, οἶμαι, σῶμα ἔχων, καὶ ψυχὴν μίαν : Demosth. de fals. leg. p. 412. l. 2. ed. Reisk. οὐ γὰρ, οἶμαι, ὃ πάμπε, Σάκας αὐτῷ οἰνοχοεῖ : Xen. Cyrop. i. See Plat. Men. p. 337. l. 48. ed. Bas. 1. and Brunck, Supplem. Emend. ad Aristoph. Lys. 1256. *I suppose, and I trow, have a similar meaning ; and are similarly used in the second person, when a figurative question is proposed about what can be doubted neither by the interrogating nor the interrogated party.*—J. S.

^f But καταγινώσκειν τοῦ γέροντος τοὺς τρύπους, in Aristoph. Eq. 46. is, *having made himself thoroughly acquainted with the disposition of the old man.*—J. S.

^g Λέγω, *I mean ; that is to say* : Demosth. adv. Eubulid. p. 1306. l. 1. ed. Reisk. The following uses of λέγω and its compounds may be added : λέγειν, *to furnish with a bed ; to dismiss to rest ; λέξον νῦν με τάχιστα*, Hom. Il. ω, 635. κοιμῶσιν sch. 'and intransitively, *to lie down* ; ἔρχεο νῦν συφεόνδε, μετ' ἄλλων λέξον ἐπαίρων : Od. κ, 320. διαλέγειν, *to select, to cull, to choose out* : Polyb. v, 8. διαλέγουσαν τὴν ὀπὴν, *clearing out the orifice or passage, to make it wider* : Aristoph. Lys. 720. ἀναλέγεσθαι, *to be re-*

force, or importance: Eurip. Suppl. 595. v. addend. in ed. Hermann ad v. 612. Æschyl. Agam. 176, ex Schutzii conj.† Οὐ λέγω is a form by which one, who has said any thing ominous or dangerous, desires it may be unsaid: εἰ δ' ἔπεστι νέμεσις, οὐ λέγω: Soph. El. 1467. v. Æschyl. Agam. 880. Eum. 869.

Ὁμολογεῖν, *to promise, to accept an invitation*: ὁμολόγησα δ' εἰς τήμερον παρέσεσθαι, (viz. *to supper at Agatho's*,) Plato Symp. With ὁμολογεῖν signifying *to agree to anything*, συγχωρεῖν, συμφωνεῖν, συντίθεσθαι, συμβαίνειν are nearly synonymous.

II. Ὁφλισκάειν and ὀφλειν are put singly for, *to be condemned, to be cast*: ἐὰν δὲ ὁ φεύγων ὀφλη, *but if the culprit be condemned*: Plato. And with δίκην: δεδίαμεν μὴ ὀφλωμεν δίκην, Isæus p. 101. Ἐρήμην δίκην ὀφλειν is, *to be cast for failure of appearance*: Antiphon. p. 711. ed. Reisk. And with διαίταν: ὀφλε τὴν διαίταν, *the sentence of the arbitrator was against him*: Demosth. adv. Aphob. v. Dion. Hal. Isæo p. 362. Sometimes a genitive of the thing only is added; as, ὀφλῆσαι δειλίας, *to be condemned of cowardice*: Aristid. pro Quat. p. 237.

III. Public debtors at Athens were said ὀφλισκάειν τῷ δημοσίῳ: and a judge, who imposed a fine to be paid to the commonwealth, was said προστιμᾶν τῷ δημοσίῳ.

IV. The second aorist of ὀφείλω is used either alone or with εἰ, εἴθε, αἶθε, ὥς, to express a wish; and is varied in number and person in accordance with the subject; as, ὦφελε Ζῆν Βροῦτος, *O that Brutus were alive!* Plut. παθόντων ἅ μή ποτ' ὦφελον, *when that had befallen them, which I wish had never befallen them*: Demosth. pro Cor. εἰ γὰρ ὦφελον, ἔφη, *would that I could, said he*: Plato de Rep. iv. [p. 408. l. 9. ed. Bas. 1.] εἴθ' ὦφελέ μοι κηδεμὼν ἦ ξυγγενὴς εἶναι τις, *would that I had some protector or relation!* Aristoph. Vesp. 731. With αἶθε, Iliad α, 415. ὥς ὦφελος αὐτόθι ὀλέσθαι, *O that thou hadst there perished!* Hom. Il. γ, 428. ὦφελε with an accusative and infinitive, Lucian, de Dea Syr. 25. It is to be remarked that ὦφελον is used only in wishing that something had been, were now, or may be hereafter, which was not, or is not, or will not be: ὦφελον θανεῖν, *I wish I had died*: but I did not die: ὦφελον μὴ Ζῆν, *I wish I were not alive*: but I am alive: μὴ γὰρ ὦφελον ἀθάνατος ἔσεσθαι, *I wish I were not to be immortal*: but I am to be so. And this is the case of the past tenses indicative of other verbs when joined with particles expressive of a wish; as, εἴθ' ἐξῆν, *I wish it were permitted*: but it is not permitted. In wishing, on the contrary, what may come to pass, the optative mood must be used, for ὦφελον cannot; and the optative singly, or with εἰ γὰρ, or with εἰ alone, (Soph. Œd. R. 863.) or with ὥς or πῶς ἂν, is used only when one wishes something of which he really hopes for the accomplishment, because he believes it to be possible. But whenever εἴθε or

peated, to be often mentioned: Xen. Anab. ii, 1, 12. ἀπολέγεσθαι, *to resign, to give up*: Plut. Pomp. p. 1152. l. 16. ed. H. St. διαλέγεσθαι, *to have carnal inter-*

course: Aristoph. Plut. 1082. Eccl. 890. said of a woman, Plut. in Solon. p. 162. l. 31. ed. H. St.—J. S.

† See Note * p. 55.

αἶθε is added to the optative, it expresses a wish that something were now which is not, or may be hereafter, which most probably will not be. See *Odyss.* xx, 61. vii, 331. xiv, 440. xviii, 201. And εἶθε with an infinitive has the same force: see *Antipater Thessal. Epigr.* 35. *Orph. Argon.* 1164. (1157.) *Crinagor.* in *Epigr.* 20. It may often, however, be not altogether a matter of indifference whether we use an optative with εἶθε, or ὥφελον with the same particle; for, as ὥφελον, even when used with regard to the present or future, has still the signification of a *past* tense, it cannot but indicate something which has already taken place to prevent the accomplishment of the wish, as in the foregoing examples; whereas, of itself, the optative with εἶθε indicates only the improbability of such accomplishment, as in the example *Od.* xx, 61. Penelope wishes for something which, however possible, is nevertheless quite unlikely to come to pass. Had she had any expectation of obtaining what she wished, she would have used εἰ γὰρ, or some other particle.

V. (VI.) Ὅφελον, with ο, is not varied in person and number: ὥς ὄφελόν γε καὶ ἡμεῖς, and *I wish we did also*: *Julian.* It is used for εἶθε, *I wish*, and is joined with an optative, as *Ps.* cxix, 5. with the imperfect indicative: ὄφελόν γε μὴδὲ ἦν προεδρία! *Greg. Or.* 28. with a future, *Gal.* v, 12. with an infinitive: μήτε ἰδεῖν ὄφελον, *Herod.* i, 111. Ὅφελε also is sometimes joined with an indicative: ὤφελε μήδ' ἐγένοντο θαυί νέες! *Callim. Epigr.* xviii. v. *Arrian, Diss.* ii, 18. On ὥφελον and ὄφελον see also *Fisch. ad Well.* iii. p. 147. seq. interpp. ad *Mær.* p. 285. seq.

VI. (VII.) Of παρίσστημι and παρίσταμαι the following senses are to be observed; τοῖς δικάσαις τὸν φεύγοντα παραστήσαι, *to produce or place the culprit before his judges*; τῷ ἀναβάτῃ τὸν ἵππον παραστήσαι, *to bring the horse up to the rider*.^h Παραστήσαι γνώμην, δόξαν, *to convey or instil an opinion*; διαλογισμὸν, *to suggest a thought*; *Æsch. de fals. leg.* p. 324. παραστήσαι ἐκκαιρίαν, *to afford an opportunity*; π. θαρρῆν, *to inspire confidence*; *Æsch. c. Timarch. λόγον,* *to introduce or give occasion for discourse*; ὀργήν, *to excite anger*; ⁱ *Demosth. in Mid.* p. 537, 22. ὀρμήν, *ardor, alacrity*, *Polyb.* iv, 5. πίστιν τοῖς ἀκούουσι, *to produce belief in the hearers*: *Polyb.* iv, 30. ὑποψίαν, *to arouse suspicion*; φόβον καὶ δέος, *Demosth. in Aristocr.* p. 654, 24. and more generally, *to prompt, or suggest to the mind*: *Demosth. pro Cor.* [p. 226. l. 3. ed. *Reisk.*] and with an infinitive, *ibid.* [p. 228. l. 4.]

VII. (VIII.) Παρίστασθαι, *to produce*: μάρτυρας παρίστανται, *they place their witnesses by their own side*; ^j *they have them in readiness to give their evidence*: *Isæus* p. 75. v. and p. 207.

^h Παραστήσαι λέμβον, *to get or provide a boat*: *Polyb. E. Peir.* p. 106. compare: *Ernesti.*—*J. S.*

ⁱ Ἐπὶ τοσοῦτον παρέστη τὸ πλῆθος, *so enraged was the multitude*: *Polyb. E. L.* 41. adeo concitata est multitudo: *Is. Casaub. Ern.*—*J. S.*

^j See *Lucian, Nigr.* p. 25. c. ed. *Salmur.* *Xen. Anab.* vi, 1, 14. vii, 8, 2. παραστήσασθαι, *to place by one's side*, in order to give a greater solemnity to a protestation or oath, or to make it more valid or credible: παραστησάμενοι τοὺς παῖδας, —πίστιν ἐπιθεῖναι ἠθέλησαν κατ' ἐκείνων:

Παρίστασθαι is also *to attend* or *stand by*, as a public officer or apparitor by a magistrate, as a partisan, as an advocate, &c. with a dative of the person attended: see Demosth. de fals. Leg. p. 366. adv. Steph. p. 1120. Also *to come into one's mind*: see Eurip. Rhes. 780. (and so εἰσέρχεσθαι, Eurip. Iph. A. 1374.) παρίσταται μοι τοῦτο ποιεῖν, *it comes into my mind to do this*; whence ἐκ τοῦ παρισταμένου λέγειν, *to say what comes uppermost*; *to speak extempore*.

VIII. (IX.) Also *to be courageous*; as, οὕτω παρέστη τῷ θυμῷ, ὥς, &c. *so full of spirit and promptitude was he, that*, &c. whence παράστημα and παρᾶστασις,^k *boldness, presence of mind*, [and τὸ παρρητικός, *audacity, assurance*: Aristoph. Eq. 399. J. S.] and παρασσητικός ἀνὴρ, *abounding with alacrity, spirit, presence of mind*: Polyb. xvi, 4. Also, *to reduce to subjection*; as, τὴν οἰκουμένην παραστήσασθαι, *to subjugate the whole world*.

Παρίστασθαι is said too of what is within a person's power or ability: v. Eurip. Androm. 231.

It signifies also *to persuade, to incline, to impel, to incite*: παρῆσθησατο τὸν νεανίσκον πρὸς τὸ κοινωνεῖν, &c. Polyb. Exc. Leg. 85. παραστήσασθαι τοὺς ἀκούοντας εἰς τὸ μᾶλλον αὐτῷ συναγαγεῖν, Polyb. ii, 59.^l

Demosth. in Aphob. iii. p. 860. l. 17. ed. Reisk. See Demosth. adv. Eubul. p. 1305. l. 11. in Aphob. iii. p. 852. l. 15. Lucian, Philops. p. 466. ed. Salmur.—J. S.

^k Παρᾶστασις, *perturbation, alienation of mind*: διὰ τὴν παρᾶστασιν τῆς διανοίας δρῶντες ἐπὶ τὸ νήχεσθαι ἐν τοῖς ὅπλοις ἀπεπνίγοντο: Polyb. iii, 85. περιχαρὴς οὖσα πρὸς τὰς θύρας ἀπήντα, καὶ μετὰ παραστάσεως ἠσπάζετο τοὺς νεανίσκους: Polyb. x, 5. *letitia cum stupore*: Ernesti. —J. S.

^l Add, παρίστασθαι, *to show*: Polyb. E. L. 144. *to occur*, Plut. Moral. t. iii. p. 157. l. 10. ed. Wytenb. 8vo. and also the following senses of ἵστημι and some of its other derivatives and compounds: πρὶν ἂν γε στῶ τρέχων, *before I cease running*: Aristoph. Ach. 176. ἵστη βόειον δημὸν, *she weighed beef fat*: Aristoph. Vesp. 40. ἐπισταθεύειν, *to disturb, to annoy, to bother*: Plut. Moral. sect. 778. b. ed. Wytenb. τῆς ἀμάξης ἐλέγγο σταθμῆσθαι τοὺς ἀστερίσκους, *to have marked the situation of*: Callimach. ap. Diog. Laert. p. 9. l. 1. ed. H. St. σταθμᾶσθαι, *to conjecture*: Soph. Œd. R. 1111. ἀπανίστασθαι, *to depart*: Theogn. 528. κατεξαναστήναι, *to resist*: Plut. Phocion, p. 1370. l. 10. ed. H. St. συνεξαναστήναι, *at the same time to oppose or contend with*: Plut. Cæs. p. 1303. l. 29. Steph. ἐπανεστήκη, *shall have been built*: Aristoph. Av. 554. ἐπανίστασθαι, *to rise against*, with a dative:

Aristoph. Av. 1584. also *to attempt to violate*, Theopomp. ap. Polyb. E. Peiresc. p. 20. ed. Ern. ἀποστήσασθαι, *to weigh*: Demosth. adv. Timoth. p. 1199. l. 24. ed. Reisk. ἀποστατεῖν, with a genitive, *to desert*: Aristoph. Av. 313. *to differ, to be unlike*: Soph. Œd. R. 743. ἐξαφίστασθαι, *to decline, to stand aloof from*: Soph. Œd. C. 561. συνεπιστήσαι, *to attend, to be attentive*: Polyb. ii, 58. and transitively, *to render attentive*: Polyb. iii, 59. καταστήναι, *to be calm or tranquil*: Aristoph. Eq. 865. καθεστήκασιν, *are stationed*: Aristoph. Av. 1161. πεπιτότασθαι, *said, not of several, but of one, to harass, to tease, to molest, to pester, to worry*: Diog. L. in Menedem. p. 96. l. 26. ed. H. St. προίσταναι, *to take care of, to attend to, to supply, to make offerings to*: Soph. El. 1378. προίσταναι πρὸς τὸ μὴ, with an infinitive, *to be an obstacle to, to serve to prevent or hinder*: Aristot. Probl. sect. ii. probl. 38. συνίσταναι, *to present a person to another as surety for a debt*: Demosth. adv. Spud. p. 1029. l. 26. p. 1032. l. 27. σ. τὰς τιμὰς τοῦ σίτου, *to raise or enhance the price of corn*: Demosth. in Dionysod. p. 1285. l. 6. συστήναι, *to be fully formed; to be complete or perfect*: Longin. § xi. v. Toup. *to confront, to engage, to stand against in conflict*: Aristoph. Vesp. 1031. συστησάμενος ἔργα, *having constructed or fabricated works (for a siege)*: Polyb. v, 71. ὑποστήναι, *to give place to, to yield to*: Hom. Il. α, 160.—J. S.

IX. (X.) Πάσχειν is sometimes *to be treated, or used, to have done to one*: οὐδ' ἂν ὅτιοῦν πάσχη τις ὑπ' αὐτῶν, *not even if one be ever so ill treated by them; whatever usage one may have received from them*: Plat. Crit. c. 10. With εὖ: ἐλάττων ὁ παθὼν εὖ τοῦ ποιήσαντος, *he that has received a benefit is inferior to him who has conferred it*: Aristot. Eth. With ἀγαθόν: τίς ἐλπίς ὑπὸ τούτου ἀγαθὸν πείσεσθαι; Lysias: whence ἀντενπαθεῖν, *to have a kindness returned to one*; and ἀντενποιῆσαι, *to return a kindness*.

X. (XI.) *To be in any state of mind or feeling*: ὁμοιότατον πάσχω πρὸς τοὺς φιλοσοφοῦντας, ὥσπερ πρὸς τοὺς ψελλιζομένους, καὶ παίζοντας: Plat. Gorg.

XI. (XII.) *To do*: Aristoph. Nub. 814.^m τί ἂν τις πάθοι πρὸς ἀνθρώπους μήτε ἔργῳ μήτε λόγῳ πεισθῆναι δυναμένους; *what can one do with, how can one act towards, men, &c.?* Galen. ἔπαθον τὸ Ὀμήρικον, *they acted, in a manner, like Homer himself*: Aristid. pro Quat. p. 250. v. Schol. ad Eurip. Hec. 614. Spanh. ad Aristoph. Plut. 603. and Valck. ad Eurip. Phœn. 902.

XII. (XIII.) Both persons and things are said *to suffer*, πάσχειν, whatever of any kind happens to them:ⁿ οὐδὲν δεινὸν πάσχετε ἀποροῦντες, *it is no wonder that you are perplexed or at a loss*: Ceb. Tab. [p. 6. l. 12. ed. Simps. Oxon. 1738.] v. Æl. V. H. lib. ult. c. 47. And the phrase τὶ παθεῖν especially signifies *to die or to perish*:^o Thuc. iv. p. 97. whence πάθος, *death or slaughter*: Herodot. i, 13. But τί παθὼν may often be rendered *why*; as in Aristoph. Nub. 400.^p Τί μαθὼν is a similar phrase:^q τί γὰρ μαθόντ' ἐς τοὺς θεοὺς ὑβρίζετον; Aristoph. Nub. 1510. [1489. Bekker's edition printed for Priestley, 1826.] This latter form is used in oblique or indirect phraseology as well as in direct, ὅ τι being substituted for τί; when it may be rendered, *because*: πολὺ μέντοι, ἔφη, δικαιότερον τὸν ὑμέτερον πατέρα τύπτουμι, ὅ τι μαθὼν σοφὸς υἱεὺς οὕτως ἔφυσεν: *for having begotten such wiseacres of sons*: Plato Euthyd. c. 64. p. 299. a. τί ἄξιός εἰμι παθεῖν ἢ ἀποτίσαι, ὅ τι μαθὼν ἐν τῷ βίῳ οὐχ ἡσυχίαν ἤγον; Plato Apol. c. 26. p. 36. b. v. Plat. Euthydem. c. 30. Eupolis ap. Stob. serm. iv. p. 53.

XIII. (XIV.) Ὅ τι χρὴ παθεῖν ἢ ἀποτίσαι is an Attic and forensic expression for, *what punishment must be suffered or fine paid*: ἐπάγειν τίμημα, ὅ τι χρὴ παθεῖν ἢ ἀποτίσαι, *to impose the penalty, whether corporal punishment or fine*.

XIV. (XV.) Περιϋδεῖν and περιορᾶν, (and περιόψεσθαι for the future,) *to see without endeavouring to prevent, to suffer, to permit*; τὴν τῶν Ῥωμαίων ἀρχὴν μὴ περιϋδεῖν ἐρρίμμενην, Herodian ii. τοσούτους τῶν συμμάχων περιορᾶν δουλεύοντας, Isocr. Paneg. οὐ περιόψεται μ' ὁ θεὸς ἀνιππον, Aristoph. Nub. δύναμιν προσλαβεῖν περιόψεσθε, Thuc. i.

^m Τί γὰρ πάθω; *for what can I do?*
Aristoph. Lys. 884. So πείσομαι, Nub.
791. Eccl. 911.—J. S.

ⁿ See Aristoph. Nub. 461. Pac. 701.
—J. S.

^o See Aristoph. Eccl. 1105.—J. S.

^p Τί παθοῦσαι, εἴπερ νεφέλαι γ' εἰσιν
ἀληθῶς, θνηταῖς εἴξαι γυναιξίν; Aristoph.
Nub. 341.—J. S.

^q V. Aristoph. Plut. 908. Demosth.
adv. Lept. p. 495. l. 19. ed. Reisk. Id.
in Steph. i. p. 1113. l. 4.—J. S.

SECTION X.—OF THE VERBS ποιεῖν, ποιεῖσθαι, πράττειν, προσποιεῖσθαι.

RULE I. Ποιεῖν and ἐργάζεσθαι are used in speaking of benefits or injuries; as, κακῶς or πολλὰ κακὰ or καλὰ τὸν ἐχθρὸν ποιεῖν or ἐργάζεσθαι: and ποιεῖν and πράττειν thus used have sometimes a dative of the person: Dinarch. adv. Demosth. p. 13. Lys. adv. Eratosth. p. 417. Demosth. pro Phan. p. 855. Id. ad Phœnipp. p. 1045. Lys. adv. Agorat. p. 472. Xen. Hell. iv. p. 540. Isæ. pro Nicostr. p. 78. Æl. H. Anim. i. 58. Acts ix, 13. xvi, 28. And ποιεῖν and δρᾶν are sometimes put singly for κακοποιῆσαι, *to do harm*, or *injure*, Eurip. Med. 289. Anacr. Od. xii. Demosth. p. 968. 855. Xen. de Re Eq. vi, 4, 5. v. Cuper, Obs. i, 9.

II. Ποιεῖν is often joined with καλῶς, εἰ, and other adverbs, and followed by a participle; as, εἰ ποιεῖς δὲ καὶ σὺ φράζων, *but however you do well in speaking of it to us*: Aristoph. Pac. 1311. καλῶς ἐποίησας προειπὼν, *you did well to mention it before-hand*: Xen. Cyrop. i. p. 16.^r v. Acts x, 33. 3 John v. 6. or with a neuter adjective, followed by an infinitive and τὸ, as καλὸν ἐποιήσατε τὸ σῶσαι τὴν νῆσον, Demosth. pro Cor.

III. Ποιεῖν τινα ἀνόνητον with a genitive, *to deprive one of the enjoyment, fruit, or advantage of what is expressed by the genitive*: Demosth. pro Cor. [p. 275. l. 5. ed. Reisk.]

IV. Διαδικασίαν ποιεῖν, *to have recourse to a trial by law*: Demosth. in Timocr. [p. 704. l. 9. ed. Reisk.]

With a noun signifying time ποιεῖν is *to pass*, *to spend*: v. Acts xviii, 23. xx, 3. and Casaub. ad Act. Ap. xv, 33. οὐδ' ἐποίησαν χρόνον οὐδένα, *nor did they stay any time, linger, loiter*: Demosth. p. 392.

V. Ποιεῖσθαι is sometimes, *to adopt*: νιὸν ἐποίησατό σε,^s Æsch. p. 212. ἦν ἐποίησατο μητέρα, *whom he adopted as his mother*: Plut. in Alex. In Isæus, de sort. Apollod. [p. 159. ed. Reisk.] ποιεῖσθαι and ποιήσεις are found unconnected with any noun signifying the subject of adoption. Ἐκποιεῖν is, *to give in adoption*,^t Isæus, whence ἐκποίησης: the opposite of which is ἐκποίησης.

VI. Ποιεῖν or Ποιεῖσθαι followed by a preposition, or an adverb, forms many periphrastical phrases; as, τοὺς μέλλοντας ἐστιᾶσθαι ἄνευ ὄψου ποιήσκειν, *to deprive of their dish*: Plat. Hipp. M. p. 290. ποιεῖν ἀπὸ ὄψεως, *to send or remove out of sight*; εἶσω

^r The signification of καλῶς ποιεῖν is remarkable in the following passage: εἰσὶ μὲν ἐς τὰ μάλιστα αὐτοὶ πλούσιοι, καὶ καλῶς ποιοῦσι: and *I wish them joy of it*; and *I rejoice that they are so*: Demosth. in Mid. p. 582. l. 20.—J. S.

^s See Hom. Il. ι, 491. Plut. Moral. § 834. B. ed. Wyttenb. and Demosth.

adv. Phœnipp. p. 1045. l. 15. where τοῦ ποιησαμένου is opposed to τοῦ φύσει πατρός.—J. S.

^t But in Aristoph. Pac. 708. ἐκποιεῖσθαι is *to procreate*: ταύτη (ὁπώρα personified) ξυνοικῶν, ἐκποιῶ σταντῶ βότρυν, *generate or breed out of her for yourself*.—J. S.

ποιῆσαι, *to include, to inclose, to receive within itself*: Palaph. 50. ἐκποδὼν ποιεῖσθαι, *to put out of the way; to despatch, to destroy*: Isocr. in Evag. ἔσω τῆς γνάθου ποιῆσαι τὸν δάκτυλον, *to introduce or insert within*: Xen. de Re eq. vi, 8. ποιεῖσθαι ἐς φυλακὴν, *to imprison*: Thucyd. iii, 3. ποιεῖν ἐν αἰσχύνῃ, *to disgrace*: Demosth. de Cor. p. 332. l. 37. ποιεῖσθαι ἐν αἰρίᾳ, *to blame, to accuse*: Paus. in Ach. p. 411. ποιεῖν ἐν μέσῳ, *to surround, to inclose, to hem in*: Thuc. i, 62. ποιεῖσθαι ἐν νόμῳ, *to sanction by law, to reckon lawful*: Herodot. Clio c. 131. ποιεῖσθαι ἐν ὀλιγωρίᾳ, *to neglect*: Thuc. vii, 3. ποιεῖσθαι ἐν ὀργῇ, *to be angry with*: Demosth. Ol. i. ποιεῖσθαι ἐν δευτέρᾳ τάξει, *to make a secondary concern*; ποιεῖν ἐν χάριτι, *to gratify, to act acceptably*: Plato Phædr. c. 64. ποιεῖν ἐν χερσὶ τὴν μάχην, *to fight hand to hand*: Arr. Exp. Al. ii, 10. ποιεῖσθαι ἐν ὑποψίᾳ, *to suspect*: Æsch. adv. Tim. p. 35. ποιεῖσθαι ἔντος, *to encircle, to receive into the middle*: Thuc. ii, 83. ποιεῖν ἐξ ἴσου πάντας, *to reckon or treat all alike*: Aristid. pro Quat. p. 505. ποιεῖν ἔξω, *to put forth or out*: Æl. V. H. x, 2. Acts v, 34. Xen. Cyrop. iv, 1, 2. ποιεῖσθαι ἐπὶ τινι, *to put into his power or possession*: Plut. Thes. ποιεῖσθαι περὶ ἑαυτὸν, *to seize*: Isocr. Panath. p. 552. ποιεῖν πορρώτατῳ, *to remove as far as possible*: Isocr. in Nicoel. p. 66. Appian, Bell. Parth. p. 267. χωρὶς ποιεῖσθαι, *to remove out of the way of, to free from*.

VII. Πίστει ποιεῖσθαι πρὸς τινὰ, *to give assurances to one, to bind or pledge one's self to him*: Athen. viii. c. 16. Polyb. v.

VIII. Ποιεῖσθαι and its accusative may often be rendered by one verb of signification similar to the accusative; as, γνώμην ποιεῖσθαι, *to think, to judge, to intend, to resolve*: Arr. Exp. Al. iv, 27. Thuc. i, 128. ii, 2. ἐπίδειξιν ποιεῖσθαι, *to show*: Plato Phæd. c. 47. p. 99. d. c. 110. ed. Heind. [p. 39. l. 52. ed. Basil. 1.] καταστροφὴν ποιεῖσθαι, *to overthrow, to subdue*: Herodot. Er. c. 27. κέρδος ποιεῖσθαι, *to gain, to make a profit by*: Plut. in Cic. ὀργὴν ποιεῖσθαι, *to be enraged at*: Heliodor. Æth. ix, 2. φυγὴν ποιεῖσθαι, *to fly*: Thuc. iii, 33. And in the active voice: ποιεῖν ἡτταν, *to be conquered*: Polyb. xi, 2. ποιεῖν ὕδωρ, *to rain*: Aristoph. Vesp. 261. Theophr. in Garrulo; and ποιεῖν ὑερὸν, Aristoph. Vesp. 263. and in the active voice with adjectives, in a similar manner: ἐξαίρετον ποιεῖν, *to except*: Plato Ep. ii. ποιεῖν ἕκθερα τὰ βρέφη, *to expose*: Acts vii, 19. v. Hor. Serm. i, 4, 59. Ov. Met. v, 480. Ter. Heaut. ii, 3, 100.

IX. (X.) Χάριν ποιεῖσθαι is *to be grateful or thankful*: Demosth. de fals. Leg. p. 212. l. 25.

X. (XI.) Ποιεῖσθαι ὑφ' ἑαυτὸν or ἐφ' ἑαυτῷ, *to bring into one's power; to reduce to subjection*. And ποιεῖσθαι ἑαυτὸν ἐπ' ἐξουσίαν, *to get himself into power*: Herodian i, 9. But εἰς ἑαυτὸν ποιοῦμενος τὰ τούτων ἁμαρτήματα, is, *taking them upon himself, making himself answerable for them*: Demosth.

XI. (XIII.) Ἔργον ποιεῖσθαι is, *to make it one's business, to endeavour earnestly*: Plut. Thes. Plat. Tim. So πᾶν, and πάντα, ποιεῖν, ὅπως, *to spare no exertion, to use all means to—*: Plato Phædr. p. 252. l. 44. de Rep. vi. p. 488.

XII. (XIV.) Ποιεῖσθαι, *to account, to esteem, to reckon*: εὐτύχημα ποιεῖσθαι τὸν καιρὸν, *to reckon the opportunity a piece of good fortune*: Plut. Pomp. πομπήν, ἀλλ' οὐ συμφορὰν τὸ πρᾶγμα ποιούμενος, Greg. Naz. Ποιεῖσθαι, *to pretend, to lay claim to*: τοῦτο τὸ μάθημα ποιούμαι δεινὸς εἶναι ὡς εὖρημα, Plat. Theag. p. 128. l. 17. ἐμαντοῦ ποιούμενος τὸ μάθημα εἶναι ὡς εὖρημα, Plat. Hipp. Min. p. 372. l. 27.

XIII. (XV.) Ἐξώλῃ καὶ προώλῃ ποιεῖν, *is to destroy utterly*: Demosth. pro Cor. [p. 332. l. 21. ed. Reisk.]

XIV. (XVI.) Ποιεῖν τινι τὸν λόγον, *to give, or to be, to him the cause or occasion of his discourse*: Aristid. Panath. But ποιεῖσθαι λόγον τοῦ μή τι ἀνοήτως ἢ μανικῶς εἰπεῖν, *is to take thought or care not to, &c.* Philostr. de vit. Apoll. v, 35. And πολὺν ποιεῖσθαι λόγον ἀρετῆς, *is to hold it in great esteem*: Philostr. in Heroic. c. 11.

As the signification of ποιεῖν is so general, it often becomes a sort of relative verb, and stands for any other verb, to avoid its repetition; as, ἡς (δυνάμεως) ἡμεῖς ὑπὸταν κρείττω διαβιβάσωμεν, (ἦν βουλευθέντες ῥαδίως ἂν ποιήσαιμεν), &c. Isocr. Paneg.* where it is remarkable that the relative (ἦν) is referred to δυνάμεως, instead of being put in the neuter (ὅ) and referred to the action expressed by the verb. Sometimes ποιεῖν, or δρᾶν, (for they are both so used) represents a verb (or verbs) following instead of preceding; as in this passage of Thucyd. in which it is to be observed that the verbs represented by δρᾶτε, and following it, are, by attraction, made to correspond with it in form, instead of being put in the infinitive, as the construction would otherwise have required: πῶς οὐ χρὴ πάντας ἀμύνειν αὐτῷ, καὶ μὴ, ὃ νῦν ὑμεῖς δρᾶτε,—τοῦ κοινοῦ τῆς σωτηρίας ἀφίεσθε, καὶ ἐμὲ—δι' αἰτίας ἔχετε: ii, 60.

Αἷμα ποιεῖν, πράττειν, or δρᾶν, *to shed blood; to slay*: Polyb. xv, 31. Eurip. Or. 406. 1140. cf. Cuper, Obs. iii, 19.

Ποιεῖν with an infinitive, *to grant, or to assume, or to suppose*, for the sake of argument: Xen. Anab. v. p. 555. Also *to force, to make, to cause to*: ἐποίησαν Ἀγησίλαον ἐπαναχωρῆσαι, Xen. Hell. vi. πεποίηκα τοὺς ῥήτορας μελετᾶν καὶ φιλοσοφεῖν, Isocr. de Pace 317."

* So in English, and in other modern languages:—*Italian*; a chi conosce i modi tuoi, come FO io: Boccac. Giorn. 7. Nov. 5.—*French*; Ah! que j'ai de depit que la loi n'autorise A changer de mari comme on FAIT de chemise: Moliere, Coc. Imag. sc. 5.: jouer de ses pleurs comme il FAIT de mes larmes: Th. Corneille, Ariane, iv. 3.

" On ποιεῖν and some of its compounds the following additions may be useful: ποιεῖν εἰς τινα, *to make verses on*: Aristoph. Ran. 1044. ποιεῖν and ποιεῖσθαι used equivalently in the same sentence: Hesiod, Op. ii, 325. ποιεῖσθαι θῆτα, *to take or hire a servant*: Id. ib. 220. ποιεῖσθαι φίλον, *to receive into one's friendship*: Id. ib. 332. ἐκποιεῖν, imperson-

ally, *to be allowed, to be in the power of*: ἐμοὶ οὐκεν' ἐκποιεῖ βουλευέσθαι, *it is no longer in my power to—*: Diog. L. in Theophr. p. 179. l. 25. ed. H. St. form. min. ἐκποιήσει κατανόειν, Polyb. ii, 24. ἐκποιεῖν χαρίζεσθαι, Id. xvii, 9. ἐκποιεῖσθαι, with an infinitive, *to make or cause to*: Aristoph. Ach. 255. ἐμποιεῖσθαι, *to be mentioned in poetry*: Aristoph. Av. 1301. μεταποιεῖν νόμον, *to alter, to pervert*: Demosth. in Aristocr. p. 640. l. 2. 13. ed. Reisk. περιποιεῖσθαι, *to make money, to save*: Xen. Mem. iv, 2, 38. προσποιεῖσθαι, *to make one's own, to conciliate*: τὸν δῆμον προσποιού, Aristoph. Eq. 215. *to take to the use of, to put on, to wear*: πῶδα ξόλιον προσποίησατο, Plut. Moral. p. 953. l. 12. ed. Wyt-

XV. (XVII.) Πράττειν is sometimes *to act with a view to some certain end; to use means, to take measures; to endeavour to bring about*: ἔπρασσαν ὅτῳ τρόπῳ τάχιστα τοῖς μὲν ἐνυμβήσεται, τῶν δὲ ἀπαλλάξεται: Thuc. iv. Κορινθίων πρᾶσσόντων ὅπως τιμωρήσονται αὐτοὺς, Id. i, 56. ἐς τε Πελοπόννησον ἔπρασσαν, ὅπῃ ὠφέλειά τις γενήσεται: Id. i, 65.

XVI. (XVIII.) And as a verb transitive also it signifies, *to endeavour clandestinely, to plot, to betray*: πρᾶττειν κάθοδον τῷ Κικέρωνι, Plut. in Cic. πρᾶττειν τὴν τῶν Θηβαίων κατάλυσιν, Demosth. Phil. i. So Andocid. p. 92. τοῦτοις ἔπραττον τὴν πόλιν, Polyb. iv, 17. cf. xiii, 2.^v

XVII. (XIX.) Πράττειν, *to obtain by supplication; to sue for*: πρᾶττειν παρὰ τῶν θεῶν ἀγαθόν, Isocr. ad Nicocl. πρᾶττειν τι πρὸς (or ἐς) τινα, is *to treat or transact about something with a person*: πρᾶξαντες πρὸς αὐτὸν τὴν λῆψιν τῆς πόλεως, Thuc. iv, 114. and, instead of the accusative, περὶ is sometimes used with a genitive.

Τὰ κοινὰ πρᾶττειν, is *to be in office, to administer the government of a state*: Demosth. ep. iii. p. 116. l. 5. and in the same sense πρᾶττειν τὰ πράγματα, Lys. p. 483. Πράττειν intransitively, is *to succeed*: Hom. Od. γ, 60. to which is opposed ἀπρακτεῖν. Εὖ πρᾶττειν is *to prosper*,^w and the contrary κακῶς πρᾶττειν.* Πράττειν τινι, μετὰ τινος, or ὑπὲρ τινος, is *to be of his party or side, to favor him*: Demosth. Phil. iii, p. 126. Isæ. Or. de sort. p. 96. Dinarchi. c. Demosth. πρᾶσσειν τινί τι, *to get something for a person*, by using influence, power, &c. Soph. Aj. 445. πρᾶττειν, *to sacrifice*: v. Cuper, Obs. iii, 13.

XVIII. (XX.) Πράττεσθαι, *to exact from, to take of, to demand of*: πρᾶττεται τοὺς σίτον ἐξάγοντας τριακοστὴν, he takes a duty of one thirtieth from those who export corn: Demosth. in Lept. τὸν Εὐρυμέδοντα χρήματα ἐπράξαντο, they levied a fine on Eurymedon: Thuc. iv, 65. ἐπράττετο ἔτι μᾶλλον παρὰ τῶν ξένων, Æl. V. H. xiv, 35. and in the same manner the active πρᾶττειν is used: Demosth. in Androt. p. 617. Lucian, Vit. Auct. [p. 373. c. ed. Salmur.] Luke xix, 23.

XIX. (XXI.) Διαπεπράχθαι is *to be ruined*: ἢ διαπέπρακται τὰ τῶν Καρχηδονίων, otherwise it is all over with the affairs of the Carthaginians: Plut. in Fab.^z

tenb. 8vo. *to accept conditions*, Demosth. in Euerg. p. 1142. l. 11. ed. Reisk.—J. S.

^v See Polyb. iv, 16.—J. S.

^w So χρηστόν τι πρᾶττειν, *to meet with some good fortune*: Aristoph. Plut. 341. θάρρει πάντ' ἀγαθὰ πεπράγαμεν, *take heart: we have come off most fortunately; we are in high luck*: Aristoph. Ran. 302.—J. S.

* The difference between πρᾶττειν, in this use, and δρᾶν, is plainly marked in the following passage; προσδόκα δὲ, δρῶν κακῶς, Κακὸν τι πράξειν. Eurip. Herc.

F. 728. In the same sense πρᾶσσω τι λυπρόν; ib. v. 1114. And κακῶς πρᾶσσω occurs in v. 1113. and πρᾶσσειν κακῶς, v. 1220.—J. S.

^z Add, πολλὰ πρᾶττειν, *to be meddling*: Aristoph. Ran. 749. διαπράττειν, *to destroy*: Plut. Moral. t. ii. p. 654. l. 9. to destroy: Soph. Trach. 786. διαπράττεσθαι, *to obtain*: Xen. Anab. vi, 2, 11. συνδιαπράττειν, *to co-operate in accomplishing*: Isocr. Paneg. p. 113. ed. Battie. ἐκπράττειν, *to destroy*: Soph. Œd. C. 1659.—J. S.

XX. (XXII.) Προσποιεῖσθαι, *to pretend*, is often used elliptically, so that what is pretended must be collected from the preceding words: ὅρα μὴ τούτων μὲν ἐχθρὸς ᾗς, ἐμοὶ δὲ προσποιῇ (viz. ἐχθρὸς εἶναι): *it is to these present, I doubt, that you are really an enemy, and that to me you only pretend to be so*: Demosth. pro Cor. See also the same oration, p. 270. l. 4. ed. Reisk.

SECTION XI.—OF THE VERBS συγκροτεῖν, συρρήγνυναι, συμφρονεῖν, τιθέναι, τίθεσθαι, τυγχάνειν.

RULE I. Συγκροτεῖν, which signifies properly *to collide, to clap together*, (and perhaps *to forge out, or unite metals*: v. Schol. Theocr. ad Id. xv, 49.) signifies also *to collect, to compact, to unite into one body*, and also *to form or qualify by instruction or exercise*; as, συγκροτεῖν στρατίαν, σ. πότον: *to raise and form an army; to collect, and regulate the computation of, a convivial party.* συγκεκροτημένοι τὰ τοῦ πολέμου, *thoroughly disciplined in military affairs*: Demosth. Ol. ii. and συγκεκροτημένα πληρώματα, *well-disciplined crews*: Polyb. i, 16. συγκροτεῖν χορὸν, *to form a chorus; to collect dancers and singers into a company, and teach them to move and sing in unison*: Demosth. in Mid. p. 250. συγκροτεῖν συνωμοσίαν, *to organise a conspiracy*.

It signifies also *to clap, in testimony of approbation*; ὁ Συρακόσιος συνεκροτέιτο, Xen. Symp. viii, 1. and hence, *to encourage, to stimulate*: συνεκρότουσιν ἄλλος ἄλλον μὴ ἀποκάμνειν, Philo de vita Mos.

II. (III.) Συμφρονεῖν is sometimes, *to arrive at length, by reflection and observation of circumstances, at a probable conclusion about the meaning of an oracle*: Plut. in Themist. Συμβαλεῖν also, and συμβάλλεσθαι are used in a similar sense: Paus. in Mess.

III. (IV.) Τίθεσθαι, προστίθεσθαι, κατατίθεσθαι, συγκατατίθεσθαι, with a dative, signify *to assent, to agree in opinion*: οἷς ἔγωγε μάλιστα τίθεμαι, Chrysost. ad Thessal. ii. οἱ δ' ἄλλοι προσετίθεντο, καὶ κατεκοσμοῦντο (*conformed*) πάντες εἰς τὴν ἐκείνου γνώμην: Plut. in Fab. p. 191.

IV. (V.) Τίθεσθαι, with an accusative and an adverb of manner, signifies *to manage, to administer, to conduct*; as, αὐτεξουσίως, or αὐτοκρατορικῶς, τὸν πόλεμον τίθεσθαι. Οἶεσθαι χρὴ τὴν φρόνησιν τὰ πάντα, ὅπως ἂν αὐτῇ ἡδὺν ᾗ, οὕτω τίθεσθαι, Xen. Mem. i. Also (if interpreted literally) *to make for one's self*; as, τίθεσθαι μνήμην τινὸς, *to make one's self a remembrance of something*; i. e. *to remember it*. θέμενος ἀγναμπτον νόον, *having assumed, or having, an inflexible or obstinate mind*: Æschyl. Prom. 163.

V. (VI.) Τιθέναι and τίθεσθαι signify with logicians, *to assume, to suppose, to hold or teach as a principle or doctrine, to assert as a position*; as, οἱ τὸ κενὸν εἶναι τιθέντες, or οἱ τὸ κενὸν τιθέμενοι, *without εἶναι*.

Τίθεσθαι τὸν ἀγῶνα, *to institute, appoint, arrange, or give to the public, as a spectacle, the contest or competition*: Greg. de Mart.

VI. (VII.) Τίθεσθαι is, *to account, esteem, reckon*; as, δεύτερον χρὴ τίθεσθαι τῆς φρονήσεως τὴν ὑγίειαν, *we ought to reckon health but second to wisdom*: instead of which, τίθεσθαι (or ποιεῖσθαι) ἐν δευτέρᾳ τάξει with a genitive, is said: v. Plut. in Demosth. p. 852. l. 14. Μέγα or σμικρὸν τίθημι or τίθεμαι. Παρ' οὐδὲν τίθεσθαι, *to reckon of no importance, to disregard*: (with an infinitive in Plut. Demosth. p. 352. l. 43.) παρὰ πολὺν, the contrary. So ἐν οὐδενὸς μέρει, or ἐν οὐδενὶ λόγῳ, or ὑπὸ λόγῳ, τίθεσθαι: and τῆς τραγωδίας ποιητὰς οὐδὲ ἐν λόγῳ τίθησιν, *does not even reckon them as anything*; *makes no account at all of them*: Aristid. Or. ad Capit. p. 550. εἰς ἐνέργειας τιθέναι μέρος, *to reckon as a benefit*: Id. pro Quat. p. 326. εἰς λόγον τιθέναι, *Id.* p. 345. And τιθέναι in this sense is sometimes used elliptically, as μὴ τις αὐτὸν—τιθεῖν τῶν στρατηγῶν, *lest any one should reckon him among the generals*: Ibid. p. 251. Ἐν καλῷ, ἐν αἰσχυρῷ, τίθεσθαι, *to esteem honorable or disgraceful*: ἐν σπουδῇ τίθεσθαι, *to account deserving of serious attention or solicitude*; ἐν ἀδικήματι τίθεσθαι, *to regard or consider as a wrong or injury*: Thuc. i, 35. ἐξ ἴσου μὲν ἔγωγ' οὐδέποτ' ἂν θείην Αἰσχίνην Πλάτωνι, *I would never put Æschines on a level with Plato*: i. e. *I would never reckon them equal*: Aristid. pro Quat. And in the same sense ἐκ παραλλήλου τιθέναι, Athen. Deipn. penult. p. 647. In the following passages also τιθέναι may be translated *to account, to esteem*: τὸ δὲ μήτε πάλοι τοῦτο πεπονθέναι, πεφηνέναι τέ τινα ἡμῖν συμμαχίαν,—τῆς παρ' ἐκείνων (the gods) εὐνοίας ἐνεργετήμ' ἂν ἔγωγε θείην: Demosth. Ol. i. τὸ πολλὰ ἀπολωλεκέναι—τῆς ἡμετέρας ἀμελείας (ἔργον, viz. or the like) ἂν τις θείη δικαίως: Ibid.

VII. (IX.) A circumlocution consisting of τιθέναι, a preposition, and its case, is often employed instead of some one verb; as, τιθέναι εἰς μνήμην for μεμνήσθαι, *to remember*; εἰς ὀργήν, for ὀργίζεσθαι, *to resent*: ἀλλ' οὐ τίθεται ταῦτα παρ' ὑμῖν εἰς ἀκριβῆ μνήμην, οὐδ', ἣν προσήκεν, ὀργήν: Demosth. pro Cor. [But τίθεσθαι εἰς τι, of a person, is sometimes, *to be destined or appointed to something*: see κῆσθαι, Sect. viii. R. 2.] Ἐξω λόγον τίθεμαι Φωκίωνα, *I except Phocion*: Plut. in Demosth. p. 852. πρὸς καλοῦ τίθεσθαι, *to approve*; ἀπὸ καλοῦ τίθεσθαι, *to disapprove*. πρὸς οἰωνοῦ τίθεσθαι, for οἰωνίζεσθαι, Athen. Deipn. i. p. 13.

VIII. (XI.) Τίθεσθαι τὰ ὅπλα, is—1. *to stand armed*: θέσθε τὰ ὅπλα ἐν τάξει ὡς τάχιστα, Xen. Anab. vii, p. 395. τοὺς ἄλλους ἐκέλευσε ταῦτα παρεγγυᾶν, καὶ τίθεσθαι τὰ ὅπλα, *alios (duces) jubebat eadem ad suos cohortatione uti, ac milites ordinare*:^v Xen. ib. ἀνεῖπεν ὁ κήρυξ, εἴ τις βούλεται ξυμμαχεῖν, τίθεσθαι παρ' αὐτοὺς τὰ ὅπλα, *qu'ils se rangeassent avec eux en armes*: Thuc. ii, 2. σὺν αὐτοῖς ὀπλιζέσθαι, Schol.

IX. (XII.)—2. *to encamp, to fortify a camp*: θέμενοι δὲ πλησίον

^v In this place, I believe, as in Xen. Anab. i, 5, 14. it means, *to stand in arms with the men under their command*. In the following passage, and also in Xen. Anab. i, 5, 15. τὰ ὅπλα θέσθαι is, *to stand peaceably under arms, to desist or*

abstain from using them: τῇ φάλαγγι διεσπαρμένην περὶ τὴν δίωξιν ἄθρους ἐπελάσας, ἠνάγκασε τὰ ὅπλα θέσθαι, καὶ λαβόντας ὄρκους αὐτῷ συστρατεῦν: Plut. in Eumen. p. 1069. l. 3. ed. H. St.—J. S.

αὐτῶν τὰ ὅπλα, *having measured or marked out a camp*: Dionys. Hal. v. p. 311. So Thuc. ii, 2.² ὀλίγον στίφος, εἰς ὄρους κορυφὴν τινὰ ἀναδραμόν, καὶ θέμενον ἐνταῦθα τὰ ὅπλα, (*and having fortified a camp there,*) τὴν ἐπιούσαν νύκτα διέμενε: Dionys. Hal. viii, 549. v. Thuc. iv. p. 282. viii. p. 620.

X. (XIII.)—3. *to besiege, to sit down before a place*: πρὸς αὐτὴν τὴν πόλιν τῶν Μιλησίων, κρατοῦντες ἤδη, τὰ ὅπλα τίθενται: Thuc. viii, 25. περὶ μέρος τοῦ τείχους τὰ ὅπλα καταθέσθαι κελεύσας, Heliod. Æth. vii, 1. v. Herodot. i. c. 62.

XI. (XIV.) Κατατίθεσθαι κλέος, δόξαν, and the like, *to acquire*: τιμὴν ἢ οὐκ ἐπιμελῶν, *to pay a fine*; χάριτας ἢ χάριν τινὶ, *to please*; *to gratify a person*; εἰς ἢ πρὸς τινὰ τὴν χάριν ἢ τὴν εὐεργεσίαν, *to confer a favor or obligation on one*; ὀργὴν ἔς τινά, *to vent one's anger against a person*: Xen. σπουδὴν πρὸς τινά, *to be zealous for him, to interest and exert one's self in his behalf*.

XII. (XV.) Τυχχάνειν, *to chance, to happen*, is construed with a participle; as, ἔφη τυχεῖν τότε ἐὼν ἅμα Δημαρίτῳ, *he said that he happened at that time to be with Demaretus*: Herodot. viii. ἐτυγχάνομεν περιπατοῦντες, *we happened to be walking*: Ceb. Tab. Sometimes the construction is reversed, the participle being that of τυγχάνειν; ἥνπερ τυγχάνων ὑποσχόμεν, i. e. ἥνπερ ὑποσχόμενος τυγχάνω,^a Soph. Œd. C. 1490. v. Eustath. ad Il. δ, p. 505. and Kœn. ad Greg. Cor. p. 35. Sometimes, but rarely, τυγχάνων is joined with another participle; as in Aristot. poet. i, 7.

With various particles; as, εἰ οὕτως ἔτυχεν, *it may be, may be, per-*

² See Wessel. ad Diod. S. xii, 66. xx, 31. Add, θεῖναι λείων, *to make or render smooth*: Aristoph. Pac. 1086. τιθεῖναι πόδα, *to journey, to travel*: Aristoph. Thesm. 1100. τίθεναι νόμον, *to make a law for others*; τίθεσθαι νόμον, *to make a law which binds one's self*: Xen. Mem. iv, 4, 19. ἀθετεῖν, with a dative, *to disbelieve, to discredit*: Polyb. xii, 6. with an accusative, *to violate*: Polyb. xv, 17. προσανατιθέναι, *to ascribe, to attribute*: Æsop. Fab. 82. Genev. 1628. διαθέσθαι λόγους, *to pronounce, to deliver, to utter*: Diog. L. in Socr. p. 57. l. 28. and in Zen. p. 240. l. 1. ed. H. St. form. min. ἐκτίθεσθαι, *to describe, to set forth*: Diog. L. Proœm. p. 3. ἐπιτίθεσθαι, *to set upon, to attack*, with ἐπὶ and an accusative: Polyb. ix, 7. ἃ δ' ὑπέσχεο, ποῖ καταθήσεις; *but what will become of your promises?* Soph. Œd. C. 227. καταθέσθαι θυμὸν, *to put off, lay aside, or resign, indignation*: Aristoph. Vesp. 567. παρατίθεσθαι, *to quote as authority*: "Ερμύππων παρατιθέμενος, Diog. L. in Myson. p. 40. l. 28. παραθέσθαι τοὺς παῖδας αὐτῷ βουλόμενος καὶ τὸν οἶκον, *to commit them to his care*: Plut. in Cat. Utic. p. 1404. l. 19. ed. H. St. ἀντιπαριτιθέναι, *to set against in an account,*

to reckon for a counterpoise: Menand. Fragm. προτίθεσθαι, *to set forth, to represent*: Polyb. ii, 19. *to arrive at a conclusion or conviction*: Polyb. x, 34. *to lay out a corpse in a public part of a house, ready for burial*: Aristoph. Lys. 611. Demosth. adv. Macart. p. 1071. l. 1. ed. Reisk. συντιθέναι, *to judge, to collect, to infer*: Polyb. E. L. 81. συντίθεσθαι, *to give charge of, to commit or intrust*: Polyb. v, 10. E. L. 67. εὐσυνθετεῖν, *to observe compacts faithfully*: Polyb. E. L. 35. ὑπερθέσθαι, *to surpass*: Polyb. ii, 63. xv, 4. See Plut. Moral. t. ii. p. 308. l. 15. ed. Wytténb. Svo. ἔταν ὑποθή τις ὑπὸ τὸν ὀφθαλμὸν, δύο φαίνεται, (*si sub oculo presseris rem objectam; geminari videbis*: Gaza.) *if you press an object under the eye, you will see it doubled*: Aristot. Probl. Sect. iii. qu. 20. ὑποθέσθαι, *to pledge*: Plut. in Cat. Utic. p. 1398. l. 23. ed. H. St. *to suggest, to advise*: Aristoph. Av. 1362. Eccl. 1154. προὑποτίθεσθαι, *to promise*: Longin. sect. i. —J. S.

^a Porson differs from Hermann here, taking τυγχάνων to mean, *if I obtained what I asked*. "Sensus est, quam promisi, si ipse a Theseo id quod peterem consequeretur:" says he.—J. S.

haps: Aristot. Eth. iii. c. 8. *εἰ τύχοι*, if it should so happen, if it had so happened. *εἰ οὕτω τύχοι*, suppose for example, say for instance: Æschin. c. Ctes. p. 280. l. 14. [p. 432. l. 7. ed. Reisk.] and so *εἰ τύχοι* without *οὕτω*: Schol. Aristoph. ad Av. 1069. Ἄν τύχη, perhaps: σφόδρα γε ἠνθῆσε ταῖς ἐλπίσιν, ἂν τύχη: Demosth. Ol. ii. p. 21, 3. Reisk. μὴ ὅκνει συμπεριφέρεισθαι αὐτῷ, κἂν οὕτω τύχη συνεπιστενάζαι, and if need be: Epictet. c. 22. ἡνίκα ἂν τύχη, when occasion requires: Demosth. Ol. i. ἡζω δὲ ὀλίγον ὕστερον, ἔαν τύχω, if chance permit, perchance: Plat. Theag. p. 129. l. 17.

XIII. (XVI.) With *ὅ τι* and *ἂν*: *ὅταν μὲν ποιῶσιν ὅ τι ἂν τύχη ἕκαστος, ταραχὴ τις φαίνεται*: when they do not act in concert, but each does separately whatever chance may direct: Xen. Œc. viii, 3. With *οὔ*, *ὅπου*, *ὅπῃ*, and *ἂν* or *καί*: *οὐχ ὅπου ἂν τύχοι*, not every where indiscriminately. And with *ὅπου* alone: *ὅπου ἔτυχεν ἕκαστον καταβέβληται*, any where, at random: Xen. Œc. iii, 3. *So ὅπῃ καὶ τύχη*. Ὅπῃ τύχοι, wherever he chanced to come: Arr. Exp. Al. vi, 4. and *οὔ*: *οὔ τύχοι τῆς πόλεως ἀλύων*, wandering about the city wherever chance might lead him: Athen. Deipn. v. p. 193. ex Polyb. With *ὁπόθεν*: *ὁπόθεν ἂν τύχη, ὁπόθεν ἔτυχεν*: from all quarters without distinction; from whatever place it might chance: Scylax in Peripl. And *ὥς*: *ὥς ἔτυχε*, at random, at hazard, just as it happened, negligently: Æl. V. H. xiii, 19. xii. extr.

XIV. (XVII.) *Τυχχάνειν* is often used in speaking of what is ordinary or trivial, what may be met with any where or at any time: *οἱ τυχόντες ἄνθρωποι*, low mean men: Demosth. de Fals. Leg. p. 415. *ὑπὸ τῶν τυχόντων αἰρεθέντες*, elected by the common people: Xen. Mem. iii, 9, 10. *ξύλα τὰ τυχόντα*, such as may easily be met with any where: Ib. i, 1, 14. *μικροὶ καὶ οἱ τυχόντες φόβοι*, trifling alarms and of every-day occurrence: Lycurg. p. 164. [ed. Reisk.] Hence the signification of small: *κἂν τὸ τυχὸν εἰσφέρηται*, if ever so little be carried in: Polyb. iv, 20. [if ever so little mud be carried by the rivers into the Pontus and Palus Mæotis.—J. S.] *οὐδὲ τὸν τυχόντα χρόνον*, not even a short time: Polyb. i, 70.

XV. (XVIII.) *Τυχχάνειν* signifies *to get*, whether good or evil, with a genitive; as, *τυγχάνειν τῶν προσηκόντων*, to get one's deserts: Isocr. in Evag. p. 389. *τυγχάνειν τῶν δικαίων*, to get one's rights; *τυγχάνειν τιμωρίας*, to meet with punishment: Plato in Gorg. Sometimes without any case; as, *εἰ δὲ μὴ τυγχάνῃ*, but if she obtain not justice or redress: Dion. Hal. iii. p. 138. l. 21. *Τυχχάνειν*, signifying *to hit the mark*, to hit, is joined with an accusative in Hom. Il. ε, 582. And in Eurip. Herc. F. 57. where it signifies *to meet with*, *to incur*, a genitive is put after it, and afterwards an accusative instead of another gen. in apposition with the first.*

Erfurdt on Soph. Aj. 9. has shown, in opposition to Porson, who follows Phrynichus, that *τυγχάνειν*, without a participle of *εἶναι* added to it, is put for *εἶναι* by good authors.

* The construction of *τυγχάνειν* with been in the thoughts of the writer.—an accusative may be accounted for by J. S. supposing *λαγχάνειν*, or the like, to have

XVI. (XIX.) Ἐπιτυγχάνειν, without government, is to conjecture successfully: Plut. in Pericl. 155. a.^b

SECTION XII.—OF THE VERBS Ὑβρίζω, Ὑπάρχω, Ὑποστέλλομαι.

RULE I. Ὑβρίζειν is—1. *to be too much elated by good fortune; to be proud and insolent on account of prosperity*: Æl. V. H. viii, 15. Aristoph. Plut. 564.—2. *to indulge in the vices commonly bred or fostered by plenty and luxury; as fierceness, petulance, violation of chastity, contumely, injuriousness, mockery, ridicule, &c.* which are all denoted by the word ὕβρις: see Æl. V. H. i. c. 19.—3. Ὑβρίζεσθαι in the passive has sometimes the preposition εἰς after it governing an accusative of that as to which the action of the verb is suffered; as, ὕβριζομένους εἰς παῖδας καὶ γυναῖκας, *being injured as to the chastity of their children and wives; having their children and wives violated*: Dem. de fœd. Alex. p. 87. l. 18. v. not. ad Lucian. t. iii. p. 580. Kust. ad Aristoph. Plut. 900. Markl. ad Lys. p. 17. and 149. ed. Reisk.—4. A thing is sometimes said ὕβριζεσθαι, which is subjected to the wantonness of luxury; in Xen. Cyrop. ii. p. 56. a plain garment, not gaudy with purple, gold, and the like, is said to be οὐδέν τι ὕβρισμένη; whence τὰ ὕβρισμένα is interpreted τὰ ἄγαν πολυτελῆ: Æl. V. H. i, 31.^c

Ὑπάρχω is sometimes, *to begin, to be the first*, either in a good or bad sense, and is put—1. without any case; as, τιμωρεῖσθαι τὸν ὑπάρξαντα, Demosth. in Neær. p. 519. l. 30. Ἀμύνεσθαι also is opposed to it when thus used in a bad sense: Aristid. pro Quat. p. 259. Thuc. ii. and ἀντενποιεῖν and ἀντενεργεῖν, when it is used in a good sense.

II.—2. with εἰς or πρὸς governing an accusative of the person, and with a genitive of the thing: ὦν ἐς Κῦρον ὑπῆρξαν, Arr. Exp. Al. iii, 27. χρείας τινὸς ὑπάρξει καὶ φιλανθρωπίας πρὸς αὐτὸν, Plut. Pomp.—3. with a genitive of the thing, and a dative of the person: οὗ ὑπῆρξαν τῆς ἐλευθερίας ἀπάσῃ τῇ Ἑλλάδι, Andocid. p. 71. Reisk.—4. with one accusative of the thing, and another of the person, governed by εἰς or πρὸς: διὰ τὰς εὐεργεσίας, ἃς ὑπῆρξαν εἰς ὑμᾶς, Demosth. de Fals. Leg.

III.—5. with an accusative of the thing and a dative of the person: τὰς εὐεργεσίας ἃς ὑμεῖς ὑπῆρξατε Ἀμύντα, Æschin. de Fals. Leg.—6. with a participle of benefiting or injuring: ὑμᾶς οὐδὲν πώποτε

^b To succeed, to answer: εἰ ἐπιτυγχάνοιτο, if the plan should answer, should succeed: Lucian, de Merc. cond. p. 465. a. ed. Salmur. Add ἀντιτυγχάνειν, to get in return, with a genitive, Theogn. 642. συντυγχάνειν, with a genitive: Sophocl. Phil. 320. ὑποτυγχάνειν, to reply, to answer, Plut. in Ages. p. 1121. l. 8. ed. H. St. ἐνδυστυχεῖν, to be un-

fortunate or wretched in, Eurip. Bacch. 508. διεντυχεῖν, to be perpetually fortunate, Menander, Fragm.—J. S.

^c Add, ὕβριζεσθαι, med. without government: to grow wanton and injurious: Aristoph. Eccl. 666. also καθυβρίζειν without government, Soph. Œd. C. 1535. —J. S.

ἰπῆρξαμεν κακῶς ποιοῦντες, Xen. Anab. v. [3, 7.] All that has been said of ὑπάρχω applies equally to προὔπαρχω.

IV. Ὑπάρχειν with a dative, signifies, *to favor, to be on the side of*: δηλὸς ἐστίν—καθ' ὑμῶν ὑπάρξων ἐκείνῳ, Demosth. de Fals. Leg. ὑπάρξει ὑμῖν ἢ ἐμὶ πῶλιν, Xen. Anab. v. It is also put for εἶναι, and that too with a genitive case after it: φύσεως ἀγαθῆς ὑπάρξαι, Xen. Mem.

V. Ὑπάρχειν sometimes signifies, *to be permitted, to be possible, to be in the power of, to be necessary*: τὸν στρατὸν διαναπαῦσαι οὐχ ὑπῆρξε, *it was not permitted, or practicable*: Plut. τοὺς νεκροὺς—διὰ τάχους ἔθαπτον, ὥσπερ ὑπῆρχε, *as well as circumstances allowed, as well as they could*: Thuc. And with a dative: ὑπάρχει τῇ ψυχῇ εὐδαίμονι εἶναι, *it is in the power of, &c.* Plato Phæd. c. 29. ὑπῆρχεν αὐτῷ ἢ φεύγειν ἢ τεθνήσκειν, *he would have had no other alternative than exile or death*: Æschin. c. Ctes. p. 273. l. 26.

VI. Ὑποστέλλομαι signifies usually—1. *to fear or dread*: τῆς βουλῆς—τὴν Δημιάδου δύναμιν ὑποστειλαμένης, Dinarch. p. 93. l. 53.—2. *to humble or submit one's self; to crouch*: εὐλαβῆς ὦν ὑπεστέλλετο, Philo.^d

VII.—3. *to remit or relax somewhat of one's full force or power; to suppress or soften something of what one could say*: οὐδὲν ὑποστειλάμενος μέλλω ποιῆσθαι τοὺς λόγους, Isocr. de Pace. ὥς πρὸς πεπρακότας ἑαυτοὺς καὶ ἀνοσιωτάτους ἀνθρώπους, μηδὲν ὑποστειλαμένον: Demosth. de Fals. Leg. μηδὲν ὑποστειλαμένῳ πρὸς ὕβριν, Demosth. in Mid. *having proceeded to the extremity of outrage*. ὑποστειλασθαι περὶ ὧν ὑμῖν συμφέρειν ἡγοῦμαι, Demosth. Ol. i. In this sense a treacherous advocate is said ὑποστέλλεσθαι.

VIII. It is sometimes followed by a partitive genitive; as, ὑποστέλλεσθαι τῆς παρήρησίας, *to remit in some degree one's freedom of speech or boldness*: τῆς τροφῆς ὑποστέλλεσθαι, *to subtract from one's food*: Aristot. in Problem.

Ὑποστέλλεσθαι sometimes signifies, *to be inferior*: τὸν Υἱὸν ὑποστέλλεσθαι τοῦ Πατρὸς, Greg. Naz. Sometimes, *to be deprived of part of; to be shortened of*: ὑποστέλλεσθαι τῶν ἀγαθῶν, Aristot.^e

^d This sense, says Hermann, is derived from that of the active ὑποστέλλειν, which is properly a nautical term, *to let down, or furl the sails of a vessel*: see Hermann. ad Eurip. Hec. p. 165. ὑποστέλλειν in Polyb. and Plut. is, *to go under*; ὑπὸ τὴν παρωρεῖαν ὑποστέλλαντες, Polyb. iv, 12. ὑπεστάλκεισαν ὑπὸ τὸν λόφον, Polyb. x, 29. ὑπέστειλε τοῖς ὀχυροπάτοις τοῦ Ταύρου, Plut. Demetr. p. 1671. l. 7. ed. H. St. Hence figuratively, ἔρων ὑποστέλλας ἑαυτὸν ὑπὸ τὴν ῥωμαίων σκέπην—ἄδεῶς ἐβασίλευε, Polyb. i, 16. and the sense of the mede verb noticed by Viger in the text. See Diog. L. in Xenocr. p. 141. l. 18. ed. H. St.—J. S.

^e The primary sense of the simple verb

στέλλω, as Hoogveen remarks, is, *to fit or adapt to any purpose, to furnish out, to equip*. The following senses of some of its derivatives and compounds may be remarked: συστολίσαι, Eurip. Or. 1433. Pors. συρράψαι, Schol. ἀναστέλλεσθαι, *to gird up*, Aristoph. Eccl. 268. *to dissemble; to conceal one's disposition*, Polyb. E. Peir. p. 27. ed. Ern. διαστέλλειν πρὸς, *to differ with; to be at variance with; not to concur with*: Polyb. E. L. 9. διαστέλλειν, *to loosen*, Plut. in Anton. p. 1741. l. 3. ed. H. St. ἐκαστέλλειν, *to adorn, to decorate*, Soph. Œd. R. 1269. καταστέλλειν, *to put in place, to re-adjust*, Eurip. Bacch. 931. *to inwrap, to cover, to shelter, to protect*, Eurip. Iph. A. 934. *to accoutre*, Ari-

SECTION XIII.—ON THE VERBS φαίνομαι AND φέρω.

RULE I. Φαίνομαι has often a signification of certainty and reality rather than of mere appearance: ἔδει τούτων τινὰ κωλυτὴν φανῆναι, Demosth. pro Cor. οὐκ ἀπιστῶν ὑμῖν, ὥς γέ μοι φαίνεται, Id. ib. λόγος φαινόμενος, *clear, evident*: Polyb. xvii, 1. Frequently with a participle; as, φαίνεται ἀποθανῶν, *he died as we find*: Plato Phæd. [p. 22. l. 19. ed. Bas. 1.] ἀθάνατόν γε ἡ ψυχὴ φαίνεται οὔσα, Id. ib. c. 63. See also Demosth. de fals. Leg. p. 378. and in Epist. p. 1470. ed. Reisk. In this sense it resembles ἐξετάζεσθαι, *to be manifestly found; to be found by unquestionable evidence or proofs*.

II. Τὰ ἱερὰ are said φαίνεσθαι, when they afford favourable presages: Plut. in Aristid. p. 329. e.

III. Φέρειν is sometimes, *to concern, to import, to be of consequence or moment*: μέγα γάρ τι φέρειν οἰόμεθα καὶ ὅλον εἰς πολιτείαν, *for we think it of great importance, or rather, all in all to the state*: Plato de Rep. v. πάντα τὰ πρὸς εὐδαιμονίαν φέροντα, Plato, *conducing to*.

IV. Χαλεπῶς φέρειν is, *to be troubled, vexed, grieved, chagrined*: ἐπὶ τούτοις—χαλεπῶς ἔφερον, Plut. Pomp. χαλεπῶς φέρω τοῖς παροῦσι πράγμασιν, Xen. Anab. i. χαλεπῶς ἔφερον τῷ πολέμῳ, Xen. H. Gr. v.

V. (VI.) The imperative φέρε is used in the singular as a particle, with all persons of both numbers, and with the subjunctive, imperative, and in interrogations with the indicative, moods; signifying, *well, come, now then, well then, pray, tell me now, &c.* as, φέρ' ἰδω τί καὶ πράξεις με, Lucian, Vit. Auct. φέρε δὴ περὶ τοῦ ψηφίσματος εἶπω, Demosth. de Fals. Leg. p. 414. φέρε, εἰ σοὶ δοκεῖ,—γενώμεθα σωτῆρες: Æl. V. H. i, 30. φέρε δὴ νῦν, εἰ κακὸν ἐσμεν, τί γαμεῖθ' ἡμᾶς; Aristoph. Thesm. 795. [788.] φέρε γὰρ, εἰσὶν ἡμῖν φύσεις ἵππων ἀγαθῶν; Æschin. Socr. i, 10.

VI. (VII.) Φέρε, followed by an infinitive, is, *suppose, put the case*; as, φέρε ἐκλείψαι τὸ ὄνομα ἢ τὸ ῥῆμα, Apollon. Alex. i, 3. φέρε πλείονας ἐνὸς ἀγροῦ ἐπικρατεῖν, Id. i, 30. Φέρε εἰπεῖν is used for οἶον, *for instance, for example, so to speak*; as, ἥδε ἡ γνώμη πάντων ἄρα τῶν φιλοσόφων ἐστὶ, φέρε εἰπεῖν, τοῦ Πλάτωνος ἐν Κρατύλῳ. εἰς ἓνα ἀνάγουσι, φέρε εἰπεῖν τὸν Δία: Porphyr. laud. a Steph. in Thes. [t. iv. 82. e.] And with ὥν: ὥς φέρε εἰπεῖν, Nazianz. ib. *so to speak*.

VII. (VIII.) The same words φέρε εἰπεῖν are used in anticipating an objection; as, φέρε εἰπεῖν, ἀλλὰ ὑπερήφανός εἰμι: *but you will perhaps say that I am haughty*: Dionys. Hal. Arch. iv, 36.

VIII. (IX.) Even singly φέρε sometimes means, *for instance*; as, καὶ νοῦς, ὁ φρονήσεως οἰκεῖος, ἀφραίνει πολλάκις κατὰ τι συμβεβηκός, παρατραπείς ἐν ὑπερβαλλούσαις, φέρε, σώματος ἀρρώστιας: *and even*

stoph. Thesm. 256. περιστέλλειν, *to cherish*, Demosth. in Timocr. p. 744. palliate, *to extenuate*, Polyb. E. L. 93. l. 4. ed. Reisk.—J. S.

the mind itself, which is naturally allied to sense, often grows foolish from some accidental cause, being unhinged, for instance, by extremity of bodily diseases: Euseb. Præp. vi. p. 247. b. Sometimes οἶον is joined with it: πολλὰς—εὐρομεν ὑποθήκας· οἶον φέρε, εὐχῆς—περί: as for example: Clem. Alex. Præd. iii. p. 260.

Φέρειν signifies also to ravage, to spoil: ἔφερον γὰρ ἀλλήλους, Thuc. i. 7.

IX. (X.) The passive φέρεσθαι with εὖ or καλῶς is to be prosperous or successful; with κακῶς the contrary; as, εὖ φερόμενος ἐν στρατηγίαις, Thuc. κακῶς φερομένῳ τῷ Νικίᾳ, to Nicias going on very badly or unsuccessfully: Plut. in Alcib. γνοὺς—Τισσαφέρην αἴτιον εἶναι τοῦ κακῶς φέρεσθαι τὰ αὐτοῦ, having discovered that Tissaphernes was the cause of his affairs being in a bad state: Xen. H. Gr. iii. p. 501.

Φέρεσθαι often governs an accusative; as, φέρεσθαι δόξαν, τιμὴν, &c. to acquire. Φέρεσθαι τὰ πρῶτα, to be highest in rank or office: Paus. Ach. p. 415.^f

SECTION XIV.—OF THE VERBS φθάνειν, φύνειν, χαίρειν, χρᾶσθαι, χωρεῖν, ἐγχωρεῖν.

RULE I. Φθάνω has always a signification of anticipation, of doing or suffering something beforehand, or of celerity or ease: v. Hom. II. ε, 503. It is commonly joined with a participle in place of an

^f Add, φέρειν, to elect, to create: ἔν χορηγόν, ἢ γυμνασιάρχον, ἢ ἐστιάτορα, ἢ ἄλλο τι τῶν ἄλλων φέρωσι: Demosth. in Boeot. de Nom. p. 996. l. 24. ed. Reisk. φέρειν, neuter, Soph. Œd. C. 1694. ἐλαττον φέρεσθαι, to have less credit, popularity, esteem, &c. Plut. in Pomp. p. 1152. l. 13. ed. H. St. ἀναφέρειν, to produce: Plut. in Gracch. p. 1523. l. 4. to end in, to tend to, Plut. Moral. sect. 808. b. ed. Wyttenb. ἀναφέρεσθαι is said of a writing which is in the hands of the public: Plut. in Ages. p. 1102. l. 4. but if the true reading in that passage be ἀναφέρεται γοῦν ἐπιστόλιον αὐτῷ, (instead of αὐτοῦ, the present reading,) ἀναφέρεται may be translated, is ascribed or attributed. ἀποφέρειν, a forensic term, to exhibit, to put in: Demosth. adv. Callicl. p. 1280. l. 19. ed. Reisk. (On διαφέρειν see the note on C. v. § v. R. 9.) διαφορεῖν, to tear in pieces: Aristoph. Eq. 294. συνδιαφέρειν, to transact or conduct in conjunction with others: Aristoph. Eq. 597. to bear or undergo with another: Plut. Ag. et Cleom. p. 1509. l. 17. ed. H. St. Id. in Brut. p. 1810. l. 16. to keep (as a secret) in concert with one another, Plut. in Brut. p. 1809. l. 17. εἰσφέρεισθαι, to draw into itself, into its

stream, (said of a river,) Hom. II. λ, 495. ἐκφέρειν, to produce, to bring forth: Eurip. Androm. 622. ἐκφέρειν τὸν πόλεμον, to commence hostilities, to begin offensive warfare: Liban. argum. or. Demosth. περὶ συμμορ.—ἐκφέρειν intransitively, to get the start, to be foremost: Hom. II. ψ, 759. cf. 376. ἐκφορεῖν τὸν μισθὸν ἡμῶν, to carry off, to bear away: Aristoph. Vesp. 1118. ἐκφερομυθεῖσθαι, to be divulged: Æneas Poliorc. c. 22. ἐμφέρεσθαι, to be in, to be inherent in: Longin. § x. v. Toup. ἐπιφέρειν, to repartee: Aristoph. Eq. 837. καταφέρειν, to demolish: Polyb. iv, 65. καταφέρειν αὐτοῦ πολλὰ, to utter against: Plut. Moral. t. i. p. 253. ed. Wyttenb. 8vo. καταφέρεσθαι, with a genitive, to rush upon, to attack: Eustath. p. 91. l. 19. p. 100. l. 10. παραφορεῖν, to bring: Aristoph. Av. 839. περιφέρειν, to transfer: Plut. Mor. t. ii. p. 303. l. 13. συμπεριφέρεισθαι, with a dative, to be well acquainted with: Polyb. ix, 14. to treat of or handle rightly: Id. iii, 10. συμφέρειν, to agree with, to tally with: Aristoph. Eq. 1233. ὑποφέρεισθαι, to decline, to wane: Longin. § ix. v. Toup. ὑποφέρεσθαι τούτοις, to be guided by these persons: Plut. Mor. t. iii. p. 445. l. 3.—J. S.

infinitive ; as, *μὴ ἔφθησαν περιδύσαντες αὐτὸν, they did not strip him before they left him through fear*: Antipho p. 631. [l. 20. ed. Reisk.] *ἐφθακέναι ἄδικούντες, to have been the aggressors, to have committed an injury the first*: Demosth. pro Cor. p. 239. *φθάνουσι δ' ἐπ' αὐτὰ καταφεύγοντες τῷ λόγῳ—οἱ τοῖς ἔργοις πλεῖστον ἀπέχοντες: they readily fly to them, [τὰ κοινὰ καὶ φιλάνθρωπα τῶν ὀνομάτων] or take refuge in them*: Æschin. in Ctes. p. 639. [ed. Reisk.] The compound ὑποφθάνω is construed in the same manner.—The participle φθάσας is found joined with another participle: *φθάσας αὐτὸς τὴν Πέρκαλον ἀρπάσας*, Herodot. vi, 65.^g

II. (IV.) Sometimes φθάνω and the participle joined with it are preceded by οὐκ, and followed by καὶ ; as, *οὐκ ἔφθημεν εἰς Τροίαν ἐλθόντες, καὶ τοιαύταις νόσοις ἐλήφθημεν: no sooner had we arrived at Træzen, than we were seized with such disorders*: Isocr. in Ægin. v. Isocr. Paneg. p. 113. b. Demosth. adv. Macart. p. 1073. [ed. Reisk.] and Lucian in Dial. Menipp. et Tant. [p. 265. c. ed. Salm.]^h

Sometimes instead of οὐκ some other particle precedes ; as, *καὶ μόλις φθάνει, Θρόνοισιν ἐμπεσοῦσα, μὴ χαμαὶ πεσεῖν, Καὶ τις γεραίᾷ—ἀνωλόλυξε*: Eurip. Med. 1169. v. Markl. ad Suppl. Eurip. p. 207. sq. Musgr. et Heath. ad Suppl. 1218.

Sometimes the participle joined with φθάνω is followed by ἢ signifying *before*, with an infinitive ; as, *φθαίητε γὰρ ἂν πολλάκις ἀνδραποδισθέντες ἢ τινα πυθέσθαι ἡμέων, for you would be made slaves over and over again before any of us could hear of it*: Herodot. Er. c. 108. *συντίθενται φθάσαι τι δράσαντες ἢ παθεῖν, they agreed to be beforehand in doing something ere they were overpowered*: Herodian i, 17, 16.ⁱ

III. With an infinitive it usually signifies, *to be able*: *οὐ γὰρ φθάνει προσαναβαίνειν ὁ λόγος, cannot ascend*: Philo de Legat. ad Caium.

It governs an accusative of what is left behind, or not waited for: *φθάσας τὸν λογισμὸν, Demosth. adv. Mid. p. 526. [See another example in note g.] φθάνει δέ τε καὶ τὸν ἄγοντα, gets before*: Hom. Il. xxi, 261.

IV. (V.) The optative of φθάνειν with οὐκ and ἂν appears to be sometimes employed to signify the *certainty* of some future event; as, *οὐκ ἂν φθάνοι τῆς κακουργίας τίσιν ἀποτίνων, he will not escape punishment for his transgression*.^j The same form may frequently

^g By a reverse of construction the participle of φθάνω itself is often joined with some other verb, the sense remaining the same ; as, *ἀνέφθας, με φθάσας: you opened before I could knock*: Aristoph. Plut. 1102.—J. S.

^h οὐ γὰρ ἔφθη μοι συμβᾶσα ἡ ἀτυχία, καὶ εὐθὺς—τούτων τινὲς—ἐπεχείρησαν διαφορῆσαι τῶνδ' οὖν: Demosth. adv. Eubulid. 1319, 9. Reisk. *scarcely had the misfortune happened to me, when, &c.* See Aristoph. Nub. 1384.—J. S.

ⁱ In Hom. Od. λ, 58, where φθά-

νειν signifies *to get to a place before another person*, it is followed by ἢ without an infinitive: *ἔφθης περὶ δὲ εὐνὴν ἢ ἐγὼ σὺν νηϊ̄ μελαίνῃ; have you got hither sooner by land than I by sea?*—J. S.

^j *He will quickly be punished, &c.* I believe that all the passages in which φθάνειν occurs, may be explained by its primary meaning of anticipation or celerity: thus, when in Eurip. (Heracl. 720.) the servant says to Iolaus, *ὅπλων μὲν ἤδη τήνδ' ὄρεῖς παντευχίαν. φθάνοις δ' ἂν οὐκ ἂν τοῖσδε συγκρύπτων δέμας*, he means to

be rendered, *forthwith, instantly*; as, οὐκ ἂν φθάνοις λέγων, *tell me immediately*: Xen. Mem. ii, 3, 11. οὐκ ἂν φθάνοιτε ἀκολουθοῦντες, *follow me instantly*: Xen. Mem. iii, 11, 1. where Ernesti observes that this sense results from the primary one of anticipation; because he who wishes to be before another must necessarily use speed. See also Demosth. adv. Timocr. p. 745. [l. 4. ed. Reisk.] et adv. Aristog. p. 783. [p. 782. l. 16. ed. Reisk.] Plato Symp. c. 11. Phæd. c. 49.

Φύειν sometimes signifies *to have naturally, to possess from nature*; as Herodotus says of the crocodile, γλῶσσαν δὲ μόνον θηρίων οὐκ ἔφυνε, ii, 68. So φρένας φύειν, Soph. El. 1463. Œd. C. 804. The preterperf. πεφυκέναι signifies elegantly, *to be constituted, gifted, qualified, adapted, inclined, by nature*; as, οὕτω ταῦτα πέφυκε, Demosth. πέφυκε γὰρ ἡ Λυσίου λέξις ἔχειν τὸ χαρίεν, ἢ δ' Ἰσοκράτους βούλεται: *for the diction of Lysias is naturally graceful; that of Isocrates affects to be so*: Dionys. Hal. de Ant. Or. ἄλλο πρὸς ἄλλο πέφυκε, Epict. Ench. c. 36. πέφυκε μισεῖν, Plato Phæd. p. 80. l. 5. πέφυκα ἡγεμονεύειν. πέφυκε γὰρ πρὸς τοῦτο πᾶν ζῶον, τὰ βλαβερά φεύγειν: Epict. Ench. c. 38.

Χαίρω is elegantly joined with a participle; as, ἐν ᾗτινι βούλει σοφίᾳ, — ἡ πανουργία, ἡ ὅτιοις χαίρεις ὀνομάζων, *or whatever you like to call it*: Plato Hipp. Min. p. 369. ὁ τὴν Τιτανομαχίαν ποιήσας, εἶτ' Εὐμηλὸς ἐστίν ὁ Κορίνθιος, ἡ Ἀρκτῖνος, ἡ ὅστις δήποτε χαίρει ὀνομαζόμενος: *or whatever the name may be which he prefers*: Athen. vii. p. 277. See Plat. Phædr. p. 273. l. 29. ἔχαιρε κολακευόμενος, *he delighted in flattery*: Æsch. adv. Ctes. p. 627. v. Hor. Epod. 2. [v. 19.] Εὐφραίνεσθαι has the same construction as χαίρειν.*

When χαίρειν signifies *to escape with impunity*, its participle is generally used, but not always: ἀλλ' οὐ τι χαίρων δις γε πημονὰς ἔρεις, Soph. Œd. R. 363. οὐ τι χαίρήσων γ' ἔσει, Aristoph. Vesp. 186. See Soph. Antig. 758. Phil. 1299. Herodot. ix, 106. The same is expressed by γεγηθὼς, Soph. Œd. R. 368. and for οὐ χαίρων, κλαίων

inform him that he cannot arm himself more quickly than the exigence requires; that all his despatch cannot outstrip the necessity of the occasion. So φυντεῶν παῖδας οὐκ ἔτ' ἂν φθάνοις, Eurip. Alcest. 665. you cannot too soon beget other children to cherish your old age and bury you; for as to me, I renounce you. So in the passage from Xen. οὐκ ἂν φθάνοις λέγων, you cannot forerun my desire of hearing, however quickly you may tell me. And by its signification of celerity may be explained this same phrase when used interrogatively, as in Aristoph. Plut. 874. And when the formula had once become usual in the *second* and *third* persons to enjoin or express celerity, it was natural enough that it should be employed in the *first* person also, to express an in-

tention of doing anything quickly: thus, ἀλλὰ μέντοι, φάναι, τά γε ἀληθῆ παρήμι, καὶ κελεύω λέγειν. Οὐκ ἂν φθάνοιμι, εἰπεῖν τὸν Ἀλκιβιάδην: Plato Symp. xxxi, 7. I think it therefore unnecessary to adopt the novel supposition of Hermann, that φθάνω is properly *cesso, desino*.—J. S.

* When χαίρειν has its first sense, *lætari*, says Hermann, the construction may be reversed, and a participle of χαίρειν used; as, for χαίρεις κλύουσα, Euripides might have said χαίρωνσ' ἀκούεις, (Med. 1130.) and as Hom. says ὁ δ' ἐδέξατο χαίρων: but when it has its second tense, *gaudere, lubentius facere, amare, solere*, its participle cannot be used: χαίροντες ὀνομάζουσι must not be said, but χαίρουσιν ὀνομάζοντες may.—J. S.

is often used, as in Soph. Œd. R. 41. [401.]—The *verb* χαίρειν, and not its *participle*, is used in Aristoph. Plut. v. 64. οὔτοι, μὰ τὴν Δήμητρα, χαίρήσεις ἔτι: and in Aristoph. Eq. 235. Οὐ οὐ χαίρων, see Toup. ad Theocr. viii. 40. and ad Longin. xvi. § 3.

Χαίρειν signifies also *to be content*: Soph. Aj. 113. It is used in bidding adieu: ἀλλ' ἴθι χαίρων, *go, and farewell*: v. Eurip. Phœn. 928. Alc. 816. Hence figuratively, πολλὰ εἰπόντα χαίρειν τῷ ἀληθεῖ, *bidding a long farewell to truth*: Plato Phædr. p. 272. i. e. *utterly neglecting it*: τὸν Δία—χαίρειν ἑάσας, Aristoph. Plut. 1186. σὲ μόνον ἐπιψηφίζων, τοὺς ἄλλους ἕω χαίρειν: *taking your suffrage alone, I shall pay no regard to others*: Plato Gorg. p. 476. And in bidding adieu to what is hated, it rather assumes the nature of an imprecation: τὴν σὴν δὲ Κύπριν πόλλ' ἐγὼ χαίρειν λέγω, Eurip. Hippol. 113. χαίρέτω πόλις, Eurip. Phœn. 926. χαίρειν κελεύων πολλὰ τοὺς Ἀχαρέας, Aristoph. Ach. 200.

Χαίρειν is a form used in the beginning of letters, like the English *greeting*: v. Lucian, pro laps. int. salut. p. 197. Schol. ad Aristoph. Nub. 609. Plut. 322. Diog. L. iii. p. 223. and Interpp. ad Thom. M.

Χρᾶσθαι, which is properly *to employ as a means or instrument*, is construed: 1. with a dative of what is employed, and an accusative of the use, purpose, or end; as, πολλὰ καὶ παντοῖα ἐχρήσατο αὐτοῖς, *he employed them for many and various purposes*: Aristid. pro Quat. p. 404. ἐγὼ δὲ οὐκ ἔχω τὶ χρῆσθαι τοῖς τούτου μάρτυσιν, *but I know not what to do with his witnesses*: Demosth. c. Phorm. p. 590. l. 44. v. Aristoph. Pac. 229. and 1239. οὐκ ἂν ἔχοις ὅ τι χρῆσθαι σεαυτῷ, Plato Gorg. p. 485. l. 10. ὅτι οὐκ ἂν ἔχοις ἐξελεῖσθαι ὅ τι χρῆσθαι σεαυτῷ, *that if you had gone out of the city, you would not have known what to do with yourself, whither to betake yourself*: Plato Crito c. 4.—2. with an adverb and a dative: τοῖς κινδυνεύουσιν ἀεὶ κεχρημένους ἐπιεικῶς καὶ φιλανθρώπως, *behaving with indulgence and humanity to those who from time to time were put upon their trial*: Plut. in Cic. p. 865. l. 33. χρῆσθαι εὐγνωμόνως ἑαυτῷ, *to behave reasonably and fairly*: Xen. Ages. ii. 25. ἀνεγκλήτως πρὸς ἅπαντας χρῆσθε τῷ συμφέροντι, *follow your interest without accusation by any one*: Demosth. de Fœd. Al. p. 87. l. 7. [212, 9. ed. Reisk.] ὡς ἀτόλμως χρώμενον τοῖς καιροῖς, *as not having spirit to make use of opportunities*: Polyb. iii. τῷ ψεύδεσθαι καὶ μηδὲν ὑγιὲς λέγειν ἐτόίμως χρῆται, *he employs falsehood and misrepresentation without scruple*: Dinarch. c. Demosth. p. 98.—3. (4.) with ὅ τι in the following phrases, in which the dative governed by χρῆσθαι is not expressed: παρέχωμεν ἡμᾶς αὐτοὺς χρῆσθαι Κύρῳ ὅ τι ἂν δέη, *let us offer ourselves to Cyrus to be employed in whatever may be required*: Xen. Cyrop. viii. c. 1. ἐπιτρέποντες Ἀλεξάνδρῳ χρῆσθαι ὅ τι βούλοιτο, *giving full power to Alexander to do what he pleased with them*: i. e. *surrendering at discretion*: Arrian iii. 23. χρῆσθαι τοῦθ' ὅ τι ἂν αὐτὸς βούληται, *to do whatever he will with them; to use his own pleasure with respect to them*: Isocr. Panath. c. 39. p. 254. ed. Coraïi.—4. (5.) with a dative only; as, χρῆσθαι τῷ θεῷ is, *to consult the oracle of a deity*: Arrian iii. c. 4. Apollo is said by Lucian

ἐξαπατᾶν τοὺς χρωμένους αὐτῷ, Dial. Jun. et Lat.—5. with the same construction as in number 1. but signifying *to answer*: πάντ' ἐθαύμασα εἰ τι ἔξει τις χρήσασθαι τῷ λόγῳ αὐτοῦ, Plato Phæd. p. 65. l. 10. τοῖς δ' ἐν τῷ παρόντι λεγομένοις οὐχ ἔξει ὅτι χρήσῃ, Plato Euthyd. p. 287. l. 15. It may be observed that this is only a virtual or a consequential meaning; the literal signification being the same as that of the passages in number 1.—6. with a dative of a person represented as speaking, or quoted or cited; as, ἡ αὐτὸς λέγων ἢ ἀλλῷ λέγοντι χρώμενος, *either speaking in his own person, or using that of another*: Proc. in Plat. Polit. p. 389. Πιττακῷ εἰς μικρὰ καὶ οὐκ ἄξια λόγου χρησάμενος, *citing Pittacus as authority in trifling and unimportant matters*: Plut. de Herod. maled. p. 858.—7. with a dative of a defect, or vice, or other evil; as, ἀμαθία χρῆσθε, *you show ignorance, or act with ignorance*: Thuc. i, 68. τὴν μέθην διαφθείρειν τὰ τε σώματα καὶ τὰς ψυχὰς τῶν χρωμένων, (αὐτῇ, viz.) *that drunkenness destroys both the bodies and the souls of those who are addicted to it*: Procl. in Plat. Remp. p. 369. l. 50. χεῖμῳι χρησάμενον, *having met with, or contended with a storm*: Demosth. de Cor. p. 341. l. 12. τῷ χεῖμῳι, ᾧ ἐχρήσατο Ἀχαιοί: Thuc. iv, 120.—8. (9.) with a dative, and signifying *to utter*: κραυγῇ τε καὶ ὀλολυγῇ χρωμένη, Thuc. ii, 3.—9. (10.) with a dative alone, and signifying simply *to have*: πόλεις οὔτε ἱεροῖς οὔτε κατασκευαῖς πολυτελέσι χρησαμένης, *a city which had neither temples nor costly buildings*: Thuc. i, 10. προγόνοις βασιλεῦσιν ἐχρήσατο, *he had kings for his ancestors; his ancestors were kings*: Aphthon. in Progymn. v. Cic. Catil. ii. c. 8. [§ 18.] Corn. Nep. in Attic. [c. i. l. 3.]—10. (11.) with a dative, and signifying *to observe*: τῷ πατρίῳ νόμῳ χρώμενοι δημοσίᾳ ταφὰς ἐποίησαντο, Thuc. ii, 34.

V. (VIII.) Χωρεῖν is joined with διὰ and a genitive; as, διὰ ξίφους καὶ φόνου χωρεῖν, *to attempt to make a way by sword and slaughter; to resort to the sword and slaughter*: [Herodian.] δι' ὑποψιῶν κερωρηκῶς ἀνηκέστων, *having incurred the most violent suspicions*: Philo de Legat. ad Caium. With ἐπὶ and an accusative: ἐπὶ τὸ βέλτιον χωρεῖ τὰ πράγματα, *affairs are improving*: ἐπὶ πλεῖστον τῆς παιδείας χωρεῖν, *to advance very far in learning*: or with κατὰ λόγον, as, affairs are said κ. λ. χωρεῖν, *to be going on as people wished*: Polyb. ii.

VI. (IX.) With a preposition and an accusative, or with ὁμοσε and a dative, or a dative alone, in a military sense, *to advance against, to meet, to face*: ἐβούλετο μὲν εἰς τὰ ὄπλα χωρεῖν τοῖς φεύγουσιν ἐναντίως: *he wished indeed to advance against the enemy in the opposite direction to his own soldiers who were running away*: Plut. in Romul. [p. 52. l. 12. ed. H. St.] ὁμοσε χωρεῖν τῷ κινδύνῳ, *to face the danger*; χωρεῖν τοῖς Ἑβραίοις εἰς μάχην, *to advance against the Hebrews to battle*: Joseph. p. 74.

VII. (X.) With an accusative, signifying *to hold or contain*, and figuratively, *to admit or be capable of*: ψυκτὴρ πλέων ἢ ὀκτὼ κοτύλας

¹ Viger translates εἰς τὰ ὄπλα χωρεῖν, *armed men*, as, τὰ ὄπλα for ὀπλίται in armatus occurrere; but τὰ ὄπλα signifies Xen. Anab. iii, 3. iii, 4, 16.—J. S.

χωρῶν, Plat. Symp. p. 214.^m μηδὲ τῆς ἡλικίας χωρούσης ἔγκλημα τοιοῦτον : or with an infinitive, when it signifies *to be able* : οὐκ ἰκανῶς τὰ θεῖα νοῆσαι χωροῦμεν. Χωρεῖν is sometimes *to spread* : δόξα δ' ἐχώρει—ἂν' Ἑλλήνων Στρατόν : Eurip. Hec. 114.—*To flow* ; ἐχώρει ἐμοῦ τὰ δάκρυα.

It is sometimes used impersonally ; as, οὐ χωρεῖ γενέσθαι τοῦτο, *it is not possible*, &c. when it has often a dative ; οὐ χωρεῖ μοι περιπατοῦντι, *there is not room for me to walk*.

VIII. (XI.) The compound ἐγχωρεῖν is much oftener used impersonally ; as, καθόσον ἂν ἐγχωρῇ, *as far as may be allowed or practicable* ; ἔτι γὰρ ἐγχωρεῖ, *for there is still time enough* : Plato Phæd. c. 65. (in which sense Xen. says, ὁ χρόνος ἐγχωρεῖ, de Re Eq. xii, 13.) Sometimes with an infinitive preceded either by an accusative : οὐ γὰρ ἂν αὐτὰ ἐνεχώρει κακὰ εἶναι, Plato de Rep. iii. p. 408. or by a dative : ἥ οὐκ ἐγχωρεῖ ἐκ νέας ἐν πονηραῖς ψυχαῖς τεθράφθαι, Id. ib. or by both at once : ἥ οὐκ ἐγχωρεῖ κακὴν γενομένην—εὖ τι θεραπεύειν : Id. ib.

CHAPTER VI.

THE PARTICIPLE.

SECTION I.—ON PARTICIPLES IN GENERAL.

RULE I. Participles are often joined elliptically with the particle ὥς, in the accusative ; as, εἰς τὰ ὄρη κατέφυγον, ὥς πρὸς ταῦτά γε οὐχ ἤξοντα Ἀλέξανδρον : *they fled to the mountains, in expectation that Alexander would not come thither* : Arr. de Exp. Al. iii, 24. v. Aristid. pro Quat. p. 220. Ἀνῆξε δ' ὀρθὸς λαὸς εἰς ἔριν λόγων, Ἡμεῖς μὲν, ὥς νικῶντα δεσπότην ἐμόν, Οἱ δ' ὥς ἐκεῖνον : Eurip. Phœn. 1469. *we maintaining that our master was the conqueror, they that Polynices was* ; αὐτὸς ἐπορεύθη πρὸς—Ἰούνιον, ὥς ἐκεῖνῳ προσῆκον, ὄντι στρατηγῷ, κολάσαι τοὺς ἐαλωκότας : *considering that it belonged to him as prætor to, &c.* Plut. in Cæs. 2. Or in the nominative, agreeing with the subject of the leading verb ; (see Ch. v. § iii. R. 2.) as, ἐν ὀλιγωρίᾳ ἐποιοῦντο, ὥς, ὅταν ἐξέλθωσιν, ἢ οὐχ ὑπομενοῦντας σφᾶς, ἢ ῥαδίως ληψόμενοι βίᾳ : *they made light of it, as expecting either that the enemy when out in the field would not withstand them, or that they themselves would be able to overpower him by assault* : Thuc. iv, 5. παρασκευάζου αὐτόθεν ὥς καταγελασθησόμενος, ὥς καταμωκησομένων σου πολλῶν, ὥς ἐρούντων ὅτι, &c. *make up your mind at the outset to be laughed at, &c.* Epict. c. 29. where the genitives absolute of the participles after ὥς are to be observed. The case of the participle is sometimes determined by that of some preceding word, although not in the nominative ; as, καὶ ἔρως ἐνέπεσε τοῖς πᾶσιν ὁμοίως ἐκπλεῦσαι. τοῖς μὲν γὰρ πρεσβυτέροις,

^m In the mede, ἕξ χοῶς χωρήσεται, *he him* : Aristoph. Nub. 1238.—J. S. (Pusias) *will take six choæ of salt to salt Viger.*

ὥς ἢ καταστρεφόμενοις ἐφ' ᾧ ἔπλεον, ἢ οὐδὲν ἂν σφαλεῖσαν μεγάλην δύναμιν: *as thinking either that they should subdue, &c.* Thuc. vi, 24.

II. Participles neuter are put without ὥς either in the accusative with an ellipsis of κατὰ; as, τό γε δοκοῦν ἐμοί, *at least as I think*: or in that or other cases absolute; as, ἄπειμι πάλιν, ἐκείνῳ δοκοῦν: *it so seeming good to him, since it seems good to him*: Epict. ap. Arrian. iii. c. 26. δόξαν δὲ σφίσιν ἀνευεγκεῖν ἐς τὸ χρηστήριον τὸ ἐν Δελφοῖς, δίδωσι Μέδοντι ἡ Πυθία βασιλείαν τὴν Ἀθηναίων: *they having determined, when they had determined*: Paus. in Ach. p. 398. So δοκῆσαν, Eurip. Suppl. 129. δεδογμένον, Thuc. i, 125. οἵτινες οὕτω περὶ μικρῶν κινδυνεύομεν, ἐξὸν ἀδεῶς πολλὰ κεκτῆσθαι: *when it is in our power, &c.* Isocr. Paneg. p. 132. So Demosth. adv. Phorm. p. 588. Eurip. Iph. T. 688. Heracl. 7. Hel. 1174. Herc. F. 940. Plat. Symp. xiii, 7. καὶ παρὸν εἰρήνην ἄγειν, οὐδαμοῦ τὸν πόλεμον προηρεῖτο: *and when it was in his power to remain at peace, &c.* Aristid. pro Quat. p. 248. So ἀρξάμενον, Wessel. ad Herodot. p. 244. δέον, Demosth. de Cor. p. 353. l. 40. c. Phorm. p. 585. l. 45. δεῖσαν, Aristid. pro Quat. p. 342. and Ep. de Smyrn. p. 295. διαφέρον, from διαφέρειν, *to concern or be of importance*; ἐγχωροῦν, from ἐγχωρεῖν, *to be practicable or possible*; εἰρημένον, Aristoph. Lys. 13. ἐνδεχόμενον, *it being possible*; ἐνὸν, Ælian xiii, 38. ἦκον, Eurip. Alc. 292. μετὸν, Paus. in Ach. p. 398. παρασχόν,—εὔ παρασχόν, *when a good opportunity is afforded*: Thuc. i. c. 120. v. Lennep. ad Phal. Ep. p. 30. sq. παραινχόν, *when an occasion presents itself*; *when it is practicable*: Thuc. i. p. 51. προσῆκον, *it being a duty, or incumbent, &c.* Aristid. de Quat. p. 463. προσταχθὲν, *it having been ordered*: Lysias in Nicom. [p. 837. l. 5. ed. Reisk.] συγχωρηθὲν, *it being permitted, if it were permitted*: Arr. de Exp. Al. i, 18. χρησθὲν, Thuc. iii, 96. The participle ὄν is understood, with δυνατὸν, Plat. de Rep. vii. p. 519. with σύγγονον, Æschyl. Ag. 893. v. Kœn. ad Greg. Cor. p. 15. 69. 317. Dawes, Misc. Crit. p. 125. Brunck. ad Aristoph. Plut. 277. Fisch. ad Well. iii. p. 389. seq.

III. (VI.) A Greek participle may sometimes be rendered in English by a preposition and substantive; as, νικᾶν τοὺς φίλους εὔ ποιοῦντα, *to get the better of, or surpass, friends in beneficence*: Xen. Mem. ii, 6, 35. Καρχηδονίους ἐνίκων ναυμαχοῦντες, *they conquered the Carthaginians in a sea-fight*: Thuc. i, 13. or by the conjunction *because*, and a past tense of a verb; as, τὸ δὲ συμμαχίας ὄνομα ὑπερέβησαν, οὐκ ἐπιλελησμένοι, ἀλλὰ καὶ τὴν εἰρήνην ἀναγκαιοτέραν ἢ καλλίῳ ὑπολαμβάνοντες εἶναι, *they made no mention of alliance; not through forgetfulness, but because they considered even the peace itself as more necessary than honorable*: Æsch. c. Ctes. p. 284. [p. 460. l. 1. ed. Reisk.]

IV. (VII.) Participles in conjunction with certain pronouns and particles; as, τίς, οἷος, ὅποιος, ὅσος, πῶς, πόθεν, &c. form phrases which cannot well be literally translated; as, ἀπολεῖς σύ; τίς ὦν; ⁿ

ⁿ And without interrogation: δεῖ δὲ ἄρχει τοῦ κακῶς λέγειν: Demosth. pro με δεῖξαι, τίς ὦν καὶ τίνων, βραδίως οὕτως Cor. p. 269. l. 14. ed. Reisk.—J. S.

you will do for me? and who are you, to threaten me with that? Aristoph. Nub. 890. [883. Bekk.] *τίνας ἔνεκα ταῦτ' ἔπραττεν ὁ Φίλιππος καὶ τί βουλόμενος*: *and with what desire or purpose?* Demosth. de Cor. p. 338. l. 10. *τί ποιοῦντων ἡμῶν ἅπας ὁ χρόνος διελήλυθεν οὗτος*; *what have you been doing while all this time has passed away?* Demosth. Ol. ii. οὐδ' ὑπὲρ οἷα πεποιηκότων ἀνθρώπων κινδυνεύετε διαλογισάμενοι, *nor taking into your consideration what had been the former conduct towards you of the men for whom you were about to engage in war*: Demosth. pro Cor. [p. 259. l. 2. ed. Reisk.] *ἐγὼ σοι ξενίαν Ἀλεξάνδρου; πόθεν λαβόντι, ἢ πῶς ἀξιωθέντι*; *I object to you the friendship of Alexander! by what means could you obtain the friendship of Alexander; or how could such a person as you be thought worthy of it?* Demosth. pro Cor. [p. 242. l. 20. ed. Reisk.] *So, σοὶ δὲ τῆς ἀρετῆς, ᾧ κάθαρμα, ἢ τοῖς σοῖς, τίς μετουσία; [ἢ καλῶν] ἢ μὴ τοιούτων τίς διάγνωσις; πόθεν λαβόντι, ἢ πῶς ἀξιωθέντι*; Id. ib. [p. 269. l. 27. ed. Reisk.] *τί συμβουλευῶν ἐποίει βελτίους Ἀθηναίους, ἢ πῶς ἄγων καὶ τρέφων ἐκ νέων εὐθύς*; *or by what mode of nurture and education from their youth?* Aristid. pro Quat. p. 268. Polemarch. *κινδυνεύομεν οὐκ ὀρθῶς τὸν φίλον καὶ ἐχθρὸν θέσθαι*. Socr. *πῶς θεμένοι, ᾧ Πολέμαρχε*; *in defining them how?* Plato de Rep. i. p. 334. *ἐβλαψέ με ὁ δεῖνα τὸ καὶ τὸ ποιήσας*, *such an one injured me by doing so and so*: Aristid. pro Quat. p. 267. *τοῦτο λέγων δοκεῖ ἐμοὶ καλῶς λέγειν, ἢ saying this he seems to me to say well*: Plat. de Rep. i. p. 331. In some such phrases as the preceding, participles have erroneously been thought to stand for verbs; as, e. g. ὄν for ἐστίν, in Plato Euthyphr. c. 12. λαβόντες for ἐλάβομεν, in Plat. Phæd. c. 19. λαβοῦσαι for ἔλαβον in Plat. Phæd. c. 21. νομίζοντες for νομίζουσι, in Xen. Symp. iv, 53. Whereas in such passages either a verb actually expressed is to be connected with the participle, as φιλεῖται (and also πάσχει) with ὄν in the first passage, or one understood^o from what has gone before; as, ἐπιστάμεθα with λαβόντες in the second passage, ἀγαμηνήσκονται with λαβοῦσαι in the third, and ἐπιβουλεύουσι with νομίζοντες in the fourth. When a verb on which the participle may depend, is neither connected with it in the construction of the sentence, nor to be assumed from the preceding words, the verb εἶναι must be understood; as, *τί δ' οὐ στένοντες (ἤμεν), οὐ λαχόντες (εἶμεν) ἡμᾶτος μέρος*; *in what part of the day, wherever we might be, did we not groan?* Æschyl. in Ag. 564. vid. et 1520.

V. (XI.) A participle in the plural is sometimes placed in concord with a noun of multitude in the singular; as, *ἡ πόλις ἅπασα κεκρηνότες ἀκούουσι*, *the whole city listens with gaping attention*: Lucian, *ἦλθον δὲ εἰς τὸ ἱερὸν θύσαιτες πᾶν τὸ πλῆθος*, *all the multitude having sacrificed came to the temple*: Xen. Ephes. i, 4. v. Acts v, 16.

^o So in the passage, in which Hoo-geveen says a participle is put for an imperative, *ἔκαστον ἐφεξῆς δέιμι, ἀρξάμενος ἀπὸ τοῦ πρώτου*. Socr. Δείξας γὰρ πρώτων, ᾧ φιλότης, τί ἄρα δ' ἐν τῇ ἀριστερᾷ

ἔχεις: Plat. Phædr. p. 228. l. 36. δείξας, instead of being put for δέixon, depends on the second person of δέιμι understood.—J. S.

VI. (XII.) The case of a participle is not always that which the case of some preceding word expressed or understood would seem to require; but an arbitrary transition is made from one case to another; as, οὐδὲ τοῖς συνδιαμένουσιν ἐν ταῖς ἀτυχίαις ἄξιοῦσι πιστεύειν, ὡς ἐξαπατώντας: *nor even in those who adhere to them in adversity do they think fit to confide, judging them to act deceitfully*: Aristot. οὐ προσεκτέον ὑμῖν τοῖς τούτων λόγοις, εἰδότας, &c. *you must not attend to these men's discourses, since you know, &c.* Demosth. Ol. ἰτέον ἂν εἴη θεασομένους, *we must go and see*: Xen. Mem. iii, 11, 1.^p v. Brunck. ad Æsch. Prom. 217. ad Apoll. Rhod. i, 356. ad Aristoph. Lys. 179. Kæn. ad Greg. Cor. p. 33. Sometimes a participle in the genitive precedes a nominative case with which it should regularly have agreed: ταῦτα εἰπόντος αὐτοῦ, ἔδοξε τι λέγειν τῷ Ἀστυνάγαι: Xen. Cyrop. i, 4, 20.

VII. (XIII. XVI.) A participle is sometimes equivalent to an infinitive mood; as, σκοπούμενος εὕρισκον οὐδαμῶς ἂν ἄλλως τοῦτο διαπραξάμενος, *I found, on consideration, that I could have effected this by no other means*: Isocr. ἵνα ὅσα ὑπεσχόμην ἀρχόμενος τοῦ λόγου, δείξω πεποικώς, *that I may show that I have done what I promised at the commencement of my speech*: Demosth. de Fals. Leg. λυπηρὸς ἴσθ' ὦν, *let me tell you you are troublesome*: Aristoph. Ach. 455. vid. 459. and Soph. El. 294. The participles in these passages are put in the nominative because they are to be understood of the subjects of the verbs. [See on the Infinitive Mood.] See Hermann. lib. ii. de emend. rat. Gr. Gr. p. 146. The following are some of the verbs which thus take after them a participle in the nominative, referring to their subject: ἀγγέλλειν, Theodorid. Epigr. 18. ἀγνοεῖν, Phalar. p. 308. αἰδεῖσθαι, Soph. Aj. 507. αἰσχύνησθαι, Id. Ant. 540. ἀνέχεσθαι, Eurip. Med. 38. ἀρνείσθαι, Id. Alc. 1161. αὐχεῖν, Id. ib. 678. δεικνύναι, Or. 800. Med. 548. δηλοῦν, Soph. Aj. 472. διαδείξασθαι, Herodot. viii, 118. ἐκμανθάνειν, Eurip. Bacch. 39. ἐνδείξασθαι, Id. ib. 47. ἐννοεῖσθαι, Eurip. Hippol. 435. ἐξανέχεσθαι, Id. Med. 74. ἐπείγεσθαι, Herodot. viii, 2. (which presently afterwards in c. 3. is joined with an infinitive.) ἐπιλανθάνεσθαι, Eurip. Bacch. 184. κατέχειν, *to remember*: v. Casaub. ad Athen. i, 5. p. 19. μανθάνειν, Lucian, Dial. deor. xvi, 2. t. i. p. 244. Herodot. iii, 1. ὁμολογεῖν, in a strange construction, in sentent. gnostic. v, 438. ἐαυτὸν οὐδεὶς ὁμολογεῖ κακοῦργος ὢν. Πάνεσθαι has almost always a participle; seldom an infinitive: see Schæf. ad Schol. Apoll. Rh. p. 223. πειρᾶσθαι, Herodot. i, 77. ποιεῖσθαι μέγα, Herodot. ix, 111. ποιεῖσθαι λόγον ἐλάσσω, Id. vii, 156. ποιεῖσθαι

^p The accusative is common with verbals in ἔον: τὸν Βουλόμενον, ὡς ἔοικεν, εὐδαίμονα εἶναι σωφροσύνην μὲν διωκτέον καὶ ἀσκητέον, ἀκολασίαν δὲ φευκτέον: Plato Gorg. p. 326. l. 6. ed. Bas. l. μὴ γὰρ τοῦτο μὲν, τὸ ζῆν ὁπόσον δὴ χρόνον, τὸν γε ὡς ἄληθως ἄνδρα εὐκτέον ἐστίν: Id. ib. p. 328. l. 5. μεγάλην δεικτέον τὴν μεταβολήν, εἰσφέροντας, ἐξιόντας, ἅπαντα ποιοῦντας ἐτοίμως: De-

mosth. Ol. ii. p. 21. l. 24. ed. Reisk. οὐδαμῶς ἀπιστητέον—θεωροῦντας ὑπὸ τὴν ὕψιν, &c. Polyb. iv, 41. ἐπειδὴν φωράσης, ἀπαλειπτέον, ἐπιλέγοντα ἐφ' ἐκάστω οὕτως: M. Antonin. ad Seips. xi, 19. The circumstance, that a verbal in ἔον is equivalent to δεῖ with an infinitive, explains this construction: e. g. μεγάλην δεικνύναι ἡμᾶς δεῖ τὴν μεταβολήν, εἰσφέροντας, &c. —J. S.

περὶ πλείστου, Diod. S. i, 51. ὑπομένειν, Herodot. vii, 101. φαίνειν σημεῖα, Soph. El. 24. Such verbs, however, have sometimes an *accusative* of the participle with a *reciprocal pronoun*: συνεῖς ἐν ἀφύκτῳ ἐχόμενον ἑαυτὸν, Lucian, D. deor. xvii, 1. t. i. p. 446. and also *without* a pronoun, when the verb is in the infinitive, depending on another *impersonal* verb, so that it cannot have a *nominative* of its subject; δεῖ γὰρ πόλιν τήνδ' ἐκμαθεῖν, ἀτέλεστον οὔσαν τῶν ἐμῶν βακχευμάτων: Eurip. Bacch. 39. If δεῖ had not been used, the construction would have been πόλις ἐκμαθήσεται ἀτέλεστος οὔσα. v. Valck. ad Eurip. Phœn. p. 93. ad Hippol. p. 211. ad Herodot. p. 194. Brunck. ad Eurip. Bacch. 184. Also in the dative, when the verb impersonal governs a dative, and the participle is to be understood of the same person as that dative; as, συμβέβηκε τοῖς προεστηκόσι πρώτους ἑαυτοὺς πεπρακόσιν ἡσθῆσθαι, Demosth. pro Cor. [The construction might have been, κατὰ τύχην τινα οἱ προεστηκότες πρώτους ἑαυτοὺς πεπρακότες ἡσθοντο.] And in the dative sometimes after verbs of consciousness, because they govern a dative denoting their subject; as, σύνοιδεν ἑαυτῷ οὐδὲν ὦν διαπέπρακται δυναμένῳ φράσαι, Æsch. c. Ctes. p. 306.

In the following the participle for the infinitive is in the accusative, because it is not to be understood of the same person as καταμαθὼν: καταμαθὼν εὐδαμῶς αὐτὸν ἂν ἄλλως τὰς πρὸς τὸν ἐχθρὸν διαλλαγὰς ποιησάμενον: *having understood* (when I had understood) *that he could by no other means have been reconciled to his enemy.*

Sometimes with the participle for an infinitive the neuter article is joined: ἐν εἴκοσι σταδίων μάλιστα μέτρῳ τῆς θαλάττης διείργεται τὸ μὴ ἡπειρος οὔσα, *it* (Sicily) *is excluded from being part of the continent by, &c.* Thuc. vi. init.

VIII. (XIV.) A participle is sometimes equivalent to a *finite* verb; as, ὡς φασμένη, καὶ κερδοσύνη ἡγήσας Ἀθήνη: Hom. Il. χ, 247. v. Theocrit. iv, 60. ἀναστάντες καταψηφίσασθε, *stand up and condemn me*: Demosth. pro Cor. διὰ τοῦτ' ὀδυνηθεῖς, εἰτ' ἴσως κεῖται πυρέττων, for ὀδυνήθη: Aristoph. Vesp. 583.

IX. (XVIII.) On participles in general the following remarks may be added:—1. A participle with εἰμὶ is sometimes used instead of the verb of the participle alone; as, ὅτι σπονδάς τε λελυκότες εἶεν, καὶ ἀδικοῖεν: Thuc. i, 67. οὐδὲν γὰρ διαφέρει τὸ ἄνθρωπος ὑγιαίνων ἔστιν ἢ τὸ ἄνθρωπος ὑγιαίνει, Aristot. Metaph. iv, 7. p. 80. 5. v. Dorv. ad Char. p. 624. Vechner. Hellenol. ii, 9. Hermann. ad Eurip. Hec. 1153. Pors. addend. ad Hec. 1169. With the article before it, a participle following εἰμὶ is more emphatical than a single verb: ἐπὶ τὰ κράνα λόφους ἐπιδέεσθαι Κᾶρές εἰσι οἱ καταδείξαντες, *the Carians are they who showed how to fasten crests on helmets*: Herodot. Clio, c. 171. ὄχαρα ἀσπίσι οὔροί εἰσι οἱ ποιησάμενοι πρώτοι, *these are they who first made handles for shields*: Id. ib. τὴν τυραννίδα ὁ παῖδας εἰμὶ ἐγώ, *I am he who put an end to the tyranny*: Lucian.—2. A participle of a verb of naming, instead of being placed between an appellative and a proper name, (or a noun serving for one,) comprehended in the signification of that appellative, is often put with the article in concord with the proper name

(or its equivalent), the appellative being wholly omitted; as, *ἱερὸν, τὸ ἐστὶ ἐν τῇ Θεράπῃ καλουμένην, a temple which is in the town called Therapæ*: Herodot. Er. c. 61. *βασιλεύειν τῶν καλουμένων Λελέγων, over the people called Leleges*: Paus. in Ach. p. 402. *ἐν ταῖς ἐπιγραφομέναις Χρειαῖς, in the piece entitled Chriæ*: Athen. Deipn. xiii. p. 577.

3. A future participle after a verb of motion is rendered in Latin by a future participle in some passages, in some by a supine in *um*, and in others by *ut* and a subjunctive mood; in English by an infinitive mood: *ὡς ἔρχομαι φράσω, as I am about to say*: Herodot. ii. *τὸν ἔρχομαι λέξω, which I am going to speak of*: Id. ib. *ἔρχομαι ἀφηγησόμενος, I am going to relate*: Pausan. *ὄραν ἀριθμήσων ἡὸ ἀριθμητικὸς, addresses himself to reckon*: Plato Theæt. p. 198. l. 42. *τοὺς ἀδικοῦντας (ἄγομεν)—παρὰ τοὺς δικαστὰς—δίκην δώσοντας, to be punished*: Plat. Gorg. p. 478. *ἐς Δελφοὺς χρησόμενος τῷ χρηστηρίῳ πορεύεται, to consult the oracle*: Herodot. Er. c. 70. v. Valck. ad Phœn. p. 289. ad Herodot. p. 642. l. 28. Markl. ad Suppl. Eurip. 542. 772. Abresch. ad Æsch. t. ii. p. 32.

—4. Of a verb which takes idiomatically a nominative case instead of being used impersonally, the participle also is used personally, agreeing with the noun which might have been the subject of its verb; as, *βασιλῆας—ἀποδεικνυμένους ὡς εἰσὶ Ἕλληες, kings shown to be Greeks*: Herodot. Er. c. 53.—5. Verbs and participles often mutually change places, the construction being reversed; as, for *ψεύδονται λέγοντες, ψευδόμενοι λέγουσιν*: *ψευδόμενοι δὲ σέ φασὶ Διὸς γόνον Αἰγυόχοιο εἶναι*, Hom. Il. ε. 635. v. Cor. de dial. p. 35. et Kœn.—

6. A neuter participle with the article is used for a substantive; as, *τὸ δεδιός, fear*, Thuc. i. 36. *τὸ διαφέρον, the price or value*, Epict. Ench. c. 32. *τὸ διαλλάσσειν, difference, disagreement*, Thuc. iii. 10. *τὸ θαρσεῖν, confidence*, Thuc. i. 36. *τὸ καλῶς κτάμενον, a slaughter well performed*: (cited by Hermann, without the author's name:) *τὸ κεχρὸς, the opening, the aperture, the open mouth*: Lucian, Timon. t. i. p. 129. [71. A. ed. Salmur.] *τὸ περιέχον, the air*, Heliod. Æth. iii. 13. Sometimes, but rarely, a participle so used is not in the neuter: *ὁ κεκτημένος, a master*; *ἡ κεκτημένη, a mistress*, Lucian, Dial. Mer. *ἡ εἰμαρμένη, and πεπρωμένη, fate*, Epict. Isocr. ad Dem.—7. Participles are often used instead of adverbs; as, *λαθὼν, ἀποκρύπτων, ἐγκαλυπτόμενος, secretly, privily, underhand*; *ἀρχόμενος, at first*; *τελευτῶν, at last*; *τυχόν, perhaps*: and with government: *διαλιπὼν χρόνον, ἐπεσκόπει τοὺς πόδας*: *after a time he examined his feet*: Plato Phæd.—8. A participle sometimes retains its nominative case instead of assuming that of some word with which it ought regularly to agree; as, *ἐξαναστὰς ἔδοξέ μοι, when I had*

⁹ Andromache, in Euripides's play so entitled, v. 75, says to her child, *ὦ τέκνον, κτενοῦσί σε Διοσὶ λαβόντες γῦπες· ὁ δὲ κεκλημένος Πατὴρ ἔτ' ἐν Δελφοῖσι τυγχάνει μένων*. As Neoptolemus was really the father of her child, there is no reason why she should use the word *κεκλημένος*:

it even conveys an imputation on her own chastity. *κεκτημένος* ought to be substituted. *ὁ κεκτημένος πατὴρ*, thy father, my lord, my master. She was the slave of Neoptolemus, and had spoken of herself as such in v. 64.—J. S.

arisen, I thought, &c. Lucian, Dem. Enc. [p. 915. B. ed. Salmur.] ἀπήντησε γὰρ αὐτῷ τὸν ὀφθαλμὸν ἐκκοπῆναι—λίθῳ βληθεὶς: *he happened to have his eye struck out by a blow of a stone:* Æl. V. H. xiii, 23. v. Brunck. ad Soph. El. 480.—9. It retains it too, although it cannot be in concord with the subject of the following verb: Ἀμιζώκης οὐκέτι ἡνέσχετο βλέπειν αὐτὸς ἐπὶ τυφλῷ τῷ Δανδάμιδι, ἀλλὰ τυφλώσας καὶ αὐτὸς ἑαυτὸν, ἀμφοτέροι κάθηνται: *but having put out his own eyes too, both sit:* Lucian, Tox. p. 642. [88. c. ed. Salmur.].—10. Sometimes a participle, instead of taking the case of a preceding substantive to which it refers, is put in the genitive absolute: οὐκ ἦν ἂν ἀμφίλεκτος ἀνθρώποις ἔρις, πατρίδα μὲν διδόντων αὐτῷ Ἰωνικὴν Κολοφῶνα, ἢ Κύμην, &c. Lucian, Demosth. Enc. p. 889.—11. (12.) A participle with its substantive is put in the genitive absolute, instead of ὅτι, the same substantive in the nominative, and a verb agreeing with it: οὐδένα δ' οἴονται αἰσθῆσθαι, τυραννίδων ἀντὶ δημοκρατιῶν καθισταμένων, καὶ τῶν πολιτείων καταλειμμένων: *that despotisms are established in place of democracies, and the governments subverted:* Demosth. de Fœd. Al. p. 88. for ὅτι τυραννίδες ἂ. δ. καθίστανται, καὶ αἱ πολιτεῖαι καταλύονται.—12. (13.) In the genitive absolute also with another word instead of that word in the nominative agreeing with the verb of the participle: πολεμοῦνται γὰρ, ἀσαφῶς ὁποτέρων ἀρχάντων: *for they are engaged in war, while it remains uncertain which began it:* Thuc. iv, 20.—13. (14.) After a parenthesis, a participle, which had been put before it in the genitive absolute, assumes sometimes by anacoluthon a different case, required by a following verb or participle; as, διαβάδων δὲ ποταμὸν καλούμενον Δίρκην, (————) διαβᾶσιν οὖν τὴν Δίρκην, οἰκίας ἐρείπια τῆς Πινδάρου—(φαίνεται,) &c. Paus. in Bœot. p. 578. l. 19. And the participle so assuming a different case is sometimes not the same, but one of kindred signification: ἐχόντων δὲ ἀσθενῶς ἤδη τῶν Σικυνίων, (————) διακειμένοις οὖν ἀδυνάτως ἐπιγενομένος σεισμὸς ὀλίγου τὴν πόλιν ἐποίησεν ἀνδρῶν ἔρημον, Paus. Corinth. p. 97. So μηνυθέντος, Polyæn. ii, 14, 1. v. Dorv. ad Char. p. 308. 354.—14. (15.) A participle is put in the nominative case absolute instead of the genitive: θεῶν δὲ φόβος, ἢ ἀνθρώπων νόμος οὐδεὶς ἀπέιργε, τὸ μὲν, κρίνοντες ἐν ὁμοίῳ καὶ σέβειν καὶ μὴ,—τῶν δὲ ἀμαρτημάτων οὐδεὶς ἐλπίζων—ἂν τὴν τιμωρίαν ἀντιδοῦναι: *and neither fear of the gods, nor any law of men, restrained them; with respect to the first, men judging that it signified nothing whether they behaved piously or not, and as to their crimes, none expecting to live to be punished for them:* Thuc. ii, 53. These nominatives appear to have been used from the author's having proceeded as if he had written, θεῶν δὲ φόβῳ ἢ ἀνθρώπων νόμῳ οὐδενὶ εἴργοντο.—15. (16.) Participles are sometimes used to express a condition or terms; as, σοὶ δ' Ἀγαμέμνων Ἀξία δῶρα δίδωσι μεταλλήξαντι χόλῳ, *if you shall have ceased from your wrath; on condition that, &c.* Hom. Il. ι, 261. v. Abresch. ad Æsch. vol. ii. p. 47. Dorv. ad Char. p. 227. 257.—16. (17.) Several participles are in some passages assembled without the intervention of conjunctions;

as, in Isocr. Panath. p. 497. Mark xii, 28. v. Reiz. ad Lucian. Tox. c. 2. Forst. in ind. ii. partic. Platonis.

A participle with a genitive is employed as a substantive by the most ancient poets, and the later sophists, but very seldom by Attic writers; as, *τόξων εὖ εἰδώς, θαλάττης γεγυμνασμένος*.

A participle must sometimes be taken as equivalent to a finite verb, in order to give the sentence in which it is found any grammatical connexion: *τρία μὲν ὄντα λόγον ἄξια τοῖς Ἕλλησι ναυτικῇ, — τούτων δ' εἰ περιόψεσθε τὰ δύο εἰς τὸ αὐτὸ ἐλθεῖν, &c. the Greeks have, in all, three navies that are worth mentioning: if you suffer two of these to be combined, &c. for τρία μὲν ἔστι*: Thuc. i. p. 27. ["Videor mihi posse contendere, participium, nisi ubi aut casu absolute ponatur, aut verbum εἰμὶ, (idque plerumque, nisi semper, in præ-senti tempore) intelligi possit, rarissime poni pro verbo finito." Hermann. "I think that I may maintain that a participle, unless either where it is put in an absolute case, or where the verb εἰμὶ (and that generally, if not always, in the present tense) may be understood, is most rarely put for a finite verb."]

SECTION II.—OF SOME PARTICIPLES WHICH APPEAR TO BE REDUNDANT.

RULE I. Certain participles often appear to be redundant, as *ἀνύσας, ἀπιών, ἔχων, λαβὼν, φέρων*. *Ὀλιγετο ἀπιών*: Aristid. pro Quat. p. 248. *ὥς ἐκράτησε Φίλιππος, ὥχετ' εὐθὺς ἀπιών*: Demosth. pro Cor. p. 246. *Ἀπιών* adds a signification of celerity: v. Valck. ad Callim. p. 261. Huschke Anal. p. 77. seqq.

II. With the same signification of speed or despatch, *ἀνύσας* is added to verbs: *λέγ' ἀνύσας, ὃ τι φῆς ποτε*: Aristoph. Plut. 349. *ἐκ Λακεδαιμόνος μέτει, ἀνύσας τι*; Aristoph. Pac. [275.] *ἴθι, πέραινε σὺν Αἰσχύλῳ, ἀνύσας*: *despatch, Æschylus, quickly*: Aristoph. Ran. [1171.] and with *θάττον* added, Aristoph. Nub. 1255.* This signification of despatch is very apparent when by a reverse of construction *ἀνύσαι* is the verb, and the participle that of some other verb; as, in Aristoph. Av. 242. Vesp. 1163.^s

III. The participle *ἔχων* is often joined with verbs of delaying, shuffling or paltering, trifling, fooling, sporting, mocking or deriding, talking or acting absurdly, &c. as, *τί δῆτα διατρίβεις ἔχων*; *why then do you delay?* Aristoph. Eccl. 1143. [1151.] *τί δῆτα ἔχων στρέφῃ*; *why then do you keep dodging to balk my wishes? using subterfuges and evasions, and not telling me what I wish to hear*: Plato Phædr. p. 236. [p. 199. l. 9. ed. Bas. 1.] *ληρεῖς ἔχων, you talk nonsense*: Aristoph. Av. 341. Ran. 512. Lys. 945. *ποῖα ὑποδήματα φλυαρεῖς*

* See also Aristoph. Plut. 229. 648. 1159.—J. S. 974. Nub. 181. 506. 1253. Equit. 71. ^s See Aristoph. Plut. 413. Av. 241. 119. Ach. 570. Vesp. 202. 398. 847. —J. S.

ἔχων; *what nonsense do you keep talking about shoes?* Plato Gorg. παίζεις ἔχων, *you are joking*: Lucian. [Valcken. and Hermann think with Greg. Cor. (p. 63.) that ληρεῖς ἔχων is said for ἔχεις ληρῶν. The difference in meaning, says Hermann, between ληρεῖς and ληρεῖς ἔχων, is that ληρεῖς is, *nugaris nunc, you trifle or talk nonsense at this time*, ληρεῖς ἔχων, *nugator es, you are a trifler.*]*

IV. In a similar manner λαβὼν is added to verbs: καὶ μοί λέγε τὴν γραφὴν λαβὼν, *prenez-moi cette accusation, et la lisez*: Demosth. pro Cor. v. Athen. Deipn. i. p. 13. Herodian viii, 4, 26. λαβὼν ἑαυτὸν ᾤχετο, Plut. in Cic. [p. 1627. l. 18. ed. H. St.] v. Plat. Phædr. p. 260. l. 25. Hom. Il. xii, 451. So ἔλὼν is used: v. Hom. Il. α, 356.

V. Φέρων is in the same manner joined with verbs which signify some sort of motion in whatever manner; and it conveys a sense of *voluntariness, vehemence, precipitancy, fatal impulse*: v. Hemst. ad Lucian. p. 349. seq. It has an accusative after it either expressed, as in most places, or understood, as in the first of the following: διωκομένη γὰρ ὑπὸ τῆς Ἀττικῆς, φέρουσα (ἑαυτὴν or τὴν ἑαυτῆς ναῦν) ἐνέβαλε νηὶ φιλήν: *she violently attacked a friendly vessel*: Herodot. viii, 87. εἰς τοῦτο φέρων περιέστησε τὰ πράγματα, *to this state, by his rash and wilful conduct, he reduced our affairs*: Æsch. c. Ctes. p. 474. ed. Reisk. τούτῳ (to a slave unfit for any ordinary employment) φέροντες ὑποβάλλουσι τοὺς υἱούς, [*wilfully, recklessly,*] Plut. περ. παιδ. ἀγ. τὴν ἡγεμονίαν κατὰ γῆν ἄρδην φέρων ἀνέθηκε Θηβαίοις, [*precipitately and hotly,*] Æsch. c. Ctes. p. 535. [ed. Reisk.] ἀδικήσας δὲ Φίλιππον, κάκεῖθεν ἀποδράς, ὑπέβαλεν ἑαυτὸν φέρων Θηβαίοις, [*suddenly, all at once,*] Æsch. c. Ctes. p. 482. [ed. Reisk.] μᾶλλον φοβηθεὶς συγγενῇ καὶ πρόσφατον φθόνον, ὀργῆς παλαιᾶς καὶ βασιλικῆς, ταύτῃ φέρων ὑπέθηκεν ἑαυτὸν: *voluntarily, by choice, advisedly*: Plut. in Themist. Φερόμενος also occurs with a signification of *impetuous motion*: ὅκως δὲ τίνες τοὺς Ἀθηναίους διαφύγοιεν, φερόμενοι ἐσέπικτον ἐς τοὺς Αἰγινήτας: Herodot. viii, 91. and so in ix, 102. As to φέρων, and ἄγων also, which is sometimes used in a manner somewhat similar, see Hom. Od. ρ, [345.] Il. ψ, [799.] Od. ν, 96. Od. α, 127. Hom. in Bæot. v. 65. [Il. β, 558.] Il. χ, 350. Il. ψ, [596.]

Φεύγων also is added in a similar manner: οἷχοντο φεύγοντες, Herodot. ᾤχετο φεύγων σὺν τῇ στρατιᾷ πάσῃ, Arr. de Exp. Al. iii, 7. οἷχοντο φεύγοντες ἀπολίποντες τὴν πόλιν, Herodot. Er. c. 33. for ἔφυγον, ἔφυγεν: the verb οἷχεσθαι adding a signification of speed, says Hoogeveen. So ἀποδράς ᾤχετο, Aristoph. Eccl. 196. and τρέχων: πρὶν τὴν ἐμὴν καλεῖσθ', ἀπαγχαίμην τρέχων: Aristoph. Nub. 778. where τρέχων conveys a notion of celerity: *abi cito, et suspende te*: Ter. Andr. i, 5, 21.

* "Mihi hæc stat sententia, participium ἔχων sic verbo finito subjectum, habere vim graviorem quam in priori genere [ληρῶν ἔχεις e. g.] tempus hujus verbi finitum; et v. g. formulæ ληρεῖς ἔχων proprie sensum esse ληρεῖς κατὰ

Viger.

ἔξω, sive ληρεῖς, ἔχων οὕτως, sc. ληρῶν: *deliras, et quidem non uno dicto insano, sed habitu et vitio mentis.* Nam ἔχειν de naturali corporis habitu proprie usurpatur, unde et ἔξω dicta est." WEISKE, Pleon. Gr.—J. S.

SECTION III.—ON THE PARTICIPLES ἀπολελειμμένος, ἀρχόμενος, βουλόμενος, γιγνόμενος, ἐχόμενος, ἐνδεχόμενος.

RULE I. From ἀπολείπεσθαι, which signifies properly *to be left behind*, and thence, *not to understand or comprehend*, (πλεῖστον δ' ἀπολείπονται τοῦ κατανοεῖν αὐτάς, Plat. ad Perdicc. v. and Demosth. adv. Leoch. p. 1083. [Reisk.] where it is opposed to παρακολουθεῖν,) the participle ἀπολελειμμένος signifies *ignorant*: τῆς παιδείας ταύτης οὐκ ἂν ἐγὼ φανεῖην ἀπολελειμμένος, *ignorant of this branch of learning*: Isocr. περὶ ἀντιδόσ.

Ἀρχόμενος is elegantly put for ἐν ἀρχῇ; as, ἀρχόμενος εἶπον, *as I said in the beginning of my discourse*: Isocr. ad Nicocl. [p. 61. l. 10. ed. Battie.] and Thuc. iv, 64. ὁ Λυσίας ἀρχόμενος τοῦ Ἑρωτικού, *Lysias, in the beginning of his amatory discourse*: Plat. Phædr. p. 263. l. 39. ἀρχόμενος καὶ διὰ τέλους, *in the beginning, and to the end*: Plat. Soph. p. 237. ἰδεῖν τὰ πράγματα ἀρχόμενα, *in their commencement*: Demosth. de Cor. p. 347.

Ὁ βουλόμενος, *any one; any one who chooses*: ἐξεῖναι τῷ βουλομένῳ τῶν Ἑλλήνων, Æsch. c. Ctes. p. 284. γραφέσθω Ἀθηναίων ὁ βουλόμενος, Demosth. in Neær. p. 519. l. 44.

Γιγνόμενος has various significations.—1. The first and most simple is (III. VIII.) of *what is done*, i. e. *what really is*: v. Heind. ad Plat. Theæt. p. 346. γιγνομένη ἀρετὴ, *real virtue*; τὰ γιγνόμενα λέγεις, *you say the truth*: Plat. Theæt. p. 175. l. 18. ταῦτα γενόμενα ἔλεγε, Herodot. ii, 28. ἔμπλεως οὐ γιγνομένων ἐλπίδων, *full of vain hopes*.—2. (IX.) Of *what is gotten or acquired by or for any one*: Θηβαίους ἡγεῖτο (Philip) ἀντὶ τῶν αὐτοῖς γιγνομένων, τὰ λοιπὰ ἔασειν ὅπως βούλεται πράττειν αὐτόν: Demosth. Phil. ii. p. 26. l. 12.—3. (IV. V.) Of *what arises or is made up upon some certain account or reckoning*: ἀποδώσειν τὸ γιγνόμενον ἀργύριον, Demosth. c. Lacrit. p. 592. τὸ γιγνόμενον (the wages) ἐκ τούτου ἀποφέρων, ἔτρεφε τὸν Δεινίαν: Lucian, Tox. [p. 65. A. ed. Salmur.] ἐν ταῖς γιγνομέναις ἡμέραις ἀφικνεῖται πρὸς τὰ μεθόρια τῶν Ἀσσυρίων καὶ Μήδων: *in the requisite number of days; in the usual number of days required for that march*: Xen. Cyrop. v. p. 141. [4, 51.].—4. (I. III. VI. VII.) Of *proportion, rate, share, due or proper quantity*: γιγνομένη τιμὴ, *a proper or just price*: γιγνόμεναι τιμαὶ, *honors due*, Demosth. de Cor. Trier. p. 1230. [ed. Reisk.] So γιγνομένη χάρις, and γιγνόμενον τίμημα, *a penalty due*, Demosth. adv. Timocr. p. 726. [ed. Reisk.] ἐκ δὲ τοῦ ἐμοῦ νόμου τὸ γιγνόμενον κατὰ τὴν οὐσίαν ἕκαστον τιθέναι, *the due proportion or rate, according to the amount of his property*: Demosth. pro Cor. p. 261. l. 1. ed. Reisk. πάντες οἱ κληρονόμοι τὸ γιγνόμενον ἐκομίσαντο, *received their share*: τοὺς δρομέας τὸ γιγνόμενον πεπληρωκέναι, *the due or legitimate course*: Aristid. Panath. Hence of *what is suitable or befitting*: οὐ δικάϊαν οὐδὲ γιγνομένην χάριν ἀξιώσουσι κομίζεσθαι, Demosth. adv. Nausim. p. 635. [p. 992, 3. ed. Reisk. Hermann reads οὐδὲ τὴν γιγν. χ.] πρόκειται γὰρ (Athens) ἀντ' ἄλλου φυλακτηρίου

τῆς Ἑλλάδος τὴν γιγνομένην τάξιν ἔχουσα, Aristid. Panath. αἱ θυσίαι αἱ γιγνόμεναι, Dinarch. adv. Aristog. p. 81. ed. Reisk. *sacrifices befitting Aristogiton*: unless the meaning be simply sacrifices performed.

II. (X. XII.) Ἐνδεχόμενος is sometimes *practicable* or *possible*: ταῖς ἐνδεχομέναις ἐκόλασαν τιμωρίας, Antipho. In this sense it is joined with superlatives, like ὡς and ὅτι: ἡ πόλις κοινωνία τίς ἐστι τῶν ὁμοίων, ἔνεκεν δὲ ζωῆς τῆς ἐνδεχομένης ἀρίστης: *for the sake of the happiest life possible*: Aristot. Polit. vii.

III. (XI.) It has a signification of *plausibility* or *probability*: ἐνδεχομένη πρόφασις, *a plausible pretext*: ἐνδεχόμενον ἔγκλημα, *a probable charge or accusation*.

IV. (XIII.) Τὸ ἐνδεχόμενον, is *power, ability, possibility*; as, κατὰ τὸ ἐνδεχόμενον, *to the extent of one's ability*, or *as far as may be possible*: which is expressed also by ἐκ τῶν ἐνδεχομένων, Thuc. and by the adverb ἐνδεχομένως, Polyb. v.

V. (XIV.) In the writings of philosophers it signifies *contingent*, (see Aristot. Eth. vii, 1.) *what may or may not happen of itself*; and is opposed to what is necessary, what is in our own power, what is our choice.[†]

Ἐχόμενος.[‡] After an unfinished enumeration, καὶ τᾶλλα τὰ τοῦτων ἔχόμενα, is *et cætera, and so on*. See Antonin. eis éavt. i, 3. expressed also by καὶ τὰ ἀκόλουθα τοῦτοις, or καὶ τὰ ἐξῆς τοῦ ἔπους.

SECTION IV.—ON THE PARTICIPLES OF THE VERBS ὀνομάζω, παρέχω, περιέχω, ποιῶ, τελευτάω, τυγχάνω, ὑπάρχω, εἰμί.

RULE I. Ὀνομάζων, preceded by an adverb: οὐ γὰρ τὰ ῥήματα τὰς οἰκειότητος ἔφη βεβαιοῦν, μάλα σεμνῶς ὀνομάζων: *as he very pompously expressed it*: Demosth. pro Cor. [p. 237. l. 11. ed. Reisk.]

II. Ὁ παρασχών, and τὸ παρασχόν, *opportunity, occasion*: ἐν παντὶ τῷ παρασχόντι, *on every occasion*: Aristid. Panath. Καίρὸς is expressed with ὁ παρασχών in the following passage: ὡς ἄριστα τῷ καιρῷ τότε παρασχόντι μὴ χρησάμενος, *offering, presenting itself*: Plut. in Cæs. p. 711.^v

III. Ὁ περιέχων, literally, that which *surrounds, clips, embraces*, is put for *the air or atmosphere*; as, δυσκρασίαι τοῦ περιέχοντος, *bad temperature of the air*: Plut. Alex. So κράσεως τοῦ περιέχοντος, Id. ib.^w

[†] Ἐνδεχόμενος συνδυασμὸς, *usual, common, ordinary*, Aristot. Hist. An. v, 2.—J. S.

[‡] Λέγε τὸ ἐχόμενον, *recite what is next, what follows*: Demosth. adv. Panth. p. 974. l. 27. ed. Reisk. equivalent to λέγε τὰ ἐφεξῆς in l. 14. and to λέγε τὰκόλουθον, p. 973. l. 26.—J. S.

^v Ἐλεῖν παρασχόν, οὐκ ἐβελήσας, *hav-*

ing been unwilling to take or subdue Nabis, when he had an opportunity, had the power, of doing so: Plut. Flamin. p. 688. l. 21. ed. H. St.—J. S.

^w It is here satisfactory to observe the knowledge of Greek shown by most of our newspaper writers, who constantly call the air *the surrounding element*: though some may be inclined to consider

IV. V. VI. A participle of ποιῶ with καλῶς forms a phrase expressive of the approbation or satisfaction of the person using it, [see the note on the verb ποιῶ, Ch. v. § x. R. 2.] and is to be variously rendered according to the occasions on which it is employed: ὑπὲρ πολλῶν, ὧν, καλῶς ποιοῦντες, ἔχουσι, μικρὰ ἀναλίσκοντες;⁷ [*the property which I am heartily glad they possess:*] Demosth. Or. i. [Ol. i. p. 17. l. 9. ed. Reisk.] οἱ θεοὶ, καλῶς ποιοῦντες, σώσαντες τὴν πόλιν, ἀποδεδώκασιν ἡμῖν: Demosth. ep. i. p. 108. l. 49. [Here the expression is significative of the good will of Demosthenes towards the Athenians, shown by thankfulness to the Gods for benefits conferred on them. p. 1465. l. 4. ed. Reisk.] v. Hor. Serm. i, 4, 17. καλῶς ποιοῦντες πᾶσι τοῖς ἐν ταῖς αἰτίαις διηλλάχθητε, *very properly or prudently*: Demosth. Ep. ii. p. 111. l. 34. [In the two following passages the phrase expresses satisfaction or gladness:] καλῶς τοίνυν ποιῶν ἀπόλλυται, Aristoph. Plut. 864. σὺ μὲν καλῶς ποιούσα τέθνηκας, *you have done well in dying; it is a very good thing that you are dead*: Heliod. Æth. ii, 11. The phrase is sometimes preceded by καὶ, and sometimes negatived by οὐ. Sometimes τὰ δίκαια or τὸ δίκαιον, τὰ καθήκοντα or τὸ καθήκον, is added; as, καλῶς γε καὶ τὰ δίκαια ποιῶν. In a similar manner εὖ ποιῶν is used: εὖ γε σὺ ποιῶν, in answer to χαρίζομαί σοι, Plato de Rep. i. p. 351. See also Plut. Conj. præc. p. 142. l. 13. and ὁρθῶς ποιῶν, Julian, Misopog. p. 353. and εὖ φρονῶν, Aristid. pro Quat. p. 431. and κακῶς ποιῶν is opposed to καλῶς or εὖ ποιῶν: v. Heliod. Æth. vii, 27.⁸

Τελευτῶν, literally *ending*, takes an adverbial sense; as, τελευτῶντες οἰοῦνται σοφώτατοι γεγονέναι, *at last they imagine they have become extremely wise*: Plato Phæd. p. 90. l. 21. τελευτῶν παραλαβὼν τὸ βιβλίον, &c. *at last having taken the book*: Plato Phædr. p. 228. l. 12. v. and Plat. Phæd. p. 89. l. 40. Phædr. p. 254. l. 11. In the same sense, but with a different construction, ἀπαλλάττομαι is used: εἰπὼν ἀπαλλάγῃθι, *say at last*: Plato Gorg. p. 491. l. 25.

VII. Τυχῶν, the partic. 2 aorist of τυγχάνω, often signifies, *common, ordinary, trivial, trifling*; as, τυχόντες ἄνθρωποι, *men of the common herd, everyday persons*: (so ὁ ἐπὼν, *any one*, Soph. Œd. R. 393.) ἡ τυχοῦσα ζῆμια, *any, or a common, penalty*: τὸ τυχὸν πταῖσμα, *ever so trifling a miscarriage*: Demosth. epist. ad Phil.

the expression not as a græcism, but as the offspring of that laudable abhorrence of vulgar language, to which we owe, *devouring element*, for fire; *watery element*, for water; *interesting female*, for shop-lifter; *being launched into eternity*, for being hanged; *having the vital spark extinguished*, for dying, &c. &c.—J. S.

⁷ So, τῆς δὲ φιλανθρωπίας (Φιλίππου) — ὑμεῖς, καλῶς ποιοῦντες, τοὺς καρποὺς κεκόμισθε: Demosth. pro Cor. p. 304. l. 26. ed. Reisk. ὑμεῖς, καλῶς ποιοῦντες, ἡμεινὸν ἐκείνων πράττετε, *you (at which I sincerely rejoice) are in a more prosperous*

condition than they: Dem. adv. Lept. p. 490. l. 16.—J. S.

⁸ To these participles may be added συνέχων: τὸ συνέχων, *what is of chief or paramount importance*; τὸν τόπον τοῦτον δοὺς, ἔλυσε μὲν τὸ γεγονός ἐγκλημα πρὸς τὴν οἰκίαν, ἱκανὴν δὲ πίστιν παρέσχετο τῆς πρὸς τὰ μέλλοντα κοινωρίας· τὸ δὲ συνέχων, (*but above all*) ὀρμητήριον παρεσκεύασεν Ἀντιγόνη πρὸς τὸν κατὰ Λακεδαιμονίων πόλεμον: Polyb. ii. 52. *quod maximum est*: Ern. τὰ συνέχοντα τῶν ἐγγράπτων ἦν ταῦτα, *the principal articles*: Polyb. iii, 27.—J. S.

[p. 154. l. 12. ed. Reisk. See the note on the verb τυγχάνω.]
δυνάμεις οὐ τὰς τυχοῦσας, *no common miracles, i. e. very extraordinary miracles*: Acts Ap. xix, 11. οὐ τὴν τυχοῦσαν φιλανθρωπίαν, *no ordinary kindness, (or no little kindness, as our translation has it:)* Acts Ap. xxviii, 2.

VIII. In the neuter, τὸ τυχόν is *by chance* or *luck*; and τυχόν, *perhaps*: (and τυχόν ἴσως together in Attic writers:) τυχόν δ' ἂν καὶ τὰ πρωτεῖα συγχωρηθῇμεν, *and perhaps even the first rank might be conceded to us*: Synes. Ep. ad fratr. τυχόν μὲν αἰδοῖ τῆς πόλεως, τυχόν δὲ σπουδῇ, *whether—or*: Arr. Exp. Alex. i, 10. τυχόν μὲν, ὅτι οὐ πιστὸν ἐδόκει,—τυχόν δὲ, ὅτι—σφαλερὸς ἦδη ἦν Παρμενίων: *whether because it appeared not credible, or because Parmenio was now not to be relied on*: Id. ib. iii, 26.*

IX. Of the participle of ὑπάρχω it is to be observed that τὰ ὑπάρχοντα signifies, *means in one's power, or present circumstances*: ὁρᾶτε ἀπὸ τῶν ὑπαρχόντων ὅτῳ τρόπῳ κάλλιστα ἀμυνεῖσθε αὐτοὺς, Thucyd. vi. ὁρῶν δὲ ὁ Νικίας τὸ στράτευμα ἀθυμοῦν, ὡς ἐκ τῶν ὑπαρχόντων, ἐθάρσυνέ τε καὶ παρεμυθεῖτο: *as well as the state of their affairs, as circumstances, would allow*: Thuc. vii. ὁμῶς δὲ, ὡς ἐκ τῶν ὑπαρχόντων, ἐδόκει χορῆναι μὴ ἐνδιδόναι: *as far as their means, or condition, would allow*: Thuc. viii. χεῖρους εἶναι τῶν ὑπαρχόντων, *not to make the most of one's means, or favorable circumstances*: Dem. Ol. ii. p. 18. l. 12. ed. Reisk. and in the singular: τὸ δὲ νῦν ὑπάρχον περὶ σὲ τοιοῦτόν ἐστιν, *the circumstances or state in which you are placed*: Plato Ep. iv. p. 320. l. 28. κατὰ αὐτοῦ τὸ ὑπάρχον, Aristot. Eth. i, 10. In the same manner, τὰ παρεστῶτα, Æschyl. in Prom. 216. in Ag. 1062.

X. (XI.) Ὑπάρχουσα τιμὴ, *a fair or just estimation or price*:^a ὑπαρχων καιρὸς, *the time in general of any event or incident*: ἵνα πρὸς τὸν ὑπάρχοντα καιρὸν ἕκαστα θεωρῇτε, *that you may consider each transaction with reference to the time at which it took place*: Demosth. pro Cor.

XI. (XII.) Ὦν, the participle of εἶμι, signifies *living, alive*: ἔστιν αὐτανεψιὸς τοῦ νῦν ὄντος Ἀλκιβιάδου, Plat. Euthyd. p. 275. l. 11. and ὁ μὴ ὢν, *he who is dead*: τὸν γὰρ οὐκ ὄντα ἅπας εἴωθεν ἐπαινεῖν, *all are accustomed to praise the dead*: Thuc. ii. and οἱ ἐσόμενοι, *those about to live hereafter; posterity*: Hom. Il. β, 119. The verb εἶναι itself is sometimes *to be living*: Heliod. Æth. iv, 12. Matth. ii, 18. and τὸ εἶναι, *life*, Heliod. Æth. i, 29. ix, 6, 27. v. Tibull. iii, 5, 32. Virg. Æn. vi, 870.

XII. (XIII.) The same participle signifies also *an unimpaired or undecayed state*: ἀρχὴ οὖσα, *a magistracy still in vigor and power*;

* The following is a better authority for τυχόν, *perhaps*: ποία γὰρ πρόφασις, τίς ἀνθρωπίνη καὶ μετρία σκλήψις φανέται τῶν πεπραγμένων αὐτῷ; ὀργὴ νῆ Δία. καὶ γὰρ τοῦτο, τυχόν, λέγει: *anger forsooth; for, perhaps, he will say that*: Demosth. in Mid. p. 527. l. 15. ed. Reisk.—J. S.

^a Ἐὰν δὲ μὴ ἀποδόσιν (τὸ ἀργυρίον) ἐν

τῷ συγκεκριμένῳ χρόνῳ, τὰ ὑποκείμενα τοῖς δανείσασιν ἐξέστω ὑποθεῖναι, καὶ ἀποδόσθαι τῆς ὑπαρχούσης τιμῆς: Demosth. adv. Lacrit. p. 926. l. 24. ed. Reisk. pretio quocunque, quicquid id est pretii, says Reiske: *for any price they can get. Perhaps, for the then price, the current or market price.*—J. S.

and with a negative, *extinct, abolished, or pretended or false*: ὄντες νόμοι, *laws in force*; οὐκ ὄντες, *abrogated, repealed*; οὐσα δίκη, *a cause in which the matter itself in dispute is tried, or a cause not yet decided*; and μὴ οὐσα δίκη, or ἡ μὴ οὐσα, *without δίκη, a cause decided or done with, or in which a decision of no validity has been given*. Hence, one against whom a sentence had been given on failure of appearance, was said τὴν μὴ οὐσαν ἀντιλαγχάνειν τινί, *when, within two months, he instituted proceedings against his adversary to have that sentence or verdict set aside.*^b

XIII. (XV. XVI.) ὦν is sometimes *real, true*: οὐδὲν ἄλλο μοι δοκοῦσιν οἱ τὰ τοιαῦτα λέγοντες, ἢ τὴν ὑπόθεσιν, περὶ ἧς βουλευέσθε, οὐχὶ τὴν οὐσαν παριστάντες ὑμῖν, ἀμαρτάνειν: *to err, in making the subject of deliberation appear to you different from what it really is*: Demosth. Ol. iii. [p. 28. l. 9. ed. Reisk.] Hence τὸ ὄν and τὰ ὄντα, *truth*: κατασχεψομένους, εἰ τὰ ὄντα ἐξαγγέλλεται: *to see whether the truth were reported*: Arr. de Exp. Al. ii, 7. and ὁ ὦν λόγος:—οὐ τὸν ὄντα ἔλεγεν Ἀχαιοὺς λόγον, *the truth*: Paus. in Ach. p. 419. τὰ ὄντα λέγειν is also, *to say rightly*: Plat. Theæt. p. 179. In the dative singular τῷ ὄντι is the same as ὄντως, *in reality, in truth*. Τὰ ὄντα is sometimes, *goods, possessions, property*: τοὺς φυγάδας δὲ αὐτῶν κατιέναι ἐπὶ τοῖς ἡμίσεσι τῶν ὄντων, ὅτε ἔφυγον: *to return on the terms of having half the property they possessed when they were exiled*: Arr. de Exp. Al. ii. c. 1.

CHAPTER VII.

THE ADVERB.

SECTION I.—ON THE TERMINATIONS OF CERTAIN ADVERBS.

Preliminary observation.—Adverbs of place take after them a genitive, either of more general signification, or more particular; as, ποῦ γῆς; *in what part of the earth?* πανταχοῦ γῆς, *in every part of the earth*: ἐνταῦθα τῆς ἡπείρου, *at this part of the continent*: Thucyd. i, 46. ποῦ τοῦ προσώπου; *in what part of the face?* ὅθεν ἀπέσχισάς με τοῦ λόγου, Aristoph. Nub. 1410.^c Adverbs of time also take a genitive: ὁψὲ τῆς ἡμέρας, *late in the day*: in Thom. M. ὁψὲ τοῦ μετοπώρου, *late in the autumn*: Lucian, Tox. p. 49. see also Dionys. Hal. Arch. viii. Æl. V. H. ii, 23. Matth. xxviii, 1. πηνίκα τῆς ἡμέρας; *what time of day?* Aristoph. Av. 1498. ἐνταῦθα τοῦ καιροῦ, *then*.

RULE I. Adverbs signifying *in any particular language* generally end in σι; as, Ἑβραϊσὶ, *in Hebrew*; Ἑλληνισι, *in Greek*; Ῥωμαῖσι, *in Latin*; and this form is preferable to Ἑβραϊκῶς, &c.

^b Ἀλλὰ τὴν μὴ οὐσαν ἀντιλαχεῖν ἐξῆν αὐτῷ δήπου, Demosth. in Mid. p. 543. 14. ed. Reisk. Midias had failed of appearance (οὐκ ἀπήντα) in a cause before the arbitrator, and therefore ἐρημον ὤφλε δίκην. Excepciones agere sententiae dictæ

ejusmodi, quæ irrita sit, et pro nulla haberi debeat, ideo, quod sit illegitima: says Reiske.—J. S.

^c But ὅθεν is not to be joined with λόγον: ἐκέῖσε δ', ὅθεν ἀπέσχισάς με, τοῦ λόγου μέτειμι: v. 1390. ed. Bekk.—J. S.

II. Adverbs in δὸν have a peculiar elegance; as, ἀγεληδόν, *in troops*; βοτρυδόν, *in bunches*; ἐπαναβληδόν, *over the rest of one's clothes*; [ἐπὶ τούτουσι δὲ εἰρίνεα εἴματα λευκὰ ἐπαναβληδόν φορέουσι, Herodot. ii. *superinjectim*. H. St. in Ind. Thes. L. Gr.—J. S.] ὁμοθυμαδόν, *unanimously*, Acts Ap. ii, 1. στοιχηδόν, *in rows*; συσταδόν, *in close fight, hand to hand*; σωρηδόν, *in heaps*; ρεφεληδόν, *after the manner of clouds*; φορμηδόν, *in the form in which a kind of mat was platted*: Thuc. ii, 75. [ξύλα—φορμηδόν ἀντὶ τοίχων τιθέντες, ὅπως μὴ διαχέοιτο ἐπὶ πολὺ τὸ χῶμα: p. 327. l. 5. ed. Bekk. φορμηδόν] ψιαθηδόν. φορμὸς γὰρ ψίαθος, ὅστις ἐναλλαξ ἔχων τὸ πλέγμα ἐστὶ: Schol.] παρασταδόν, *standing by*: Hom. Il. ο, 22. Theogn. 470. περισταδόν, *standing round, all around*: Q. Calab. x, 402. Pseudorph. Arg. 316. κατωμαδόν, *across the shoulders, over the shoulders*: Hom. [Il. ψ, 500.] γνωμηδόν ἐπνιθάνοντο, *suffrage by suffrage, vote by vote*: Dionys. Hal. Arch. viii, 43.

III. And so those in τὶ or εἰ: ἀκονιτὶ, *without labor or difficulty*: (literally *without dust*, used by *athletæ*;) Herodian ii, 14. ἀνιδρωτὶ, *easily, (without sweat)*: Hom. Il. ο, 228. Xen. Cyrop. ii, 9. ἀπονητὶ, *without labor*: [βῆναι δ' ἀπονητὶ, Plut. Alcib. p. 357. l. 20. ed. H. St.—J. S.] ἀμεταστρεπτὶ, *without turning round, without looking behind*: Xen. Symp. iv, 50. Phil. J. de Confus. ling. p. 255. ἀψοφητὶ, *silently, without any noise*, in Antonin. eis éav. ii, 6. figuratively, *without boasting*; ἀγελαστὶ, *without laughing*: Plat. Euthyd. p. 278. l. 41. ἀδακρυτὶ, *without weeping or tears*: Herodian i, 4. ἀστερακτὶ, *without groaning*: Æsch. Socr. dial. de Mort. c. 2. ἀναιμωτὶ, *without blood*: (and ἀναιμωτεῖ,) Hom. [Il. ρ, 497. Od. σ, 148.] ἀμαχητὶ, *without a battle or fighting*: Dion. Hal. Arch. viii, 43. ἀκροποδητὶ, *on tiptoe*: Lucian, D. Mort. ἀσκαρδαμυκτὶ, (or ἀσκαρδαμυκεῖ,) *without winking*: Xen. Cyrop. i, c. 27. ὀνομαστὶ, *by name*: Xen. Cyrop. ii, 15. πανστρατὶ, or πανστρατιᾷ, (πανστρατιῇ, Herodot. i, 62.) *with the whole army*.

IV. Of those in εἰ are the following: ἀκλανσεῖ, (or ἀκλανσι,) *without weeping*; αἰτοβοεῖ, *at the first shout or onset*; αἰτοψεῖ, *at first sight*; πανσυνδεῖ, (or πασσυνδεῖ, Thuc. Xen. Cyrop. i, 22. or πασσυνδὶ, Xen. Ages. ii, 19.) *with utmost force or exertion*; πανδημεῖ, *publicly*; and, *without exception of any of the people*: Thuc. i, 73. *one and all*; ἀκηρυκεῖ, *without proclamation by a herald*: [without intervention of a herald or messenger with the caduceus or symbol of peace: Thuc. ii. p. 219. l. 3. ed. Bekk.] ἀμαχεῖ, *without battle or fighting*: Thucyd. i, 143. ἀτοκεῖ, *without interest*: Dio lvii. πανοικεῖ, *with the whole family*: Æschin. Socr. Dial. περὶ πλούτ. p. 26.

V. Of the termination δην, and having an acute on the penultima, are, ἀνέδην, which signifies first, *laxly, loosely*: and thence, *at full speed, without check*: Æschyl. Choeeph. 806. and *remissly, negligently*: Soph. Phil. 1153. and *at full liberty, without restraint*; ἐπειδὴν βούλωνται ἀνέδην τοῖς παρ' αὐτοῖς ζυγγενέσθαι σοφισταῖς, Plat. Protag. 342. l. 24. and *with impunity*; ἀνέδην ἐξέσται δῶρα λαμβάνειν καθ' ὑμῶν, Dinarch. c. Demosth. p. 98. l. 12. and *largely, fully, at large*; ἀνέδην ἐπίσκειναι κατὰ πασῶν τῶν ἐπιστημῶν, Plato

Hipp. min. p. 368. l. 10. ἀμβολάδην, *violently, with great force*: Herodot. iv, 181. [*with force directed upwards; so as to throw upwards*: Hom. Il. φ, 364. also *with procrastination, with delay*.—J. S.] ἄρδην, *on high, aloft*; also *utterly*, as ἄρδην ἐξολοθρεῦσαι.

VI. Ἀριστίνδην, *with selection of the best*: Polyb. vi, 8. Like this is πλουτίνδην, *by choice of the richest*; οὐ γὰρ μόνον ἀριστίνδην, ἀλλὰ καὶ πλουτίνδην οἶονται δεῖν αἰρεῖσθαι τοὺς ἄρχοντας: *not only on account of pre-eminence in worth, but on account of pre-eminence in wealth also*: Aristot. de Rep. ii, 11. and λογάδην, *with selection or choice*; λογάδην φέροντες λίθους, Thuc. iv, 4.

VII. Βάδην, *step by step, slowly*; Polyb. iii, 65. opposed to δρόμῳ, Xen. Cyrop. iii, 3, 62. The compound ἀναβάδην, *with the feet stretched upwards, the head hanging down*:^d Aristoph. Ach., where however by ἀναβάδην we may understand *a higher place*, and by καταβάδην, *a lower*.

VIII. Διαρρήδην is *expressly*: διαρρήδην ἀπαγορεύων, τοὺς ὑπευθύνους μὴ στεφανοῦν, Æsch. c. Ctes. p. 275. Ἐπιγράβδην, of the same signification as λίγδην, ἐπιλίγδην, ἐπιψαύδην, ἀκροθιγῶς, is *superficially*: v. Hom. Il. φ, 166. and Eust. p. 1229.

IX. Ἐπιτροχάδην and ἐπιδρομάδην, *on a run*, whence figuratively, ἐπιδρομάδην λέγειν, *cursorily*. Παραδρομάδην has the same sense as ἐπιδρομάδην; but μεταδρομάδην is *in pursuit, by running after*: Hom. Il. ε, 80. Καταλογάδην is *in prose*: Arr. Exp. Al. i, 12. Plat. Symp. p. 277. l. 14.

X. Κρύβδην is *secretly*, and is sometimes used like an adjective; as κρύβδην ἐστὶν ἡ ψῆφος, *secret*: Demosth.

XI. Προτροπάδην, *precipitately*; προτροπάδην φοβέεσθαι, *fuir à vue de route*: Hom. προτροπάδην φεύγειν, Xen. Mem. i, 3, 13. Plat. Symp. p. 221. l. 21. Arr. de Exp. Al. iii, 28.

XII. Σποράδην is *scatteringly*: as σποράδην ἔκειντο: σποράδην οἰκοῦσιν, Isocr. Paneg. p. 94.

Συλλήβδην is, *in sum*; also, *without any exception, one and all*: τοὺς ἱερεῖς καὶ τὰς ἱερεῖας ὑπευθύνους εἶναι κελεύει ὁ νόμος καὶ συλλήβδην ἅπαντας: Æsch. c. Ctes. p. 276. Ὑποβλήδην, *by interruption, while another is speaking*: Hom. Il. α, 292.

XIII. Φοράδην, *by being carried*: εἰ—βλέποιέν σε φοράδην τοῦ πολέμου ἔκκομιζόμενον, Lucian, Dial. Alex. et Phil.^e

XIV. Φύρδην, *promiscuously*: χύδην and κεχυμένως, *at random*.

As adjectives are sometimes used adverbially, so adverbs have often the sense of adjectives: as, ἡ παρὰντίκα ἡδονή, *present pleasure*; ἡ ὡς ἀληθῶς γῆ, *the true earth*: Plato Phæd. c. 58. οἱ γνησίως φιλόσοφοι, *the genuine philosophers*: Plato Phæd. c. 11. ἀσφαλῶς

^d In Aristoph. Ach. 410. ἀναβάδην νυνὶ δὲ πεινῶν, ἀναβάδην ἀναπαύομαι.—J. S.
ποιεῖς, Ἐξὺν καταβάδην οὐκ ἐτὶ δὲ χαλοὺς ποιεῖς. ἀναβ. is *on a lofty seat or throne*: in pomp and state. But in Aristoph. Plut. 1123. ἀναβάδην is, with the legs stretched out, and one crossed over the other, in the posture of an idle lazy person, or of one who has nothing to do:

^e Φοράδην ὑπὸ τεττάρων κεκομισμένον: Lucian in Gall. p. 242. c. ed. Salmur.—πᾶ μοι φθογγὰ πέτεται φοράδην; Soph. Œd. R. 1310. in auras sublata, Brunck.—J. S.

εἶναι, *to be safe*, Demosth. Ep. iii. p. 1485. l. 4. [ed. Reisk.] χαλεπῶς δὲ αὐτοῖς ἡ ἀνάστασις ἐγίγνετο,^f *but the removal* (quitting their dwellings in the country and going into the town) *was grievous to them*: Thuc. ii, 14. μὴ ῥαδίως—οὔσης τῆς ἀποχωρήσεως, *not being easy*: Thuc. iv, 10. v. Cic. pro Rosc. Amer. v. [§ 11.] and Vechu. Hellen. i, 12.

The idioms of some adverbs, both separately and conjointly, will now be considered in alphabetical order.

SECTION II.—ON THE ADVERBS ἀκριβῶς, ἄλλως τε καὶ, ἅμα.

RULE I. Ἀκριβῶς, besides its ordinary meaning, *accurately, with nicety*, signifies—1. *rigorously, severely*.

II.—2. *exactly enough; just as much as may be necessary, and no more*: τὸ δὲ κράνος πρὸς τὴν πληγὴν ἀκριβῶς καὶ μόλις ἀντέσχευ, ὥστε τῶν πρώτων ψαῦσαι τριχῶν τὴν πτέρυγα τῆς κοπίδος, *the helmet just, and but just, sustained the blow*: Plut. in Alex.

III.—3. *parsimoniously, sparingly*: as ἀκρίβεια is used for *parsimony* or *frugality* by Plut. in Pericl.

"Ἄλλως τε καί. The primary and proper signification of ἄλλως is—1. *otherwise, in another way or manner, by other means*: sometimes, *for other reasons, on other accounts*, as ἦν δέ τι δὲρ θηρίου ἔνεκα ἐπικαταμεῖναι, ἢ ἄλλως βουλευθῶσι διατρίψαι περὶ τὴν θήραν: Xen. Cyrop. i, 2, 11.—2. It signifies, *rashly, unadvisedly, at random*; ὡς ἔτυχε, as Hesych. interprets it: τὰ—ὀρθῶς βουλευθέντα—τῷ τοὺς ἐπιστάντας ἄλλως χρῆσασθαι διελυμάνθη: Demosth. Ep. i. p. 1466. [ed. Reisk.]^g—3. Hence, *in vain, to no purpose, fruitlessly*: as ἄλλως λέγειν, Plato Phæd. c. 64.^h—4. *in other respects, at other times, independently of something superadded*: ὁ δ' ἀγὴν ὥρ ἐστὶ καὶ ἄλλως· νῦν αὖ μιν πολὺ μᾶλλον ἀγνηορίῃσιν ἐνήκας: Hom. Il. ι, 695.—5. *merely, absolutely, nothing else but*; οἱ δ' ἀντιλέγοντες, ὄχλος ἄλλως καὶ βασκανία κατεφαίνετο: Demosth. de Fals. Leg. p. 348. [ed. Reisk.] ἡγοῦντο εἶναι τὴν συγγραφὴν ἄλλως ὕθλον καὶ φλυαρίαν, Demosth. p. 931. [adv. Lacrit. ed. Reisk.]ⁱ—6. *besides, moreover, ἄλλως καὶ σχολή ἐστὶ, Theocr. xxi, 34. ἄλλως τε, and besides, Soph.*

^f It is strange that Zeunius should have translated these words, *difficilis ipsis erat restitutio*. Thucydides gives a reason why the removal was grievous to the Athenians: διὰ τὸ ἀεὶ εἰσθῆναι τοὺς πολλοὺς ἐν τοῖς ἀγροῖς διατῆσθαι. p. 242. ed. Bekker.—J. S.

^g *Secius, prave, perperam*, says Reiske. *Ἄλλως here appears to have reference to ὀρθῶς, *otherwise than rightly*. In the following passage, it is, *at random*; νυκτὸς ἄλλως πλανώμενοί τινες ἐπιτυγχάνουσιν αὐτῇ, Plut. Sertor. p. 1056. l. 19. ed. H. St. and in Lucian: Mercur. τίνος

Viger.

δ' οὖν ἔνεκα ταῦτα ἐρωτᾷς; Venus: ἄλλως ἡρόμην, *it was a random question; I asked for no particular reason*: Dear. Jud. p. 162. E. ed. Salmur. See also Plut. Moral. t. ii. p. 111. l. 14. ed. Wyttenb. 8vo.—J. S.

^h τί κινυρόμεθ' ἄλλως; Aristoph. Eq. 11. ἄλλως, ᾧ τὰν, ἱκετεύεις; Aristoph. Pac. 1113.—J. S.

ⁱ Οὕτω γὰρ ἂν ἡμεῖς δικαίως καταγελάμεθα, ὡς ἄλλως εὐχαῖς ὅμοια λέγοντες: Plato de Rep. vi. p. 430. l. 41. ed. Bas. l. See Toup on Longin. § vii.—J. S.

Æd. R. 1110. Hence—7. ἄλλως τε καὶ, *especially*; literally, *both in other respects, or on other accounts, and*—. ἄλλως τε πάντως καὶ κασιγνήταις πατρὸς, *you ought to gratify them, both for other reasons, and because they are your father's sisters*: Æsch. Prom. 637. τολμητόν τὸ ἀληθὲς εἰπεῖν, ἄλλως τε καὶ περὶ ἀληθείας λέγοντα: Plato Phædr. p. 247. ἄλλως τε καὶ εἰ, Plato Ep. ix. πάντων ἀποστερεῖσθαι λυπηρόν ἐστι καὶ χαλεπὸν, ἄλλως τε κ' ἂν ὑπ' ἐχθροῦ τῷ τοῦτο συμβαίῃ: Demosth. pro Cor. [p. 227. l. 8. ed. Reisk.] ἄλλως τε καὶ ἐπειδὴ ἐς οὐδένα οὐδὲν ἐνεωτέριζον, Thuc. ii, 3. οὐκ ἀηδὲς, ἄλλως τε καὶ τήνδε τήν ὥραν: Plato Phædr. p. 229. When καὶ is thus added to ἄλλως τε, the first member of the phrase, ἄλλως τε, has respect to what we pass by without consideration or specification, and the second, καὶ, to what we urge or dwell on as most important; but in the form ἄλλως τε, without καὶ, the principal consideration is signified by ἄλλως, the first member, relating to what is passed by or not dwelt on for the present being omitted and understood. So that ἄλλως τε, (literally, *and besides, and moreover*,) carries in effect the same signification as ἄλλως τε καὶ, although by a different form of expression; and where καὶ follows so separated as in ἄλλως τε εἰ καὶ, and the like forms, it is not to be considered as a part of the phrase transposed, but as having no reference to ἄλλως τε: ἀλλὰ γὰρ ἂν φαίη ἐκάστην τῶν ψυχῶν πολλὰ σώματα κατατρίβειν, ἄλλως τε εἰ καὶ πολλὰ ἔτη βίῃ: Plato Phædr. p. 87. d. (138. Heind.) *especially* (literally, *and moreover, and over and above*) *if it should live, too, many years*; τοὺς μὴ βοηθεῖν ἱκανοὺς, ἄλλως τ' ἐὰν πρὸς τούτῳ καὶ θρασεῖς ᾖσι, πάντα τρόπον κωλύεσθαι: Xen. Mem. i, 2, 59. ἄλλως τε ἐπειδὴ περὶ τῶν γυμνασίων τῶν τῆς ψυχῆς ἀμφισβητοῦσιν, *especially since*, &c. Isocr. ad Nicocl. [p. 59. l. 13. ed. Battie.] ἄλλως τε οὐδὲ κοσμίαν οὔσαν, Julian, Cæs. p. 7. ἄλλως τε οὐδὲ ᾤμην ἐγὼ, &c. Id. ib. p. 30.

IV. Ἄμα is elegantly joined with a dative case; as, ἅμα τῷ καιρῷ, *as soon as an opportunity offered, or, seasonably*: ἅμα τῷ πρωί, *with the dawn*; ἅμα τῇ ἑσπέρᾳ, *on the arrival of the evening*; ἅμα τῇ ἁμαρτίᾳ, *in the very commission of the crime*: Antipho Or. p. 664. [ed. Reisk.] ἅμα τῷ γέλῳ, Plut. in Cæs. p. 712.^j

V. Also with a verb in the infinitive mood instead of a substantive: οἱ γεωργοὶ πολλοστῷ μηνὶ τῶν σπερμάτων τὴν ἐπικαρπίαν κομίζονται, καὶ οὐχ ἅμα τῷ καταβαλεῖν: *and not as soon as they have sown them*: Aristid. pro Quat. p. 270. ὁ Σεβήρος ἅμα τῷ βασιλεὺς ἀναδειχθῆναι, —διὰ φροντίδος ἔσχε: *as soon as he was made emperor*: Herodian iii, 2, 9. and with an indicative mood followed by καὶ and another verb expressive of something following immediately on what is signified by the first; as, ἅμα διαλλάττονται, καὶ τῆς ἐχθρας τῆς προγεγενημένης ἐπιλανθάνονται: *as soon as they are reconciled, they forget their previous enmity*: Isocr. Paneg. v. Lysias p. 820. [l. 9.] ed. Reisk. v. Virg. Æn. xi, 864. Sometimes there is an ellipsis of the verb, as εἰ οἶεται, ἡμῖν παρὰ τῶν θεῶν, ἃ εὐχόμεθα, γενέσθαι ἂν καὶ

^j Ἄμα γὰρ τῷ Δημοσθένει καὶ ὁ χορηγὸς the choregus was outraged: Dem. in ἐνδρίξετο, *for at the same time with Demosthenes* (in the person of Demosthenes) Mid. 525, 8.—J. S.

ἅμα, *the moment we pray, together with our prayers*: [καὶ ἅμα τῷ εὐχεσθαι ἡμᾶς:] Æschin. Socr. Dial. περὶ πλούτ. p. 50. and sometimes τε is added to ἅμα, as ἅμα τε διαλλάττονται, καὶ, &c.

VI. With a participle, καὶ following with another participle; as, ἅμα γελῶν τε καὶ ἐρυθριῶν, Æschin. Dial. ii, 11. or with μὲν before one participle, and δὲ before another following: ἅμα μὲν τῷ Κνήμῳνι χαριζόμενος, ἅμα δὲ τὸν Ναυσικλέα τῶν μετὰ ταῦτα ἔνεκεν ὑποποιούμενος, *at the same time, and*—: Heliod. Æth. v, 16. Or with one participle, a verb following without καὶ: as ἅμα γὰρ τοιαῦτα ἀπειλῶν πληγὴν ἐνετείνατο πικρὰν, *with these threats he at the same time struck*, &c. ἅμα γὰρ τῷ τοῦ σώματος ἀνθει λήγοντι,—οἵχεται ἀποπτάμενος, *for as soon as the bloom of personal beauty begins to fade, he flies away at once*: Plato Symp. p. 183. l. 42. So ἅμα τῷ σίτῳ ἀκμάζοντι, Thuc. iv, init. Ἀμα is elegantly used for τε before καὶ: σοφὸν ἅμα καὶ Ἑλληνικὸν ἔργον, Æl. V. H. i, 21. for σοφὸν τε καὶ, &c. Ἀμα μὲν precedes and is correlative to πρὸς δὲ in Herodot. viii, 51.

VII. Ἀμα repeated designates celerity: ἅμα ἔπος, ἅμα ἔργον, *dictum, factum; no sooner said than done*: v. Virg. Æn. i, 635. xii, 268.

Ἀμα is sometimes redundant, as *una* with *cum* in Latin: μυθολογία γὰρ, ἀναζητήσις τε τῶν παλαιῶν, μετὰ σχολῆς ἅμ' ἐπὶ τὰς πόλεις ἔρχεσθον: Plato Critia p. 10.

SECTION III.—ON THE ADVERBS ἀμέλει, ἀντικρὺ, ἀντικρυς.

RULE I. Ἀμέλει is properly the imperative of ἀμελεῖν, and therefore signifies primarily, *be not anxious; set yourself at rest; make yourself easy; take heart*: see Aristoph. Nub. 488. Ach. 367. Lys. 172. Nub. 875. 488. 1208. Thence, as other imperatives, e. g. ἄγε, φέρε, it takes the nature of a particle of exhortation or encouragement; and is also affirmative. It may be rendered, according to circumstances, *doubtless, certainly, truly, to wit, in reality, &c.* καὶ ἐὰν νῦν εὐρωμεν, ἀμέλει οὐκ ὀχληρὸς ἔσομαί σοι—: *and if we find it now, then, you know, I shall no longer give you trouble by interrogations*: Plato Hipp. maj. p. 295. l. 18. ἀμέλει καὶ ταῦτα ἔοικε μηχανήμασι τινος ζῶα εἶναι βουλευσαμένου: *in truth these things also resemble the contrivances, &c.* [in answer to an enumeration of several instances of Providence in the constitution of animals; so that ἀμέλει expresses a confession.] Xen. Mem. i, 4, 7. ἡξίου γὰρ τὸν πλοῦτον καταφρονεῖν διδάσκοντα, πρῶτον ἑαυτὸν παρέχειν ὑψηλότερον λημμάτων· ἀμέλει καὶ πράττων ταῦτα διετέλει: *and in reality, in fact, he constantly acted on this principle*: Lucian, Nigr. t. i. p. 65. [p. 39. A. ed. Salm.] ἀμέλει περιεργία δόξειεν εἶναι προσποιήσις λόγων καὶ πράξεων μετ' εὐνοίας, *in reality*: Theophr. Ch.^k

^k Πυθόμενος δὲ αὐθις ἀσθενῶς ἔχειν αὐτὸν, ἐβάδιζεν ὑψόμενος: καὶ τῶν καλῶν ἐκείνου δὲ εἰπόντος, ὅτι νῦν ὁ πυρετὸς ἀποτινι περὶ θύρας ἀπήντησεν· εἰσελθὼν δὲ, καὶ καθίσας παρ' αὐτῷ, ἥψατο τῆς χειρὸς· ἐκείνου δὲ εἰπόντος, ὅτι νῦν ὁ πυρετὸς ἀποτινι περὶ θύρας ἀπήντησεν· εἰσελθὼν δὲ, κεχώρηκεν, ἈΜΕΛΕΙ, παιδίον, ἔφη, καὶ

Sometimes it has an ironical sense, *forsooth*. It is used to introduce an instance of any thing; *for example*: οἷον ἀμέλει καὶ τὸ τοῦ Πολυδάμαντός ποτέ φασι συμβῆναι, *such, for example, as, &c.* Aristid. de Quat. p. 422.

II. (VI.) Ἄντικρὺ, *over against, vis à vis*, and ἄντικρυς, *openly*, are sometimes, by orators and poets, used one for the other. [καταντικρὺ τῆς Ἰβηρίας, Diod. S. v, 17. *Herm.*]¹

III. (VII.) Both, but oftener ἄντικρυς, are used by Homer for *quite through, through and through*; as, ἄντικρυς δὲ δι' αὐχένος ἦλθεν ἄκωκή: (which is expressed by διαμπερὲς and διαπρὺ also.) So in Thuc. οἰόμενοι πύλας (τοῦ τείχους or τῆς πόλεως) τὰς θύρας τοῦ οἰκήματος εἶναι, καὶ ἄντικρυς δίοδον ἐς τὸ ἔξω: *and that there was a thoroughfare, a way quite through, to the outside of the town*: ii, 4.

IV. (VIII.) Ἄντικρυς, as a military term, signifies *in front, in the van*, and is opposed to κατόπιν, *in the rear*: οἱ μὲν ἄντικρυς ἐπίοντες, οἱ δὲ κατόπιν: Dion. Hal. iii.

V. (IX.) It may sometimes be rendered *undisguisedly*; as in οὐ κρύφα καὶ δι' εὐλαβείας τὴν ἑαυτοῦ γνώμην ἀποφαινόμενον, ἀλλ' ἄντικρυς καὶ θρασέως: Dion. Hal. viii.^m Sometimes by the adjective *palpable, or glaring*; as in ἄντικρυς διαβολὴ ταῦτα, (underst. ἐστίν:) *c'est une pure calomnie que cela*.ⁿ

VI. (X.) In later writers it has a signification of proportion, relation, or conformity: τὰς μὲν ἄλλας χάριτας οὐ τῶν πραγμάτων ἄντικρυς εἶναι συμβέβηκεν, *equal to, on a par with, in proportion to*: Aristid. in Exord. Panath. τὰ νῦν γε, ἄντικρυς τῆς Σωκράτους μεγαλοψυχίας, οὐχ ἤρπασε τὸν καιρὸν βουλευμιῶν: *but now, matching (or rivalling) the magnanimity of Socrates, he did not seize the opportunity, although suffering extremity of hunger*: Themist. Or. ix.

VII. (XI.) It is sometimes, *in truth, in reality, properly, truly*: [evidently: manifestly:] παραθεμένου δὲ τὸν θεὸν μόνον ἄντικρυς ὄντα, Euseb. Præp. 11. ἄντικρυς Χριστιανικῶς, ἀλλ' οὐχὶ Ἰουδαϊκῶς ζῶν ἀναπέφηνεν: Id. Demonstr. i.

Sometimes *directly, straightforward*: τάχιστα συλλαβόντες, ἀγούσιν ἄντικρυς ὡς ἀποκτενοῦντες: Lys. adv. Agorat. p. 497. [ed. Reisk.] κάλλιον ἦν ἄντικρυς παρὰ τῷ Καλλίπῳ καταλιπεῖν τὸ ἀργύριον, Demosth. adv. Callipp. p. 1242. [l. 22. ed. Reisk.]

VIII. (XII.) It signifies also *expressly*: ψήφισμα ἄντικρυς περὶ τοῦτον τοῦ ὀνόματος γέγραπται, Demosth. de Fals. Leg. p. 381. ed. Reisk.

ἐμοὶ περὶ θύρας ἀπὸν νῦν ἀπήντηκε: Plut. in Demetr. p. 1644. l. 3. ed. H. St. Antigonus, having heard another time that he (his son Demetrius) was ill, went to see him, and on his arrival met a beautiful youth at the door: as soon as he had entered, he sat down by him and felt his pulse. The fever has now left me, said Demetrius. WHY TRULY, (or MARRY,) answered Antigonus, a beautiful boy going away did meet me at the door as I was coming in. Here all the pleasantry of Antigonus's answer, by which

he insinuated that he well knew the nature of his son's confinement, hinges on the word ἀμέλει.—J. S.

¹ Τῶν Πρυτανέων καταντικρὺ, Aristoph. Eccl. 87.—J. S.

^m Εὔχονται γε πλουτεῖν ἄντικρυς, Aristoph. Plut. 134.—J. S.

ⁿ Ἄντικρυς, evidently, manifestly: δοκεῖν—ἄντικρυς μηδὲν λέγειν: Aristoph. Thesm. 442. absolutely: βλέπειν γὰρ ἄντικρυς δόξεις μ' Ἀρην: Aristoph. Plut. 328. κοῦ διοίσοντ' ἄντικρυς τῶν Ἡρακλειδῶν, Id. ib. 384.—J. S.

γράφας, ὥσπερ νῦν λέγω, τοῖς ῥήμασιν οὕτως ἀντικρυσ : Demosth. ibid. p. 220. ἀντικρυσ ὑπέσχοτο, Dion. Halic. v. ὀρίσας ἀντικρυσ τὴν αἰτίαν τῆς δίκης, Id. iv.^o

SECTION IV.—OF THE ADVERBS ἀραρότως, ἄρτι, ἀπαρτὶ, ἕως ἄρτι, ἀρτίως, ἀτεχνῶς, ἀτρέμα, ἀτρέμας, αὖ, αὖθις, αὖτε, αὐτίκα.

RULE I. Ἀραρότως, derived from ἀραρῶς, the pret. middle of ἄρω, *to fit, to adapt*, signifies first, *aptly, fitly, congruously* : ὥστε μεθ' ἡδονῆς ἀραρότως αὐτῷ ὑπηρετεῖν, Plato Phædr. p. 240. l. 32. next *firmly* : ἐστῶτας ἐν προβολῇ, καὶ μένοντας ἀραρότως, δέχεσθαι τοὺς πολεμίους : Plut. in Pomp. p. 656. and in Cæs. p. 729. and Diod. S. says that a certain very ferocious beast of the ox kind moves its horns and ears at other times, κατὰ δὲ τὰς μάχας ἵστησιν ἀραρότως, b. iii.

Ἄρτι signifies—1. *time but just past ; a little while ago* : ἀνῆρετ' ἄρτι Χαιρεφῶντα Σωκράτης, Aristoph. Nub. 154. ὡς ἀπὸ γυμνασίου καλὸν πόνον ἄρτι λιποῦσι, Theocr. ii, 80. and in this sense it is joined with any tense except a present future. Most of its compounds retain the same signification ; as, ἀρτιγλυφῆς, *recently sculptured* : Theocr. Epigr. iv, 2. ἀρτιγένεθλος, *recently born, new-born* : Orph. Arg. 384.—2. *now, at this time*, with a present tense only : ἄρτι θύρας ὑπὲρ οὐδὸν ἀμείβεσθαι ποδὶ, Theocr. ii, 104. v. xxiii, 26. xxv, 163. ἄρτι γενειάσδων περὶ τὸ στόμα τὼς κροτάφωσ τε, Theocr. xi, 9. So Xen. Anab. vii, 4, 7. ἔνδον γὰρ ἀνὴρ ἄρτι τυγχάνει, Soph. Aj. 9. v. Eurip. Alc. 1069. ἄρτι δὲ ἦκεις ἢ πάλαι ; Plato in Critia. v. Aristot. Phys. iv, 13.—3. Ἄρτι repeated serves to connect members of sentences : ἐπαινῶν ἄρτι μὲν ἐς τὸ κάλλος, ἄρτι δὲ ἐς τὰς πράξεις καὶ τὸν πλοῦτον, *now,—now* : Lucian, Dial. Diog. et Alex.

Ἄρτι is joined with numerals, as *jam* is in Latin : Ὀρνίθες τρίτον ἄρτι τὸν ἔσχατον ὄρθρον αἰδόν, Theocrit. xxiv, 63.

The compound ἀπαρτὶ is, *from this time, henceforth* : τοὺς χρηστοὺς μόνους—ἀπαρτὶ πλουτῆσαι ποιήσω : Aristoph. Plut. 388. So in the New Testament, Matth. xxiii, 39. xxvi, 29. because the Hebrew עַדְכֵּן is so used : but ἕως ἄρτι, *till now, up to this time*, appears to be used in the New Testament only to express the Hebrew עַדְכֵּן , which is rendered by the Septuagint, ἕως τοῦ νῦν.

Ἀρτίως is, *a little while since, just now* : ἐφαρμένας γὰρ ἀρτίως εὐρίσκομεν λείας ἀπάσας, Soph. Aj. 25. Socr. ἀπολεῖ κάκιστα. Streps. ἀλλ' ὦ γὰθ', ἀπόλωλ' ἀρτίως : Aristoph. Nub. 724. [716. Bekk.]

Τέχνη signifies two things, *art or skill, and craft, artifice, or fraud* : hence two adjectives, ἀτεχνος, *unskilful*, and ἀτεχνῆς, *candid, open*,

^o Ἐστὶ Βάκιδος χρησμὸς ἀντικρυσ λέγων εἰς τὰς Νεφελοκοκκυγίας, Aristoph. Av. 962. expressly. So the word signifies also in that passage of Isæus, (de Hagniaæ Herod. p. 282. Reisk.) which Zeunius

has cited under Rule 11. In all the uses of ἀντικρὺν and ἀντικρυσ it is very easy to trace a relation to the primary meaning, *over against or opposite*, derived from the preposition ἀντί.—J. S.

guileless. From ἀτεχνος comes the adverb ἀτέχνως, *inartificially, unskilfully, clumsily*; and from ἀτεχνῆς the adverb ἀτεχνῶς, which signifies—1. *guilelessly, openly, candidly, sincerely*: τοῦτο δὲ ἀπλῶς, καὶ ἀτεχνῶς, καὶ ἴσως ἐνίθως, ἔχω παρ' ἐμαυτῷ: Plat. Phæd. c. 49.—2. *really, truly*: σοφόν γε τοῦτι, καὶ γέροντι πρόσφορον ἐξεύρες ἀτεχνῶς φάρμακον στραγγορίας: Aristoph. Vesp. 806. ἄλλ' ἀτεχνῶς, ὥσπερ ὁ Πρωτεύς, παρτοδαπὸς γίγνη: Plato, Ion. p. 541.—3. *absolutely*: φεῦ! ὡς οὐδὲν ἀτεχνῶς ὑγιές ἐστιν οὐδενός! Aristoph. Plut. 362. οὐδ' ἂν διελεχθεῖην ἀτεχνῶς τοῖς ἄλλοις, Aristoph. Nub. 424. δρώντων ἀτεχνῶς ὃ τι χρήζουσι, Aristoph. Nub. 452. v. Nub. 437. Also *precisely, just*: νῆ Δι' ἐγώγ' οὖν ἀτεχνῶς ἔπαθον τοῦτι ποτε, Aristoph. Nub. 407. also *plainly, evidently*: κατιδεῖν ὀξέως, ἀτεχνῶς, καὶ ῥαδίως: Plato Euthyphr. 5.

II. Ἀτρέμας and ἀτρέμα have nearly the same signification; the latter is used by writers after Homer, as Eustathius observes, but by Homer only when the metre requires it, as in Il. ο, 318. They signify not only *without motion, steadily*: and *gradually or gently*; but also *accurately, regularly, in due order and place, methodically*; as, τοῖς χρονικοῖς δοκεῖ μᾶλλον Θουκυδίδης συμφέρεσθαι, καίπερ οὐδὲ αὐτοῖς ἀτρέμα συνταττομένοις: *although the chronology itself is not accurately adjusted*:^p Plutarch, in Themistocle. p. 125.

III. Ἐχε ἀτρέμας is a phrase used by Homer and Aristoph. *keep still*: Nub. 260.—*stop*: ἔχ' ἀτρέμας, αὐτοῦ σῆθ' ἐπίσχες τοῦ δρόμου: Aristoph. Av. 1200. *Hold*, (to a person speaking:) ἄκουσον ἤδη παῦε τῶν παφλασμάτων ἔχ' ἀτρέμα: Aristoph. Av. 1244.^q *Stay, make yourself easy*: ἔχ' ἀτρέμας καὶ τοῦτο γὰρ ἰάσομαί σοι: Lucian, Charon, p. 141. Ἐχειν is joined with ἀτρεμία also: ἀτρεμίαν ἔχειν, *to remain still*, Xen. Cyrop. vi. p. 165.

Αὔ, (which Hoogveen conjectures to be properly the neuter of the adjective αὐς, i. e. αὐτός in the dialect of the Lacedæmonians and Cretans,) signifies—1. *eis τοῦπίσω, backwards, back*; as, αὐ ἔρυσαν, Hom. Il. α, 459. *they bent back* the neck of the victim: and αὐ ἐρύοντα, *drawing back* the string of the bow: Hom. Il. θ, 325.—2. *once more, to give another example, on the other hand, on the contrary*: ταῦτα μὲν ὁ παρ' ἐμοῦ λέξει· τοῖς δὲ παρ' ὑμῶν ὑμεῖς αὐ ἐπιστέλλετε ὃ τι ὑμῖν δοκεῖ συμφέρον εἶναι: *but you on the other hand, or also, instruct your ambassadors, &c.* Xen. Cyrop. iii, 2, 30. οὐδαμῶς γε τάττω ἐμαυτὸν *eis τὴν τῶν ἄρχων βουλομένην τάξιν*.—οὐδὲ *eis τὴν δουλείαν αὐ (on the other hand) ἐμαυτὸν τάττω*: Xen. Mem. ii, 1, 7 and 11. v. § 13. οὐδ' ἐστὶν οὐδενὶ τῶν ἡμετέρων ἐχθρῶν τρόπαιον οὐδὲν ἀφ' ἡμῶν ἡμῖν δ' αὐ (on the contrary) ἀπὸ πολλῶν: Demosth. adv. Lept. p. 480. [l. 20. ed. Reisk.] See Plat. Phædr. p. 251. de Rep. iv. p. 420. Aristoph. Vesp. 57.^r—3. It is put for *πάλιν, again*:

^p Perhaps ἀτρέμα has here its ordinary sense: the chronology was not settled on such a firm basis as to remain undisturbed and uncontroverted.—J. S.

^q In this sense Plato often uses the phrase, when in his dialogues something occurs to one speaker which induces him

to interrupt another.—J. S.

^r In Aristophanes, a Bæotian being asked whether he will take back from Attica earthenware, or ἀπῶα, (a kind of small fish,) in exchange for his own goods, answers, ἀφύας ἢ κέραμον; ἄλλ' ἐντ' ἐκεῖ· ἄλλ' ὅ τι παρ' ἡμῶν μή'στι, τᾷδε δ' αὐ πολὺ:

see II. α, 540. φ, 394.^s for δέ: Hom. II. λ, 367. and v. 108. where it answers to μέν. It appears to be put for δὴ, *then, therefore*: Hom. II. β, 493, 618.^t

Αὔθι is, *in that place, there*: e. g. Hom. II. ε, 296. But αὔθις (αὔ-τις in the Ionic dialect, or in the language of Homer,) is—1. *back, back again*, II. κ, 62. ε, 257.—2. (3.) *on the contrary, contradictorily*: εἰπεῖν—ὡς βλάβη τέ ἐστι τῷ ἐρωμένῳ καὶ ἐρῶντι, καὶ αὔθις, ὡς μέγιστον τῶν ἀγαθῶν τυγχάνει; Plato Phædr. p. 263.—3. (4.) *again, a second time*: ἀλλ' αὔθις αὖ τυπτήσομαι, Aristoph. Nub. 1382. Μάλ' αὔθις (and μάλ' αὖ) is a phrase used when what immediately precedes it is to be considered or understood as said twice, by which means it becomes more emphatical; as, οἶμοι μάλ' αὔθις, v. Æsch. Choeph. 876. ἰδοὺ μάλ' αὔθις τοῦθ' ἕτερον *there again! another blunder!* Aristoph. Nub. 670. as if one should say, *there, there!*—4. (5.) *hereafter, at a future time*: κἂν μὴ παραντίκ', αὔθις εἰσι χρήσιμοι: Eurip. Or. 907. οὐδ' αὔθις αὖ σε σκώψεται Παύσων: Aristoph. Ach. 854. Hence ἐσαὔθις or ἐς αὔθις, *to a future time*: τὰς ἰδίας διαφορὰς ἐς αὔθις ἀναβαλόμεθα, Thuc. iv, 63.

Πρῶτα μὲν—αὔτις δέ, Herodot. viii, 60, 2. not of time, but paritively. Αὔθις, as well as αὖ, answers to μὲν preceding: Soph. Ant. 165.

Of αὔτε the same may be said as of αὖ. It signifies *rursus, again*, even in Attic writers, as in Aristoph. Lys. 66. Like αὖ and αὔθις, it answers to μὲν preceding. See Hom. II. α, 237. Od. χ, 6. and so in Attic writers.

IV. Αὐτίκα in its most common acceptation is, *forthwith, presently*; in which sense it is opposed to νῦν by Plato; νῦν μὲν—τὴν εὐδαίμονα πόλιν πλάττομεν—αὐτίκα δὲ τὴν ἐναντίαν σκεψόμεθα: de Rep. iv. p. 420. and when the interval between the present time and that signified by αὐτίκα is to be represented as exceedingly small, μάλα, or δὴ μάλα, is often added to αὐτίκα: ἄρ' οἴσθ' ὅτι αὐτοὺς ἡμᾶς αὐτίκα μάλα δεήσει μάχεσθαι; Xen. Cyrop. iii, 2, 8. [v. Demosth. in Aristog. p. 778. l. 25. ed. Reisk.]^u

V. VI. But it signifies also *present, at the present time*; as, ὁ αὐτίκα φόβος, αἱ αὐτίκα ἡδοναί. And so the compound παραντίκα: τὴν παραντίκα ἡσυχίαν, Demosth. de Fœd. Alex. p. 215. [ed. Reisk.] τῆς παραντίκα ἡδονῆς, Id. Ol. iii. p. 34. [ed. Reisk.] Ἐν τῷ παραντίκα, *at the present time, for the present*. In this sense it is opposed to what signifies any thing future; οὕτως ἡ παραντίχ' ἡδονὴ καὶ ῥαστώνη μεῖζον ἰσχύει τοῦ ποθ' ὕστερον συνοίσειν μέλλοντος! Demosth. Phil. ii.

Ach. 903. ἥδ' οὐ πολλοὺς ἐχθροὺς ἔχειν; οὐδ' αὖ ἀσφαλές: Demosth. de Fals. Leg. p. 181. ed. Herwag. ii. p. 409. l. 25. ed. Reisk. who adds οὐ between ἔχειν and οὐδ'.—J. S.

^s Οἶον αὖ δέδρακεν ἔργον, οἶον αὖ, φίλαι, τόδε; Aristoph. Thesm. 703. i. e. in addition to his former exploits. ὁ δράκων γὰρ ἐστὶ μακρόν, ὁ τ' ἄλλως αὖ μακρόν: and a sausage again (or too) is long:

Aristoph. Eq. 207.—J. S.

^t Αὖ is also an interjection; *alas!* αὖ τάλας ἀνὴρ, ὅστις κακὸν τοιοῦτον ἀγκαλίσσεται: Simonides.—J. S.

^u Αὐτίκα, *at some future time*; *another time*: ἀλλ' εἰ μὲν νῦν ἄλλον δεῖ πρὸς τοῦτοις, οἷς λέγει Ξενοφῶν, καὶ αὐτίκα ἔξεστι ποιεῖν· ἃ δὲ νῦν εἴρηκε, δοκεῖ μοι ὡς τάχιστα ψηφίσασθαι ἄριστον εἶναι: Xen. Anab. iii, 2, 22.—J. S.

p. 72. [l. 16. ed. Reisk.] τὸ μὲν αὐτίκα, δύσμαχον· τὸ δὲ μέλλον, εὐκαταγώνιστον ἂν γένοιτο: Thuc. Τὸ νῦν δεινὸν, e. g., is simply the evil present when spoken of: τὸ παρὸν δεινὸν, the evil present at any time, whatever that time may be, without any signification of either the transitoriness or durability of the evil. Τὸ αὐτίκα, or τὸ παραυτίκα, δεινὸν, the evil present at any point of time, but of no duration, and about to pass away very speedily. ὁ δ' αὐτιχ' ἦδύς, καὶ διδοὺς πολλὴν χάριν, εἰσαῦτις ἔβλαψε: Eurip. Suppl. 414. Αὐτίκα is used, like ἅμα, with τε and καὶ, for, *as soon as*: αὐτίκα τε τὸν ἐχθρὸν ἑώρακε, καὶ πρὸς διαλλαγὰς ὥρμησεν, *no sooner did he see his enemy, than, &c.*

VII. Αὐτίκα introduces an example or instance of any thing that has been said; *for instance; as for example*:^v ἐδίδασκε δὲ καὶ μέχρι ὅτου δέοι ἔμπειρον εἶναι ἐκάστων πράγματος τὸν ὀρθῶς πεπαιδευμένον. αὐτίκα γεωμετρίαν μέχρι μὲν τούτου ἔφη δεῖν μανθάνειν, ἔως, &c. Xen. Mem. iv, 7, 2. v. Ern. and Hindenh. also Xen. Ec. xix, 18. Cyrop. iii, 1, 29. Callim. in Jov. 76. Particles are sometimes added: αὐτίκα γὰρ, εἰ μὲν εἰρήνην δοκεῖ, &c. Xen. Hier. 7. and Æschin. Dial. ii, 24. αὐτίκα γε ὁ μὲν "Ἥλιος οὐτοσὶ, οὐδ' ὅσον κνήσασθαι τὸ οὖς (φασὶ) σχολὴν ἄγων: Lucian, Bis accus. in init. Also αὐτίκα γέ τοι.—εἰ τις αὐτίκα δὴ μάλα εἴποι, ὥς, &c. Demosth. adv. Aristog. p. 778. [l. 25. ed. Reisk.]^w Also αὐτίκα δὴ πον. v. Markland. ad Lys. p. 647. and 855. ed. Reisk. et ad Max. Tyr. Diss. xxiv, 5. Casaub. ad Athen. p. 604.

SECTION V.—OF THE ADVERBS αὐτόθεν, εἴτα, ἔπειτα, ἔμπης.

RULE I. Αὐτόθεν signifies—1. ἐξ αὐτοῦ τόπου, *thence*: ὁ πατήρ ὁ σὸς ὥχερο αὐτόθεν: (ἐκ τοῦ δεσποτηρίου) Demosth. adv. Androt. p. 614. [ed. Reisk.] πόθεν, Εὐθῆρε, φαίνη; ans. ὑπὸ μὲν τὴν κατάλυσιν τοῦ πολέμου, ἐκ τῆς ἀποδημίας· νυνὶ μέντοι αὐτόθεν: *from home here in the town*: Xen. Mem. ii, 8, 1.—2. ἐξ αὐτοῦ τοῦ χρόνου, *at once, suddenly, off hand*: Τίτος αὐτόθεν ἐξ ἑδρας καὶ θυμικῶς φησὶ, &c. Polyb. E. L. 6. αὐτόθεν ἀναρρίψας τὸν ἐπὶ μέγιστων κίνδυνον: Plut. in Publ. p. 111. l. 11. [*directly*; not indirectly and by stratagem, as Solon acted.]—3. ἐξ αὐτοῦ τοῦ πράγματος, *without preparation or study; extempore*: ἐν δικανικῇ ἰδέᾳ λόγου, καὶ ἐσκευασμένος ἦκης, προσποιοῦ αὐτόθεν λέγειν: Hermog. ὁ μὲν οὖν Δημήτριος αὐτόθεν ἐκ τοῦ προβεβηκότος ἔφη: Polyb. vii, 3. Hence—4. it is used in speaking of what is *obvious; at hand, in readiness, of what is easily*

^v *Exempli gratia, ac primo quidem, [statim: nos gleich. Hermann.] atque ut inde ordiar*: Brunck. See Aristoph. Thesm. 151. Av. 166. 378. 574. 1000. Plut. 130. "Cogitare debebis, nullam artem literis, sine interprete et sine aliqua exercitatione, percipi posse: *non longe abieris*: (i. e. αὐτίκα) num jus civile vestrum ex libris cognosci potest?" Cic. ad

Div. vii, 19.—J. S.

^w Perhaps αὐτίκα δὴ μάλα here is, *suddenly, this very instant*; as in Demosth. in Timocrat. καὶ μὴν, εἰ αὐτίκα δὴ μάλα κραυγὴν ἀκούσατε πρὸς τῷ δικαστηρίῳ, εἴτ' εἴποι τις, ὥς ἀνέγκται τὸ δεσποτήριον, οἱ δὲ δεσπῶνται φεύγουσιν' &c. p. 764. l. 20. ed. Reisk.—J. S.

done or obtained: εἰσὶν αἰτίαι διτταί· μία μὲν αὐτόθεν καὶ πᾶσιν προφανής: Polyb. iv, 39. αὐτόθεν δὲ οὖν τοῦτο, καὶ οὐκ ἐκ μακροῦ διελέγξομεν: Euseb. Præp. i. καὶ τὸ αὐτόθεν δὲ πρὸς εὐζωίαν πᾶσιν ἀνθρώποις προβεβλημένον: Id. ib.

It signifies also, *from the very circumstances of a case, or from the very thing itself*: τότε δὲ αὐτόθεν ἐδείκνυτο, ὅτι δαιμόνων ἔργα ἦν τὰ τελούμενα: Chrysost. tom. v.*

II. (IV.) Εἶτα, which properly signifies succession, *then, next, afterwards*, is often used, and commonly with some anger, in introducing a question, observation, or the like, arguing absurdity, inconsistency, improbability, heinousness, &c. and founded on something preceding, from which εἶτα implies an inference: εἶτ', (ὦ τί ἂν εἰπῶν σέ τις ὀρθῶς προσειπῶ;) ἔστιν ὅπου σὺ παρὼν, τηλικαύτην πράξιν καὶ συμμαχίαν,—ὁρῶν ἀφαιρούμενόν με τῆς πόλεως, ἡγανάκτησας; *seeing me then, as you say, depriving the state of such an advantage and alliance, did you on any occasion (for you were present) express any indignation?* Demosth. pro Cor. p. 316. [p. 232. l. 20. ed. Reisk.] πότερόν σέ τις, Αἰσχίνη, τῆς πόλεως ἔχθρον, ἢ ἐμὸν εἶναι φῆ; ἐμὸν δηλονότι. εἶτα, οὗ μὲν ἦν παρ' ἐμοῦ δίκη—λαβεῖν,—ἐξέλιπες· οὐ δ' ἐγὼ μὲν ἄθῳς,—τῇ πόλει δ'—ἀνάγκη τῶν γε δημοσίων πεπραγμένων μετεῖναι τῆς δόξης, ἐνταῦθα ἀπήντηκας; ὅρα μὴ τούτων μὲν ἐχθρὸς ἦς, ἐμὸς δὲ προσποιῇ: Demosth. ib. [p. 268. l. 29. ed. Reisk.] ἐμβρόντητε, εἶτα νῦν λέγεis; *to a supposed physician, who, after the death of a patient, should say what ought to have been done: wrongheaded fool! and is it now that you tell us of it?* Demosth. ib. p. 308. [l. 5.] ed. Reisk. ἀλλ' ἀδίκως ἦρξα; εἶτα παρὼν ὅτε με εἰσηγον οἱ λογισταὶ οὐ κατήγορεis; [Demosth. de Cor. p. 266. l. 8. ed. Reisk.] See also Demosth. ib. [p. 259. l. 23. ed. Reisk.] ταῦτα δὴ τολμᾷς λέγειν ἐμφανῶς ἥδη πρὸς ἡμᾶς; εἶτ' ἐγὼ σου φείσομαι; *and shall I then spare you?* Aristoph. Ach. 311. Æacus to the shade of Xerxes, εἶτα σέ, ὦ κάθαρμα, ἢ Ἑλλάς ἔφριπτε—; *and was it you then, o miscreant, such a contemptible shadow as you, that Greece dreaded?* Lucian, Dial. Mort. t. 1. p. 413.^γ v. Æl. V. H. i, 34. and (V.) without interrogation: εἶτα τοῦτο μὲν οὐχὶ λέγει τὸ ψήφισμα· εἰ δέ, &c. *et cependant, and yet*: Demosth. pro Cor.*

Εἶτα expressing a consequence: κλητὴρ εἰμι νησιωτικὸς, καὶ συκοφάντης, καὶ πραγματοδόφης· εἶτα δέομαι περὶ λαβῶν κυκλῶ περισσοβεῖν τὰς πόλεις—: *therefore, in consequence, on that account*: Aristoph. Av. 1424.^α

* It seems sometimes to mean spontaneously, of one's self: οὔτε αὐτόθεν διενόητο παραλαμβάνειν παρ' ἐμοῦ τὴν ναῦν, οὐτ', ἐπειδὴ—ἡραγκάσθη ἐπὶ τὴν ναῦν ἀπιέναι, ἐλθὼν ἡθέλησέ μοι διαδέξασθαι αὐτήν: Demosth. adv. Polycl. p. 1215. l. 28. ed. Reisk. αὐτόθεν τε τῷ βασιλεῖ διακειμένῳ πρὸς αὐτὸν οἰκείως ἐνένυχε, καὶ θεραπευομένῳ γραφαῖς καὶ πινάξιν ἀπὸ τῆς Ἑλλάδος: *kindly disposed towards him of himself without additional extrinsic motives*: Plut. Arat. p. 1887. l. 20. ed. H. St.—J. S.

Viger.

^γ Praxag. λέγοις ἄν. Mul. εἶτα πρὶν πειν λέγω; Aristoph. Eccl. 132. *what! speak before I have drunk?* ὦ τρισκακοδαίμων, εἶτα λευκὸν ἀμπέχει; *and do you put on white? and yet do you put on white?* Aristoph. Ach. 1021.—J. S.

^α Εἶτα τῶν πρότερον γεγενημένων ἀνδρῶν ἀγαθὸν μέμνησαι: *and yet, notwithstanding*: Demosth. de Cor. p. 329. l. 26. R.—J. S.

^α A participle and εἶτα, instead of a verb and καὶ, serve to unite two members
S

III. (VII.) "Επειτα is properly *next, afterwards*: hence it signifies a consequence, either with or without interrogation: εἰ μὲν δὴ ἑταρόν γε κελεύετε μ' αὐτὸν ἐλέσθαι, Πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θεῖοιο λαθοίμην; Hom. Il. κ, 242. and in Od. α, 65. ἔπειτα refers to what Minerva had previously said. εἰ δ' ἐτεὸν δὴ τοῦτον (μῦθον viz.) ἀπὸ σπουδῆς ἀγορεύεις, ἐξ ἄρα δὴ τοι ἔπειτα [*then, an inference viz.*] θεοὶ φρένας ὄλεσαν αὐτοῖς: Hom. Il. η, 36. When it is thus used interrogatively in the *beginning* of a sentence, it has a greater emphasis, and expresses wonder, indignation, or other emotions of mind, like εἶτα: ἔπειτ' ἀπὸ ταύρου τοὺς θεοὺς ὑπερφρονεῖς; and *do you then?* &c. Aristoph. Nub. 226. ἔπειτ', ὦ κατάρατε,—σὺ μὲν—παλαιὰ ἔργα ἔλεγες,—ἐμὲ δὲ, ὦ τριταγωνιστὰ,—τὸ τίνος φρόνημα λαβόντα ἀναβαίνειν ἐπὶ τὸ βῆμα εἶδε; Demosth. pro Cor. [p. 297. l. 21. ed. Reisk.] ἔπειτα δὴτά μ' ἐξενίζετε; and *yet, notwithstanding that the mistress of the house was lying dead in it, you received me and entertained me without mentioning it?* Eurip. Alc. 822. see Eurip. Hippol. 330. 440. ἔπειτα παῖδας χρὴ φυτεύειν καὶ τρέφειν; and *yet, after all this, are people to beget and rear up children?* Aristoph. Vesp. 1128.^b

It sometimes signifies *so, therefore, (things being so,)* connecting the different parts of narration: ἐνθ' Ἀἴας μὲν ἔπειτα κατ' ἀσπίδα πάντοσ' ἐΐσην νύξε: Hom. Il. ο, 49. ψ, 818. See Il. σ, 505. ν, 586. Od. α, 106.

It is placed between a participle and verb in the same manner as εἶτα: (see the notes on εἶτα:) μή μοι φθονήσῃ,—εἰ πτωχὸς ὢν, ἔπειτ' ἐν Ἀθηναίοις λέγειν μέλλω: *if I being a poor man, yet, nevertheless, am about, &c.* Aristoph. Ach. 497.^c

"Εμπης (which is the Ionic form, the Attic being ἔμπας and ἔμπα)^d signifies, *however, yet, notwithstanding, although, nevertheless*; and has always reference to something previous: αἰεὶ μὲν ὅτεαι, οὐδέ σε λήθω· πρῆξαι δ' ἔμπης οὐτι δυνήσεται: Hom. Il. α, 563. ἐποικτεῖρω δέ νιν, δύστηνον ἔμπας, καίπερ ὄντα δυσμενῇ: Soph. Aj. 122. See Il. ε, 191. οὐκ ἂν ἔγωγε σε—κελοίμην Ἀργείοισιν ἀμνύμεναι, χατέουσί περ ἔμπης: Hom. Il. ι, 514. cf. Od. ο, 360. ἔμπης μοι τοῖχοι μεγάρων καλαί τε μεσούμαι—φαίνοντ' ὀφθαλμοῖς ὥσει πυρὸς αἰθομένοιο. ἦ μάλα τις θεὸς ἐνδον—: Hom. Od. τ, 37. *YET it is so; the walls, &c. do appear to me of flame, ALTHOUGH, (or*

of a sentence into one: Ἰν' ὁ σύνδουλος σκόπας αὐτοῦ τὰς πληγὰς εἶπ' ἀνέροιτο: Aristoph. Pac. 745.—J. S.

^b See Aristoph. Plut. 1148. Nub. 1249. Thesm. 637.—J. S.

^c Yet, nevertheless, notwithstanding: οὐκ ἔσθ' ὅπως οὐ ναντιᾶς ἔτ', ὦ ξένη, ὅστις γ' ἀκούσας ὅτι τέθηκε Πρωτέας, ἔπειτ' ἔρωτᾶς, ἐνδον ἔστ' ἡ ξώπιος: Aristoph. Thesm. 884. τοῦτο δὴτ' οὐκ ἀγχόνῃ; καίπετ' ἐγὼ δὴτ' ἐνθαδὶ στραγγεύομαι; Aristoph. Ach. 126. See also Av. 126. Sometimes when used interrogatively, it may be rendered by *and*: Car. δὸς σὺ

μοι τὸ τριβώνιον, Ἰν' ἀμφιέσω τὸν συκοφάντην τουτονί. Just. μὴ δῆθ'· ἱερὸν γὰρ ἔστι τοῦ Πλούτου πάλας. Car. ἔπειτα τοῦ κάλλιον ἀνατεθήσεται, ἢ περὶ πονηρὸν ἄνδρα καὶ τοιχωρύχον; and *where I pray can it be better suspended as an offering, than, &c.?* Aristoph. Plut. 938.—J. S.

^d Ἄλλ' ἔμπας ἔφερε κακὸν ἅλς, ἄτεκνος ὢν: Eurip. Alc. 909. μεθύωμεν ἔμπας δ' οὐ τις ἂν ψεύσειέ μου: Eurip. Cycl. 533. φύλακα Τεύκρον ἀμφὶ σοὶ λείψω, τροφῆς ἄοκνον ἔμπα, καὶ τανῦν Τηλεπιδὸς οἰχνεῖ: Soph. Aj. 565. ex em. Erf.—J. S.

NOTWITHSTANDING THAT) *I did not think so, or doubted about it at first.*⁶ See Od. o, 214. Il. η, 196.

SECTION VI.—OF THE ADVERBS ἐπει, ἐπειδὴ, ἐπὶ, ἐπειδὴν, ἐπεικῶς.

RULE I. Ἐπει signifies—1. *after that, when*; (also, *from the time when, since*: v. Pors. ad Eurip. Med. 138.) βῆ δ' ἄρ' ὄνειρος, ἐπεὶ τὸν μῦθον ἄκουσε: Hom. Il. β, 16. v. Il. ι, 92. and when used in this sense in oblique phraseology or narration, an infinitive sometimes follows it: Σκύθας γὰρ τοὺς Νομάδας, ἐπεὶ τέ σφι Δαρεῖον ἐσβαλεῖν ἐς τὴν χώραν, μετὰ ταῦτα μεμονόναί μιν τίσασθαι: Herodot. Er. c, 84. and in the same circumstances ἐπειδὴ also is followed by an infinitive:^f ἐπειδὴ δὲ γενέσθαι ἐπὶ τῇ οἰκίᾳ τῇ Ἀγάθωνος, *but that when he arrived at Agathon's*: Plat. Symp. c. 2. [p. 177. l. 2. ed. Bas. 1.] In conjunction with τάχιστα, εὐθέως, and the like adverbs, it may be rendered, *as soon as ever*.—2. *because, seeing that, since, for*: μή με κτεῖν, ἐπεὶ οὐχ ὁμογάστριος Ἑκτορός εἰμι: Hom. Il. φ, 95. θάρρει, μήτερ, ἐπεὶ τοῖς λέουσιν αὐτοῖς ἤδη ξυνήθης εἰμι: Lucian, Dial. Ven. et Cup. In this sense it is often used very elliptically: in the Ranæ of Aristoph. Bacchus and his slave Xanthias having exchanged clothes, they are both scourged by Æacus to discover by the effect of the lashes which is the real god; Bacchus, on receiving a stroke, exclaims, "Ἀπολλων, ὅς πον Δῆλον ἢ Πυθῶν' ἔχεις! Xanth. ἡλγησεν οὐκ ἤκουσας; Bacch. οὐκ ἔγωγ', ἐπεὶ ἱαμβον Ἰππῶνακτος ἀνεμύνησκόμην. Here ἐπεὶ refers not to the words immediately preceding it, οὐκ ἔγωγε (ἡλγησα,) but to some understood, *I exclaimed* "Ἀπολλων, &c. *because I recollected an iambic of Hipponax*. Socr. ἀλλ', ὃ πόνηρε, ταῦτά γ' ἔστ' οὐκ ἄρρενα. Streps. οὐκ ἄρρεν' ὑμῖν ἐστιν; Socr. οὐδαμῶς γ'. ἐπεὶ πῶς ἂν καλέσειας ἐντυχῶν Ἀμυνίᾳ; Aristoph. Nub. 689. After ἐπεὶ, εἰ ταῦν' ἐστιν ἄρρενα is to be understood. So εἰ ἄδικος εἶη [ἦ] is to be understood after ἐπεὶ in Rom. iii, 6. and εἰ δύναίτο τελειῶσαι, in Hebr. x, 2.

It is thus used elliptically before the imperative mood also; especially when what is spoken of appears so certain that the person addressed may be defied to dispute it: τὸ γὰρ "οὐκ ἔχω ὃ τι χρώμαι," τί ποτε λέγεις, ὦ Διονυσόδωρε; ἦ δηλονότι, ὥς οὐκ ἔχω ἐξελέγξαι αὐτόν; ἐπεὶ (for, if that be not the meaning of the words) εἰπέ, τί σοι ἄλλο

⁶ I have followed Hermann in this interpretation. There is the authority of Hesychius however for the signification πάντως, prorsus, omnino, assigned to ἐμνης by Zeunius: and in the passage here referred to, Hesych. explains ἐμνης ὡσεὶ by πάντως ὁμοίως.—J. S.

^f —δοκεῖν κράτιστον εἶναι, πέμψαντας πρὸς Ἀμμωνα, ἐκείνον ἐπερωτᾶν.—ἐπειδὴ εἶρη κέναι ταῦτα, and that when they

had said these things,—ἄλλο μὲν οὐδὲν ἀποκριθῆναι τὸν προφήτην, &c. Plat. Alcib. ii. p. 231. l. 51. ed. Bas. 1. λέγεται —δικασταῖς αὐτὸν εἰπεῖν, ὅτι νόμος ἐστίν —ἐπερωτήσας δὲ, εἰ δίκαιος αὐτοῖς καὶ καλῶς ἔχων ὁ νόμος φαίνεται, ἐπειδὴ φῆσαι πάντας τοὺς δικαστὰς, εἰπεῖν ὅτι, &c. Demost. in Timocr. 766. l. 1. ed. Reisk.—J. S.

ἐννοεῖ τοῦτο τὸ ῥῆμα, τὸ “οὐκ ἔχω ὃ τι χρήσομαι τοῖς λόγοις.” Plat. in Euthyd. p. 287. l. 21. And presently afterwards, ἐπεὶ ἀπόκριναι, *for* (if it be not so) *answer me*, &c. So ἐπεὶ διδάξον, Soph. El. 353. cf. Aristoph. Vesp. 517.

Ἐπεὶ is frequently joined with various particles; as, ἐπεὶ ἄρα, *otherwise, as a consequence* your children are unclean: 1 Cor. vii, 14. Ἐπεὶ γε, *since truly*: ἴστημι, ἐπεὶ γε τοῦδ' ἐφάπτομαι τόπον: Eurip. Hel. 563. ἐπεὶ περ, *seeing it is so, that*—: Eurip. Hel. 1253. 1675. Plato de Rep. v. p. 452. ἐπεὶ περ γε, *since truly it is so, that*—: Plat. Phæd. p. 114. ἐπεὶ οὖν, *seeing then, since therefore*: Hebr. iv, 6. ἐπεὶ τοι, *for really, for in truth*: Eurip. Heracl. 508. 744. and interrogatively: ἐπεὶ τοι οἶμαι με αὐτὸν οὕτως ἂν ποτε κορυβαντιᾶσαι, ὦς—; Lucian, Epist. Sat. t. iii. p. 408. l. 86. As to ἐπεὶ τοί γε, Zeunius says that ἐπεὶ reasons, τοί confirms, and γέ urges; and he cites Demosth. Phil. i. [p. 40. l. 17. ed. Reisk.] but the reading in that passage is, it seems, rather doubtful; [see Reiske's note;] and Porson affirms that the Attics could not employ τοί γε without the intervention of some other word: for which reason, in Eurip. Suppl. 879. instead of ἐπεὶ τοί γ' οὐδὲν αἰρία (ἄζια) πόλις, he reads ἐπεὶ τοι κοῦδὲν ἄζια πόλις, on the authority of Mss. See Pors. ad Eurip. Med. 675.

It is observable that, after particles of time, and especially after ἐπεὶ, the Greeks frequently insert in the apodosis or reddition (in the chief correlative proposition of a sentence) the particle δὲ in such a manner as to produce an anacoluthon, to render the parts of the sentence not grammatically consecutive; as, ὁρᾷ, ὁρᾷ ταῦτ' αἰὲ χρόνος, ἐπεὶ μὲν ἕτερα, τὰ δὲ παρ' ἡμᾶρ αὐθις αὖξων ἄνω: *Time sees, sees always, these things; after adverse events have occurred, changing for the better those which immediately succeed*: Soph. Œd. C. 1453. So ἐπεὶ ὦν—, διεξελθόντας δὲ—: Herodot. ii, 32. ἐπεὶ δὲ —ἐδοκοῦμεν οὐκ ἂν ἀλόγως τῷ Ῥωμύλῳ προσαναβῆναι—σκοποῦντι δὲ μοι—ἐφαίνετο, &c. Plut. Thes. 1. ἐπεὶ δὲ πρὸς Κίνναν—, ἐκ δὲ τούτου, &c. Plut. in Pomp. p. 1134. [l. ult.] ed. H. St. See Hermann. ad Hom. h. Ven. 229. p. 107. ad h. Cer. 409.

Ἐπειδὴ signifies—1. *after, after that, when*; with an indicative mood; as, ἐπειδὴ χρωμένοις ἄμεινον τὸ ἀποδύεσθαι τοῦ συγκαλύπτειν πάντα τὰ τοιαῦτα ἐφάνη, καὶ τὸ ἐν τοῖς ὀφθαλμοῖς δὴ γελοῖον ἐξεβρόνυ: Plato de Rep. v. p. 452. v. Eurip. El. 20. Thuc. i. c. 11. and c. 13. With an *optative* mood ἐπειδὴ, like all other similar words, is construed, first, if the words contain the thought either of a person different from the speaker, or of the speaker himself, but of which he speaks as of that of another: ἤθελεν εἰσιέναι, ἐπειδὴ ἀνοιχθεῖν: *he wished to enter when the doors should be opened*. So ἤθελον, *I wished*, may be said. Secondly, if what is signified is not a certain time in which something was done once for all, but a repetition of something wont to be done; the reason of which is, that the optative requires some one of many things, or repetitions of things, to be contemplated; not one certain and determined, but any one whatever: περιεμένομεν οὖν ἐκάστοτε ἕως ἀνοιχθεῖν τὸ δεσμωτήριον—. ἀνέφγετο γὰρ οὐ πρῶτ'. ἐπειδὴ δὲ ἀνοιχθεῖν, ἤμεν παρὰ τὸν Σωκράτη: *but when it was*

opened, we used to go in to Socrates: Plat. Phæd. c. 3. [p. 23. l. 6^a ed. Bas. 1.] With such words as εὐθέως, τάχιστα, it signifies, as soon as ever: ἐπειδὴ εὐθέως ἦσθοντο, immediately on their perceiving: Xen. Hell. iii. ἐπειδὴ τάχιστα ἐγκρατὴς ἐγένετο τοῦ ἀργυρίου, the moment he got possession of the money: Demosth. ἐπειδὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν, from the time when first—: Hom. Il. α, 234.—2. Seeing that, since; always with an indicative mood: ἐπειδὴ λόγον δύναμις τυγχάνει ψυχαγωγία οὔσα, Plato Phædr. p. 271. ἐπειδὴ τετυχήκατε διαφορομένω, Æschin. Dial. ii, 13. v. ii, 26. iii, 6. Ἐπειδήπερ, since truly: ἐπειδήπερ οἱ γ' ἐμπροσθεν λόγοι οὐ περὶ τούτου δοκοῦσι σοι εἰρῆσθαι, Æschin. Dial. ii, 12.

Ἐπὶ is compounded of ἐπεὶ and ἄν, (see Iliad 2, 412.) and therefore in the Ionic dialect, which puts ἦν for ἄν or ἐάν, it becomes ἐπὶν. It signifies time only, after, after that, (postquam) when, and, like ἐπειδὴ, is joined with an optative mood,—1. when mention is made of another's thoughts or sentiments, as in Hom. Il. ω, 226.—2. when those of the speaker himself are mentioned, as in Iliad τ, 208. In direct speech, when one certain act or thing is indicated, it must be joined with a subjunctive; as in Iliad ω, 716, where ἀγάγωμι is to be substituted for the common but false reading, ἀγάγοιμι. See Hermann, de emend. rat. Gr. Gr. ii, 32. p. 263. ἐπὶν δὲ ἀβρώστημά τι συμβῆ, πάντα κινεῖται: Demosth. Ol. ii. [p. 24. l. 5. ed. Reisk.] Σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε ἔρχομαι ἔχων ἐπὶ νῆας, ἐπὶν κεκάμω πολεμίζων: Hom. Il. α, 168. v. Matth. xi, 8. Luke xi, 22.

Ἐπειδὴν, compounded of ἐπειδὴ and ἄν, signifies time only, when, postquam, after that. It is conjoined with an optative mood in the same circumstances as ἐπειδὴ and ἐπὶν: ὅπως οὖν μὴ ἀπολῇ μαστιγοῦμενος, ἐπειδὴν οἶκοι εἴης: Xen. Cyrop. i, 3, 18. This is said, as it were, according to the thoughts of him to whom the words are addressed.

II. (V.) Ἐπεικῶς, besides its ordinary sense, fairly, moderately, signifies—1. well, thoroughly: τοῦτ' ἐμὲν ἐπεικῶς σύ γ' ἐξεπίστασαι, Aristoph. Vesp. 1241. [1249.] [tolerably well, competently, passably.]

III. (VI.)—2. very: καὶ γὰρ ἦν στενὸν ἐπεικῶς ταύτη, καὶ δύσβατον χωρίον: Xen. Hell. v. [pretty, rather, somewhat.]

IV. (VII.)—3. conveniently, luckily, or wholly, altogether: οὐ μὴν ἀλλ' ἐπεικῶς τοῦθ', ὅπερ δυσμαχώτατόν ἐστι τῶν Φιλίππου πραγμάτων, καὶ βέλτιστον ἡμῖν: Demosth. Ol. i. cela va le mieux du monde. [nearly, pretty nearly, fere.]

Sometimes tolerably well: ἐπεὶ ἀνέλαβεν ἑαυτὸν, καὶ ἐπεικῶς ἔσχε τὸ σῶμα: Demosth. speaking of Philip recovering. [ὥς γὰρ—ὁ Φράσωρ—ἀνέλαβεν αὐτὸν, καὶ ἔσχε ἐπεικῶς τὸ σῶμα: Pseudo-Demosth. in Neær. p. 1364. l. 27. ed. Reisk.]

V. (VIII.)—4. satis, in a considerable degree: τὸ μὲν σῶμα οὐκ εὐθὺς οὐδὲν πέπονθεν, ἀλλ' ἐπεικῶς συνεχὸν ἐπιμένει χρόνον: but lasts a considerable time, for a pretty long time: Plato Phæd.

VI. (IX.)—5. circiter, about, pretty nearly: λαμβάνουσιν τῶν μὲν ἱππέων, εἰς τοὺς ἐπιλέκτους, ἐπεικῶς τὸ τρίτον μέρος: Polyb. vi.

This sense Plutarch in Lycurg. expresses by *πὺν μάλιστα*: *ἔτεσί πὺν μάλιστα* ἧ' καὶ ῥ'.

VII. (X.)—6. *candidly, sincerely, without disguise or deceit*: οὐκοῦν τοσοῦτον μὲν ἡμῖν ἐς τὸ πρόσθεν πεπέρανται· ὁ γάρ ἐσμεν, ἐπεικῶς ὠμολόγηται: Plato Alcib. i. [*for we have pretty nearly agreed as to what we are; for we have come to a tolerably satisfactory conclusion as to what we are.*]

SECTION VII.—ON THE ADVERBS ἐπίπροσθεν, εὔγε, ἦ, ἦ, (WITH THE PARTICLES ANNEXED TO THEM,) AND ἦδη.

RULE I. Ἐπίπροσθεν εἶναι, with a dative, is the same as ἐπιπροσθεῖν,^ε i. e. *to obstruct the light, or the view of an object*; and generally, *to obstruct, to stand in the way of*: εἵκοι πάντη χαλεπὸν εἶναι, καὶ δυσθήρατον ἱστορίᾳ τάληθες, ὅταν οἱ μὲν ὕστερον γεγονότες τὸν χρόνον ἐπίπροσθεν ὄντα τῇ γνώσει τῶν πραγμάτων ἔχωσι: Plut. in Pericl. Ἐπίπροσθεν is used also in signifying preference: τὴν ἰδίαν ἔχθραν ἐπίπροσθεν ποιεῖν τοῦ τῶν ἄλλων εὐσχήμονος, *to pay more regard to his own private enmity than to the glory of others*: Polyb. E. L. 74. τὸ τῶν βασιλέων λυσιτελὲς ἐπίπροσθεν γίνεσθαι τοῦ ἰδία συμφέροντος, *that the king's interest was preferred by him before his own*: Id. ib. 41.

Εὔγε, composed of εὖ and γε, is a word of approbation or commendation: εὔγ' ἐποίησας ἀναμνήσας με, *you did well to remind me*: Plat. Phæd. c. 4. εὔγε, ὅτι με ὑπέμνησας: *it is lucky that you put me in mind*: Theophr. Ch. περὶ λαλιᾶς. In Aristoph. Strepsiades, on hearing that he ought to call a hen ἀλεκτρυάιναν, exclaims, ἀλεκτρυάιναν; εὔγε, νῆ τὸν Ἀέρα! *excellent, by the Air!* Nub. 667. It is sometimes used ironically; as by Socrates to Callicles, who praised a life overflowing with every kind of pleasure: εὔγε, ὦ βέλτιστε· διατέλει γὰρ ὥσπερ ἡρξω, &c. *well done! bravo!* in Plato Gorg. p. 494. l. 24.

Εὔτε (ἢ ὅτε Ionic) signifies—1. *as; just as*: καρπαλίμως ἀνέδυν πολὺς ἄλως ἤντ' ὁμίχλη, Hom. Il. α, 360. v. Il. γ, 10. φ, 237.—2. *when, after*: κἀσθλοῖσιν ἔχαιρες, εὔτε σε καὶ τούτων μοῖρ' ἐπέβαλλεν ἔχειν: Theogn. 356. v. Hes. Op. 430. 448. 564. Theogn. 840.

II. (II. III.) ἦ is—1. a disjunctive particle: ἀλλ' ἦ παραφρονεῖς ἐτεόν, ἦ κορυβαντιᾶς: *either—or*: Aristoph. Vesp. 8.^ι πᾶσα μὲν ἀνθρώπου ψυχὴ φύσει τεθέαται τὰ ὄντα, ἦ οὐκ ἂν ἦλθεν εἰς τόδε τὸ ζῶον: *otherwise it would not have come, &c.* Plat. Phædr. p. 249. ἦ δεινὸν γε ἂν εἶη, *otherwise it would be a very hard or grievous thing*: Demosth. adv. Bæot.—2. expressive of deliberation or doubt: μερ-

^ε See Toup on Longinus, § 32.—J. S.

^ι Εὔτε χιῶν ὥς τις κατετάκετο, Theocr. Id. vii, 76. a simile borrowed from Homer; ὥς δὲ χιῶν κατατήκετ' ἐν ἀκροπόλοισιν ὕρεσσω,—ὥς τῆς τήκετο καλὰ παρῆα; Od. τ, 205. So Boccac: "di giorno

in giorno, come la neve al sole, si consumava. Decam. Giorn. 10. Nov. 7.—J. S.

^ι ἦ καὶ κατὰ γῆν, ἦ καὶ κατὰ θάλασσαν ἐσσωθῆναι, ἦ καὶ κατ' ἀμφότερα: Herodot. vii.—J. S.

μήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν, ἢ προτέρω Διὸς υἱὸν ἐριγ-
 δούποιο δῶκοι, ἢ ὅγε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἔλοιτο : *whether—*
or : Hom. Il. ε, 671. (This form ἢ—ἢ is almost peculiar to epic
 poets ; Attic writers make ἢ correlative with *πότερον* or *εἰ* preceding.)
 τῆς ποίας μερίδος γειέσθαι τὴν πόλιν ἐβούλετ' ἄν ; *πότερον* τῆς *συναι-*
τίας τῶν συμβεβηκότων τοῖς "Ἑλλησι κακῶν, ἢ τῆς περιωρακίας ταῦτα
 γιγνόμενα ; *whether—or* : Demosth. pro Cor. So Xen. Cyrop. iii,
 1, 12. ὅφρα δαῶμεν εἰ ἐτεὸν Κάλχας μαντεύεται ἢ καὶ οὐκί, Hom. Il.
 β, 301. Sometimes it has no preceding correlative : ἔῃς πλουτεῖν, ἢ
 πένητα ποιεῖς ; Xen. Cyrop. iii, 1, 12. ἢ οἶε τὰ μεγάλα ἀδικήματα,
 &c. Plato de Rep. vi. p. 491.—3. *Comparative* : ἄλλου του, ἢ
 τούτου γε ἔνεκα, εἰρήνης νῦν ἐπιθυμεῖτε ; *other—than* : Xen. Cyrop.
 iii, 2, 17. στρατηγῶι πλείονες ἢ βελτίονες, *more numerous than good* :
 Aristoph. Ach. 1077. ἦ is often thus used without any other word
 denoting comparison ; as, τί δέϊσας (underst. ἄλλο) ἢ μὴ πάθω τοῦτο ;
 Plato Apol. 27. διαλεγόμενός τινας λόγους (und. ἄλλους) ἢ οὐσπερ
 ἐνθάδε : Plato Crit. c. 15. v. Xen. Mem. iv, 3, 9. So μᾶλλον is to
 be understood after βούλεο in Theogn. 145. after πεινῇ γὰρ in
 Aristoph. Vesp. 1262. after θέλω in Macc. ii, 14, 42. after δεδουκατω-
 μένος in Luke xviii, 14.^j and μεῖζον in Ecclesiastic. xxxix, 11. xli, 12.
 Luke xv, 7.—4. *That is to say, namely, that is* : τίς ἂν αἰσχίων εἴη
 ταύτης δόξα, ἢ δοκεῖν χρήματα περὶ πλείονος ποιεῖσθαι ἢ φίλους ; Plato
 Crit. c. 3.^k—5. ἦ is sometimes redundant after comparatives. See
 Steph. de dial. p. 28. Kœn. ad Greg. Cor. p. 36. Fisch. ad Well.
 iii. p. 351. Toup. ad Longin. § 18. Markl. ad Lys. p. 370. ed. Reisk.
 Erf. ad Soph. Ant. 1077. ed. min.

ἦ followed by οὐ (IV.) is interrogative : ἢ οὐχ ἔρῃς, ὅσον ἔργον προσ-
 τάττεται ; Plato.^l In composition, ἡμὲν—ἡδὲ or ἰδὲ signify *whether—*
or— ; *or—or* : see Hom. Il. ι, 105.—ὅφρ' εὔ γινώσκῃς ἡμὲν θεὸν, ἡδὲ
 καὶ ἄνδρα : *that you may clearly discern every one, god or man* : Hom.
 Il. ε, 128. ἦδὲ, preceded by μὲν or τε, (or by μὲν τε together,
 Orph. h. xiii, 8.) or καὶ, signifies *and* : see Hom. Il. η, 379. ι, 99. 100.
 μ, 61. ε, 822. ἦπου is *either perhaps* ; *or perhaps* : νῦν μὲν οὕτως
 οὐκ ἔχω εἰπεῖν. δῆλον δὲ ὅτι τινῶν ἀκήκοα, ἦπου Σαπφούς τῆς καλῆς, ἢ
 Ἀνακρέοντος τοῦ σοφοῦ, ἢ καὶ συγγραφέων τινῶν : *either, it may be, of*
Sappho, &c. Plat. Phædr. p. 235. ἦτοι is sometimes *either truly* ;
or truly : it is very commonly followed by ἦ, as in Eurip. Or. 1197.
 On this form, and on ἦτοι—ἦτοι, and ἦ—ἦτοι, which are very rare, see
 Schæf. ad Schol. Apoll. Rh. p. 321. Sometimes *nimirum, nempe* :
 Hom. Il. ε, 724. 842. φ, 90. Od. δ, 77.^m

III. (V.) ἦ, contracted from the Ionic ἔα or ἦα, i. e. ἦν, is used—

^j See Hermann's treatise on Ellipsis, p. 707.—J. S.

^k This has some resemblance to a French idiom in which *que* is employed : voilà une belle merveille *que* de faire bonne chère avec bien de l'argent ! Moliere, L'Avare iii, 5.—J. S.

^l It may be here added that ἦ by itself is sometimes used in interrogation : τῷ

γὰρ ὁμνυτ' ; ἢ σιδαρέουσιν, ὥσπερ ἐν Βυζαντίῳ ; Aristoph. Nub. 249. ed. Bekk.—J. S.

^m In the last cited passage it is *certainly, truly* : in the others the affirmation expressed by it is extremely slight, and intended, perhaps, merely to obviate abruptness of language.—J. S.

1. affirmatively, or for the purpose of asseveration.—2. interrogatively.—1. ἦ χρηστὸς ἀνὴρ πολίτης γ' ἐστὶν ἅπασιν, *truly, really*: Aristoph. Pac. 909.ⁿ with other particles: ἦ γάρ, *for truly*. ἦ γὰρ ἂν (VI.) is a conditional formula, in which ἦ affirms, γάρ gives a reason, and ἂν relates to a following verb: οὐτιδανοῖσιν ἀνάσσεις· ἦ γὰρ ἂν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο: Hom. Il. a, 232. ἦ γάρ, *for assuredly* (understand, *if it were not so, were it otherwise*), λωβήσαιο ἂν νῦν ὕστατα: *you would now have committed an outrage for the last time*. So, ταῦτα μὲν οὐ φανερώς προσέθηκε τὰ ρήματα· ἦ γὰρ ἂν, ὑποπτεύσαντες αὐτὸν εἶναι ἐχθρόν, ἔφυγον: *for (underst. if he had,) they would assuredly have suspected him for an enemy, and have fled*: Chrysost. de Provid. ii. ἦ μὴν is a form of solemn asseveration: ὁ ἄρ' οὐκ ὁμοσε, ἦ μὴν πράξειν ἀδόλως τὴν εἰρήνην: Xen. H. Gr. iii, 4, 6. v. Xen. Cyrop. viii, 3, 47.

ἦπον expresses a great assurance of certainty; as, (VII. VIII.) ἦπον χαλεπῶς ἂν τοὺς ἄλλους ἀνθρώπους πείσαιμι, ὅτι γε μηδὲ ὑμᾶς δύναμαι πείθειν: *undoubtedly I should have great difficulty in persuading others, &c.* ἦπον ἂν, ὦ Ἀγλαΐταδα, εἰ γε κλαίειν ἐπειρώμεθά σε ποιεῖν, σφόδρα ἂν ἡμῖν ἐμέμφον: *doubtless, o Aglaitadas, &c.* Xen. Cyrop. ii, 2, 13. and in the middle of a sentence: εἰ περὶ τῶν ἀνδροφόνων τῶν ἤδη κεκριμένων τσαυτῇ σπουδῇ γίνεται, ἦπον περὶ γε τοῦ μήτε ἑαλωκότος, μήτε κατεγνωσμένου, πάνδεινον γράφειν: *assuredly*: Demosth. in Aristocr. In arguing from what is less cogent to what is more so, ἦ που, if what precedes is affirmative, signifies *much more*: (IX. X.) as, εἰ τῶν ἀψύχων οὐδέν ἐσθ' ὅσιον ἔῃν ἄκριτον· ἦπου τὸν ἀνθρωπὸν γε ὄντα ἀνόσιον καὶ δεινὸν ἄνευ λόγου καὶ ψήφου ποιεῖν ἐκδοτον: Demosth. in Aristocr. ὦπου γὰρ οἰκίσαι πόλεις οἷοί τε γεγόνασιν, ἦπου βουλευθέντες ἡμεῖς πολλοὺς ἂν τόπους τοιούτους δυνηθεῖμεν κατασχεῖν: Isocr. de Pace. But if what precedes is negative, ἦπου may be rendered *much less*: οὐδὲ τούτων ἐπιμελητέον ἐστὶ παρέρως· ἦπου τῶν περὶ τὸν βίον ἀμελητέον: Plut. in Pol. præc. where it is equivalent to σχολῇ γε, which is sometimes added to ἦπου in this sense.

2. The second use of ἦ is interrogative: ἦ οὖν οἷός τε ἔσται—τὴν ὁμοιότητα—διαγιγνώσκειν; Plato Phædr. p. 262. With γάρ: (V.) ἦ γάρ, ὦ Ἱππία, οὐ ταῦτα ἦν ἃ ἔλεγες; *is it not so, o Hippias?* Plato Hipp. min. ἦ γάρ ἐστιν ὡς ἀληθῶς τήνδ' ἀφιγμένους χθόνα; *what do you tell me? is he really arrived in this country? and is he really come?* Eurip. Or. 736. [729. Pors.] Sometimes uncou-

ⁿ On ἦ δῆλον see Toup on Longin. sect. iii.—J. S.

^o Not unlike *so help me God*. Ὁμῶς δ', οὕτως ἔχουσα πρὸς σε ὥσπερ σὺ οἶσθα, ἐπομνύω σοι τὴν ἐμὴν καὶ σὴν φιλίαν, ἦ μὴν ἐγὼ βούλεσθαι ἂν μετὰ σοῦ, ἀνδρὸς ἀγαθοῦ γενομένου, κοινῇ γῆν ἐπιέσασθαι μᾶλλον ἢ ζῆν μετ' αἰσχυνομένου αἰσχυνομένη· οὕτως ἐγὼ καὶ σὲ τῶν καλλίστων καὶ ἐμνηστῆν ἠξίωκα: “nevertheless, great as you know my affection for you is, I swear

to you by our mutual love, that I would rather, so help me God, descend into one common grave with you, when you had done your duty as a brave man, than live to witness and to share in your disgrace and infamy: so ardently do I aspire after all that is great and honorable, as the desert both of you and of myself:”—the words of Panthea to her husband Abradates in Xen. Cyrop. vi.—J. S.

nectedly at the end of a sentence: τί δὴ οὖν οὗτος ἀμαρτάνει, καὶ ἄτεχνον ποιεῖ, λεπτέον· ἦ γάρ; *must not I?* Plato Phædr. p. 263. δεινοί, ὡς ἔοικεν, εἰσὶ κατὰ τὸν σοῦ λόγον, καὶ πολύτροποι· ἦ γάρ; *are they not?* Plato Hipp. min. It is to be observed that ἦ γάρ is used in many sentences which take an interrogative form merely for the sake of emphasis, as they in reality involve an assertion: Callicl. οὐκ αἰσχύνῃ εἰς τοιαῦτα ἄγων τοὺς λόγους, ᾧ ΣώκρATES; Socr. ἦ γάρ ἐγὼ ἄγω ἐνταῦθα, ᾧ γενναῖε; ἦ ἐκεῖνος, ὅς ἂν φῇ ἀνέδην οὕτω, τοὺς χαίροντας, ὅπως ἂν χαίρωσιν, εὐδαίμονος εἶναι; *and is it I, pray, who bring them to this subject?* &c. Plato Gorg. p. 494.

Ἦδη is joined—1. with a present tense, to signify time fully arrived: οὐ μόνον ἤδη πάρεστιν, ἀλλὰ καὶ πάλαι παρελήλυθε: Demosth. Phil. iv. v. Matth. iii, 10.^p—2. with a past tense, to signify something past at an indefinite time: ἡ ὥρα ἤδη παρήλθεν, Matth. xiv, 15. v. Hom. Il. α, 251.—3. Sometimes it signifies the term of commencement: κἀντεῦθεν ἤδη πάταγος ἦν τῶν ἀσπίδων, Aristoph. Ach. 538. v. Matth. v, 28.—4. It designates a remote indefinite past time: ἤδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν, ἥπερ ὑμῖν, ἀνδράσιν ὠμίλησα: *before now*: Hom. Il. α, 261.—5. With a future tense it signifies something about to be almost instantly: αὐτὰρ ἐγὼν ἐπὶ νῆα θοὴν κατελεύσομαι ἤδη: Hom. Od. α, 303. cf. Il. λ, 760. Ποτὲ is often joined with it in denoting a more remote time, and νῦν in denoting a less distant time.^q

Καλῶς with a genitive, *opportunately*; τῆς τε γὰρ Ἰταλίας καὶ Σικελίας καλῶς παράπλον κεῖται: *for it (Corcyra) is situated commodiously for the passage to Italy and Sicily*: Thuc. i, 36. In the same sense it has a dative with a preposition after it; τῆς τε Ἰταλίας καὶ Σικελίας καλῶς ἐφαίνετο αὐτοῖς ἡ νῆσος ἐν παράπλῳ κεῖσθαι: Ib. c. 44.

SECTION VIII.—ON THE ADVERBS μᾶλλον AND μάλιστα.

RULE I. Μᾶλλον δὲ is a correctional form; *or rather*: as, ἦν παῖς, μᾶλλον δὲ μεираκίσκος. In this sense, to make the expression more emphatical, καὶ is often added: ἀπάντων τὸ ἀξίωμα, τὴν ἡγεμονίαν, τὴν ἐλευθερίαν, περιείλετο, μᾶλλον δὲ καὶ τὰς πολιτείας, ὅσων ἠδύνατο: Demosth. de Cor. p. 321.^r

II. With αἰὲ it signifies *more and more*; as προὔχῳρει καθ' ἡμέραν αἰὲ μᾶλλον. v. Tibull. i, 8. in fin. Hor. Carm. Sec. 67.

III. It is sometimes superfluously added to a comparative: πολὺν

^p Plut. in Æmil. Paul. p. 471. l. 20. ed. H. St.—J. S.

^q Μετίλιος ὁ δῆμαρχος ἐπὶ τοῦ βήματος καταστὰς ἐδημηγόρει, μεγαλύνων τὸν Μινούκιον, τοῦ δὲ Φαβίου κατηγορῶν οὐ μαλακίαν, οὐδ' ἀνανδρίαν, ἀλλ' ἤδη προδοσίαν: Plut. in Fab. Max. p. 325. l. 28. ed. H. St. Here it is not so much the maturity of time that is signified, as of

turbulent audacity in Metilius.—J. S.

^r Lucian uses μάλιστα for μᾶλλον: οἷε μὲν γὰρ ἐν παιδείᾳ καὶ αὐτὸς εἶναι τις δόξειν, σπουδῇ συνωνόμενος τὰ κάλλιστα τῶν βιβλίων.—μάλιστα δὲ οὐδὲ τὰ κάλλιστα ὦνῃ, ἀλλὰ πιστεύεις τοῖς ὡς ἔτυχεν ἐπαινοῦσι: Adv. Indoct. p. 536. A. ed. Salmur.—J. S.

μᾶλλον ἐτοιμότερον, Isæus. κρείττον εἶναι τεθνάναι μᾶλλον, Isocr. Hel. Laud. p. 417. So in Latin, *potius malo*, Cic. and Corn. Nep. v. Interpr. ad Justin. iii, 2, 7.

IV. Παντὸς μᾶλλον is a very strong affirmation; *unquestionably, beyond all doubt*:^s ἔστι γὰρ, ἔφη, ὡς ἐμοὶ δοκεῖ, παντὸς μᾶλλον οὕτω: Plato Phæd. c. 17. παντὸς μᾶλλον ἄρα ψυχὴ ἀθάνατον καὶ ἀνώλεθρον: Ib. c. 56. ἡ παντὸς μᾶλλον οὕτως ἔχει, ὥσπερ τότε ἡμῖν ἐλέγετο; Plato Crit. c. 10. and in answer, παντὸς γε μᾶλλον: Id. Phæd. c. 11.^t

V. Μᾶλλον is often defective after certain verbs, when ἡ alone follows them: ^u as, βούλομαι σε ἀπιέναι, ἡ παρόντα ῥαθυμεῖν. And so after θέλω. τεθνᾶναι νομίζουσα λυσιτελεῖν ἡ Ζῆν: Andocid. Or. de Myster. p. 62. ed. Reisk. It is elegantly construed with the genitive of the participle δέον: μᾶλλον τοῦ δέοντος, *more than is fit*: Plato Gorg. p. 487.

It takes τι after it: ἐφυλάττομεν ἂν ὥσπερ τὸ ἀργύριον, καὶ μᾶλλον τι: and *somewhat* (i. e. *in some degree*) *more*:^v Æschin. Dial. de Virtut.

VI. Of μάλιστα it is to be remarked—1. that τὰ μάλιστα signifies, *especially, principally, chiefly*.^w

VII.—2. Μάλιστα, especially with numerals, signifies *nearly, pretty nearly, almost exactly*; as, ἐν τεσσαράκοντα μάλιστα ἡμέραις, Thuc. ii.^z In this sense the enclitics πη, που, τοι, πως, are frequently joined with it. See Wessel. ad Herodot. viii, 65. p. 647.

VIII.—3. Μάλιστα μὲν and εἰ δὲ μὴ are often used correlatively; when μάλιστα μὲν relates to what is sought or required in the first place, and preferably, εἰ δὲ μὴ to what is considered only as next best to that: ὅπως μάλιστα μὲν ὑπερβαλεῖσθε καὶ ἡμᾶς καὶ τοὺς πρόσθεν εὐκλεία· εἰ δὲ μὴ, ἴστε, ὡς ὑμῖν, ἂν μὲν νικῶμεν ὑμᾶς ἀρετῇ, ἢ νίκη αἰσχύνῃ φέρει, ἢ δὲ ἥττα, ἐὰν ἡττώμεθα, εὐδαιμονίαν: Plato Menex. p. 247.^y

IX.—4. Μάλιστα, *sans faute, without fail*; ἐπὶ δεῖπνον, οἶμαι, κληθεῖς ἐς τὴν ὑστεραίαν, μάλιστα ἦξω, ἔφη: Lucian, in Charon.

^s This appears to be the meaning in the anonymous example of Viger, παντὸς μᾶλλον παρὰ τοῦτο ἡ νίκη μεθ' ἡμῶν γένοιτ' ἂν, which he translates, *hoc modo facilius quam alio quolibet*, &c. I think he should have translated it thus: *hoc modo, certo certius victoriam consequi poterimus*.—J. S.

^t Τῶ ὄντι γὰρ παντὸς μᾶλλον τά γε ῥήματα οὐκ ἐξέμαθον· τὴν μέντοι διάνοιαν σχεδὸν ἀπάντων—δίδειμι: Plato Phædr. p. 196. l. 6. ed. Bas. l. *really*; *I assure you*.—J. S.

^u See Hermann's treatise on Ellipsis, p. 707.—J. S.

^v Hoogeveen translates it *adhuc magis*; that, according to Hermann, is not the signification; but he does not say what is. I have given what appears to me to be the meaning.—J. S.

^w In another sense: ἐγὼ δὲ οἶμαι μὲν οὐχὶ λέγειν αὐτὸν τάληθῇ, μᾶλλον δὲ οἶδα

σαφῶς. οὐ μὴν ἀλλ', εἰ τοῦτο τοιοῦτόν ἐστι τὰ μάλιστα, *however, even if it is ever so certainly so as he says, ὁ νόμος δὲ λέγει τάναντία*, &c. Demosth. in Androt. p. 595. l. 9. ed. Reisk.—J. S.

^z Μάλιστα σύμπαντα ταῦτα εἰς ἐβδομήκοντα μῶς παραδεδώκασι: Demosth. in Aphob. i. p. 815. l. 4. ed. Reisk. τούτων τὴν τιμὴν ἀποστρεῖ με, μάλιστα τάλαντον: Demosth. in Aphob. ii. 839, 19.—J. S.

^y After εἰ δὲ μὴ, one would have expected something of the following purport, "that you may at least equal us and them." An example more obviously appropriate is in Demosth. de Cor. παρακαλέουσιν αὐτὸν, μάλιστα μὲν τὴν πρὸς ἡμᾶς ὁμόνοιαν διατηρεῖν καὶ τὰς συνθήκας, εἰ δὲ μὴ, πρὸς τὸ βουλευσασθαι δοῦναι χρόνον τῇ πόλει: p. 282. l. 18. ed. Reisk. also in Demosth. in Mid. p. 564. l. 3. ed. Reisk.—J. S.

X.—5. It is often joined with the dative plural of the article, and preceded or followed by ὁμοίως, to signify equality as to something superlative: εὖνον ἐμὲ εὐρήσετε τῷ πλήθει τοῖς μάλιστα ὁμοίως, *you will find me as hearty a friend to the people as those who are most so*: Demosth. de redivo suo, p. 1473. l. 11. [ed. Reisk. Epist. ii.] So on the contrary τοῖς ἥκιστα ὁμοίως, or ὁμοίως τοῖς ἥκιστα, *equally with those who are least so*, may be said. Nearly the same is expressed by ὡς οὐδὲν χρῆμα: see C. III. § xiii. R. 4. A phrase of a similar import is ἐν τοῖς μάλιστα, as, ἐν τοῖς μάλιστα σοφός ἐστιν, *he is among the wisest*. Μάλιστα however is not construed with ἐν τοῖς: the phrase is to be understood thus, ἐν τοῖς τοιούτοις οὗσι μάλιστα τοιοῦτος: for where a declinable superlative is used, we find it in the case and gender of the noun to which it relates,² as ἐν τοῖς πρῶτοι δὲ Ἀθηναῖοι τὸν σίδηρον κατέθεντο, Thuc. i. 6. And τοῖς, it seems, is to be considered as neuter, since it occurs with feminine nouns also: τὴν διάλεκτον ἀκριβοῦσα (ἡ λέξις Ἰσοκράτους) ἐν τοῖς πάνυ (a superlative is not indispensable in the phrase) τὴν κοινὴν καὶ συνηθεσ-τάτην, Dionys. Hal. de Isocr. 2. The sense of the phrase therefore is, *among the things which are such, eminently or chiefly such*. The following are examples: τὸ ἱερὸν τοῦτο ἐν τοῖς μάλιστα ἀρχαῖον, Paus. in Ach. p. 403. νόμος οὗτος Περσικὸς ἐν τοῖς μάλιστα ὑπ' αὐτῶν φυλαττόμενος, Æl. V. H. i, 31. καὶ οὐχ ἥκιστα Ἀθηναίων σε, ἀλλ' ἐν τοῖς μάλιστα: Plat. Crit. c. 14. ἐν τοῖς μάλιστα Ἀθηναίων ἐγὼ ὡμολογηκὼς τυγχάνω, Ib. Σωκράτους ἐραστὴς ὢν ἐν τοῖς μάλιστα τῶν τότε, Plato Symp. c. 1.^a

SECTION IX.—ON THE ADVERBS μεταξύ, μέχρι, μὴν, μόνον, οὐ, μῶν, καί, νῆ, νῦν, οἶ, οἶμοι, οἶγε, ὁμοῦ, ὅμως.

RULE I. Μεταξύ is elegantly joined with participles in any case, with the signification of *inter* and gerunds in *dum* in Latin, and of *while, during, in the middle of*, &c. in English: μεταξύ πάσχωιν εἶ, πολεμεῖν πρὸς αὐτὸν ἐπεχείρησε: *while receiving kindnesses*: Isocr. in Evag. p. 396. εὐθὺς ἐξαναστάντες μεταξύ δειπνοῦντες: *in the middle of supper*: Demosth. pro Cor. p. 284. ed. Reisk. τίς ἂν εἴη τοιοῦτος ἱατρὸς, ὅστις τῷ νοσοῦντι μεταξύ ἀσθενοῦντι μηδὲν συμβουλεύει; *during his illness*: Æschin. c. Ctes. p. 306. l. 28. Κλεῖτος—ὃν σὺ τῷ δορατίῳ διελάσας μεταξύ δειπνοῦντα ἐφόνευσας, Lucian, Dial. Alex. et Philipp.

Μεταξύ λόγων (in its common signification *inter dicendum, during talk, while talking*,) is sometimes à propos, *by the by*: ἀλλὰ

² The scholiast however explains ἐν τοῖς by ἐν τούτοις, p. 11. l. 4. ed. Bekk. —J. S.

^a Add that μάλιστα appears to be used sometimes for μάλλον: (see note r, p.

145.) περὶ τίνων χρὴ μάλιστα πιστεύειν ἢ περὶ ὧν ὁ τε θεὸς ἀναιρεῖ, καὶ πολλοῖς τῶν Ἑλλήνων συνδοκεῖ—; Isocr. Paneg. p. 110. l. 1. ed. Battie.—J. S.

μεταξὺ λόγων, *τινες εἰσὶν οἱ πολεμοῦντες ἐκείνοι*; Lucian, in Charon. So in Mort. Dial. t. i. p. 271. in fin. ἀτὰρ, ὃ ἑταῖρε, μεταξὺ λόγων, ἄρ' οὐ τὸδε ἦν τὸ δένδρον, ἐφ' ὅπερ ἦγες ἡμᾶς; Plato Phædr. p. 230.

II. Μεταξὺ, *with*; μεταξὺ τοῦ δυνατοῦ τὸ συνετὸν ἔχοντες, Plut. in Thes. p. 1. [p. 4. l. 5. ed. H. Steph.]

Τὸ μεταξὺ σάββατον, *the following or next sabbath*: Acts Ap. xiii, 42.^b

III. (III. IV. V. VI. VII.) Μέχρι and ἄχρι, (which latter, according to Eustath. p. 1062. l. 52. is derived from μέχρι,) before a consonant, μέχρῃς and ἄχρῃς before a vowel, (Mæris says μέχρι and ἄχρι without σ are Attic,) are used in signifying the extreme or furthest bound or limit of things; as, μέχρι τοῦ παρόντος, *until the present time*; μέχρι τίνος; *till when?* ἐψηφίσασθε, τοὺς μέχρῃς πέντε καὶ τετταράκοντα ἐτῶν αὐτοὺς ἐμβαίνειν: *that such as were under forty-five years should go on board in person, and not serve by substitutes*: Demosth. Ol. iii. ἄχρι τῆς θαλάσσης, *as far as to the sea*; τὰ περὶ τὸ σῶμα μέχρῃς χρεΐας τῆς ψυχῆς παραλαμβάνειν, *so far as they may be requisite for the benefit of the mind, and no farther*: Epict. c. 46. μέχρι τοῦ δικαίου, *as far as the rules of justice allow*: Thuc. iii, 82. μέχρι τοῦ βωμοῦ φίλος, *to the utmost length allowed by religion*; ἐχώρησε μέχρῃς μητρὸς φόνον, *he went the length of murdering his mother*: Herodian i, 3. μέχρῃς τῆς κόμης τῆς ἑαυτοῦ Ἑλληνικὰ δρᾶν, *to observe Greek customs even to the cutting off his own hair*; Ælian vii, 8. μέχρῃς ἡμῶν, *to our time*: μέχρῃς τῆς ζωῆς, *to the end of life*; μέχρῃς τοῦ λόγον, or τοῦ λέγειν, *as far as words go*; μέχρῃς οὗ, *until*: v. Xen. Mem. i, 2, 35. iii, 5, 27. Demosth. Phil. iii. p. 118. ed. Reisk. ἐγένετο δὲ ἡ διώξις μέχρῃς πρὸς τὰ ὄρη, *quite to the mountains*: Arr. de Exp. Al. c. 6. κατεδιώξαμεν ἄχρι πρὸς τοὺς φωλεοὺς, Lucian V. H. i. μέχρῃς ἕως ἐγένετο, *until it was morning*: Plato Symp. p. 220. μέχρῃς πον καὶ ἐπιδακρῦσαι, *even to tears*; μέχρῃς δεῦρο, *quite hither, as far as this*; μέχρῃς ἐνταῦθα, *hitherto, to this place*; μέχρῃς ἐχθὲς, *until yesterday*; μέχρῃς ἵνα ψαύσειε, *until*: Callim. in Dian. 28. μέχρῃς πόρῳ, *a long way, to a great distance, or for a long while*: μέχρῃς πρόην, *until the day before yesterday*: Synes. μέχρῃς σήμερον, *until to-day*.

Μέχρι, *while, as long as*: μέχρῃς μὲν ὀλίγα ἡδικοῦμην ὑπὸ τουτουῖ, — οὐ βαρέως ἔφερον: Lucian, Jud. Voc. μέχρῃς μὲν ἐπίδοξος ἦν ὁ δῆμος ἕνα χειροτονήσιν, Plut. Publ. It signifies duration also in μέχρῃς μὲν οὖν τινὸς ἐπέτρεχε τὸν νεανίσκον ἢ τοῦ πατρὸς μνήμη, *during some time, for a while*: Herodian i, 8.

Μέχρι, *except*: τῶν ἄλλων ἤδη μέχρῃς ἡμῶν δουλεόντων, Thuc. p. 18. l. 3. ed. Camer.; but the signification of the word in this passage is easily reducible to the first head.

(VIII.) Between μέχρῃς and a genitive, οὗ is sometimes added redundantly: μέχρῃς οὗ τροπέων τῶν θερινῶν, *until the summer sols-*

^b On this passage of the Acts Cappellus cites Josephus de Bell. Jud. vi, 6. and De Dieu cites Clemens Rom. in his Ep. to the Corinthians, as using μεταξὺ in the

same sense. Add, that μεταξὺ appears to mean *afterwards* in Plutarch, Moral. vol. i. p. 969. l. 13. and p. 961. l. 2. of Wyttenb. s ed. in 8vo.—J. S.

tice: Herodot. ii, 19. καὶ ἐπὶ τούτῳ τῷ πύργῳ ἄλλος πύργος ἐπιβέβηκε, καὶ ἕτερος μάλα ἐπὶ τούτῳ, μέχρῃς οὗ ὅκτῳ πύργων: *as far as eight towers, to the amount of eight towers*: Herodot. i, 181. In such passages the writer appears to have changed, in going along, the mode of construction with which he set out: intending e. g. to say μέχρῃς οὗ ὅκτῳ πύργοι εἰσὶ, for the last three words he afterwards, with greater brevity, substitutes ὅκτῳ πύργων.

It is to be remarked that μέχρῃς does not occur in the tragedians: see Hermann's preface to the Hec. of Eurip. p. liv.^c

Μῆν is—1. confirmative; σώφρων μῆν ὃ γε τοιοῦτος, (the true philosopher, who bestows all his care on his mind,) καὶ οὐδαμῇ φιλοχρήματος, Plato de Rep. vi. p. 485. Orest. καὶ μῆν τόδ' ἔρξας, δὲς θανεῖν οὐ χάζομαι. Pylad. ἀλλ' οὐδ' ἐγὼ μῆν: Eurip. Or. 1116. —2. adversative: δοκεῖ θεὸς μὲν ἀνὴρ οὐδαμῶς εἶναι, θεῖος μῆν: Plato Sophist. c. 1. and it is opposed to μὲν in the same chap. [p. 96. l. 13. ed. Bas. 1.]

Μόλις usually signifies, *scarcely, with difficulty*: whence it is joined with other adverbs of kindred meaning; as, ἀγαπητῶς καὶ μόλις, ἀκριβῶς καὶ μόλις, on which see Bast. and Schæf. ad Greg. Cor. p. 169. s. Next, it may be rendered *at length*: βιασθεὶς πολλὰ κἀντιβάς, μόλις ἔθυσεν αὐτήν: Soph. El. 575. Then, *for a little while*; ἀλλ', ὧ γεραιῇ ποῦς, ἐπίσπευσον μόλις: Eurip. Troad. 1275. [perhaps, *although with difficulty*.] ἴσως γὰρ ἂν μόλις προβαίνουσ' ἡ τύχη, σταίη καλῶς: Eurip. El. 402. Οὐ μόλις is, *non parum*; *not a little, very, quite*: θέλονσαν οὐ μόλις καλεῖς, Eurip. Hel. 341. v. Æschyl. Ag. 1091. Eum. 867.

Μόνον οὐ, or μονονοῦ, and μόνον οὐχί, or μονονουχί, signify *very nearly, all but*: οὐς σὺ μονονοῦ προσκυνεῖς, Aristoph. Vesp. 514. ὁ —καιρὸς μονονουχί λέγει φωνὴν ἀφίεις, Demosth. Ol. i.

Μῶν, compounded of μὴ interrogative, and οὖν, (or the Ionic ὦν,) is an Attic particle of interrogation, in Latin *an forte*? It is occasionally joined with each of its component parts, with μὴ pleonastically; and commonly, though not always, the questions asked with it, as well as with μὴ, involve a negation: τί δέ; οἱ τὴν ἡδονὴν ἀγαθὸν ὀριζόμενοι, μῶν μὴ τι ἐλάττωνος πλάνης ἔμπλεοι τῶν ἐτέρων, ἢ οὐ καὶ οὗτοι ἀναγκάζονται ὁμολογεῖν ἀγαθὰ εἶναι καὶ κακὰ ταῦτά; *again: are they, who define good as being pleasure, involved in at all less error and inconsistency than the others? or are not they also obliged to confess the very same things to be both good and evil?* Plato de Rep. vi. p. 505. c. [p. 432. l. 49. ed. Bas. 1.^d] εἰάν δέ ἐν ἐνὶ ἐγγένηται ἀδικία, μῶν μὴ ἀπολεῖ τὴν αὐτῆς δύναμιν, ἢ οὐδὲν ἦττον ἔξει; Μηδὲν ἦττον ἔχρω, ἔφη: *will it lose its force?* Plato de Rep. i. p. 351. and with

^c Add ἔχρῃς, *quite, entirely*: ἀμφοτέρω δὲ τένοντε καὶ ὁστέα λᾶας ἀναιδὲς ἔχρῃς ἀπηλόησεν, Hom. Il. δ, 522. καθόλου, Schol.—J. S.

^d Where the latter part of the passage stands thus, ἢ οὐ καὶ οὗτοι ἀναγκάζονται ὁμολογεῖν ἡδονὰς εἶναι κακάς; Σφόδρα γε.

Ξυμβαίνει δὴ αὐτοῖς, οἶμαι, ὁμολογεῖν ἀγαθὰ εἶναι καὶ κακὰ ταυτά. This I mention because Hermann professes to give the passage entire, remarking that Zeunius had taken it from Hoogeveen in a mutilated state.—J. S.

οὐ: τί χρῆν ποιεῖν ἐμέ; μῶν οὐχ ὅπερ ἐποίουν; Plato Ep. iii. p. 316. In the following verse it is joined with its second component part, and the question, like the foregoing examples, is figuratively negative: μῶν οὐν δοκεῖς σοῦ φροντίσαι τίν' ἀγγέλων; Eurip. Androm. 81. In the Eq. of Aristoph. μῶν without any other particle is used in a question which indicates an inference which might be drawn from something preceding, but which is not so drawn because the premises are not believed, and the question therefore implies a negation, and is in fact answered in the negative: Demosth. οἱμοι, τί ποτ' ἔσθ', ὅτι σαντὸν οὐ φῆς ἄξιον; ξυνειδέναι τί μοι δοκεῖς σαντῶ καλόν. μῶν ἐκ καλῶν εἰ κάγαθων: Isiciar. μὰ τοὺς θεοὺς, εἴμ' ἐκ πονηρῶν γ'. vers. 185. In Aristoph. Plut. 372. an affirmation is implied in the question; μῶν οὐ κέκλοφας, ἀλλ' ἥρακας; and in Eurip. Hec. 754. the thing is affirmed about which a question is asked with μῶν, as in Æsch. Suppl. 309. with μῆ.

Nal, yes, is—1. an affirmative answer to a question. And when the question is merely figurative, ναὶ assents to the affirmation or to the negation implied in it, as the case may be, and echoes the sentiments of the interrogator: οὐκοῦν ὀρθῶς, ἔφην, ὦ Ἀδείμαντε; Ναὶ, ἦδ' ὅς: yes, rightly: Plat. de Rep. v. p. 449. ψυχὴν δ' αὐτὴν ἀνδρείοσάτην καὶ φρονιμωτάτην ἦκιστ' ἂν τι ἔξωθεν πάθος ταραξείε τε καὶ ἀλλοιωσειε; Ναί: yes; it is so; the soul cannot be disordered and changed by external agency: Plat. de Rep. ii. p. 381.—2. an expression of assent to what has been said without interrogation: ἐπειδὴν τοίνυν ἐξαπατῶντες ὑμᾶς λέγωσιν, ὡς προσγέγραπται ἐν τῷ νόμῳ ἐξεῖναι στεφανοῦν, ἐὰν ψηφίσῃται ὁ δῆμος, ἀπομνημονεύετε αὐτοῖς ὑποβαλεῖν: ναί: Æschin. adv. Ctes. p. 281.^e And of affirmation or enforcement of one's own words: ναὶ, ναί, τεύχεο δῶμα, κύον—: Callim. in Cer. 64.—3. of obtestation, supplicating, enjoining, conjuring: ναί ἔρχου, Κύριε Ἰησοῦ, even so, come, Lord Jesus: Rev. xxii, 20.^f ναὶ, ἀδελφὲ, ἐγὼ σου ὀναιμην ἐν Κυρίῳ: yea, brother, &c. Philem. v. 20.—4. of affirmation in an oath: as, ναὶ μὰ Δία, Plato Euthyphr. c. 5. v. Hom. Il. α, 235. Xen. Cyrop. iii, 1, 27. When any thing is *denied* with an oath, οὐ is substituted for ναί, as, οὐ μὰ γὰρ Ἀπόλλωνα, Hom. Il. α, 86. So that ναί is no essential part of the oath, nor is it in itself juratory.^g—5. of concession, followed up by an objection introduced by ἀλλά: ναί, φησὶν· ἀλλὰ τὸ τοῦ Κεφάλου καλόν, τὸ μηδεμίαν γραφὴν φεύγειν: Demosth. pro Cor. p. 310.^h—6. The assent or affirmation is sometimes strengthened by

^e The assent in this passage is followed by a qualification: ὑποβαλεῖν, Ναί, εἶγε σέ τις ἄλλη πόλις στεφανοῖ; εἰ δὲ ὁ δῆμος ὁ Ἀθηναίων, ἀποδεδεῖκται σοι, &c. p. 437. l. 11. ed. Reisk. See, 5. and the note.—J. S.

^f The following is an example from an Attic writer: ναὶ, ναί, κάτησο, κάτησο, ναὶ, ναί, τυγάτριον: Aristoph. Thesm. 1184.—J. S.

^g In ναί τῷ σῶ, (Aristoph. Pac. 214.) mentioned by Hoogerveen and Zeunius,

ναί is Doric for νῆ, as in Aristoph. Lys. 81. 893. as it is also in ναί Δία, and ναί τὸν Διοκλέα, the words of a Megaresian in Aristoph. Ach. 767. 774.—J. S.

^h So, καὶ μοι λέγε τὰ ψηφίσματα. “Ψηφίσματα.” Ναί· ἀλλ' ἀντιδιαπλέκει πρὸς τοῦτο εὐθέως, &c. Æschin. in Ctes. p. 422. l. 6. ed. Reisk. and, ἐνεχυράζει τὰς οὐσίας ὁ νομοθέτης τὰς τῶν ὑπευθύνων, ἕως ἂν λόγον ἀποδώσι τῇ πόλει. ναί· ἀλλ' ἔστι τις ἄνθρωπος, ὃς οὔτε εἰληφεν οὐδὲν τῶν δημοσίων, &c. Id. ib. p. 414. l. 6.—J. S.

the addition of other particles; as, *ναὶ δὲ*, Hom. Il. α, 286. *ναὶ μὲν*, Oppian, Hal. iii, 482. i. e. *ὄντως δὲ*, Hesych.

Νῆ, though apparently formed from *ναί*, differs from it in never occurring either without a case,ⁱ or in conjunction with *μὰ*, and it always affirms, concedes, or asserts: *νῆ τὸν Δία*, Aristoph. Ach. 751. *νῆ Δία^j καὶ τὸν Ἀπόλλω*, Demosth. Phil. iii. *νῆ τὴν Ἀρτεμιν*, (the words of a woman),^k Aristænet. Ep. xi. *νῆ τοὺς θεοὺς, ἀληθῆ—ἐρῶ*: Demosth. Phil. ii.

It appears to be sometimes used ironically:^l *πλὴν εἰ μὴ τοῦτο λέγουσι, νῆ Δία*: Demosth. de Chers. [p. 91. l. 26. ed. Reisk.]

Νῦ^m and *νὺν* are used in poetry only, and appear to signify—1. an indivisible point of time, as in Hom. Il. ψ, 485. and ε, 311. *at once, instantly*.—2. illation: *ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δὲ νῦν λαοὶ θνητῶν ἐπασσύτεροι*: *wherefore* the people, &c. Hom. Il. α, 383. *σῶσόν νῦν αὐτόν*, (the gold) *μηδ' ἔρα τῶν πηλίσιον*: *preserve it then*—: Eurip. Hec. 996. [982. Pors.]

Νῦν signifies time either actually present, or bordering on the present. Its use with a present tense is so common that there is no need of any example: with a past tense its meaning is *lately, just now*; *οὐκοῦν ὅπερ νῦν προϋθέμεθα σκέψασθαι—σκεπτέον*: Plat. Phæd. p. 259. and in this sense *δὲ* is often joined with it; *ὦν νῦν δὲ ἔλεγον*: Id. Phæd. c. 16. v. and c. 19. 22. &c. Eurip. Heracl. 235. With a future, *presently, forthwith, immediately*: *ὑστατον δὴ σε προσερούσι νῦν οἱ ἐπιτίθεται*, Plat. Phæd. c. 4. cf. Iliad ε, 279. John xii, 31. *Νῦν* differs from *νῦν* in no other respect but in being construed with a present tense only: Eustath. ad Hom. p. 1840.

Νῦν, when employed in inciting or urging, is joined with the imperative mood: *λέγε νῦν*, Aristoph. Vesp. 30. *ἄγε νῦν, ἴωμεν*: Id. Pac. 851. *πιθοῦ νῦν*, Eurip. Or. 1101.

It is often placed in contraposition to certain preceding words; as, *το πρὶν, τότε*, or other particles signifying past time: Eurip. Or.

ⁱ It is without a case in Lucian: *χαῖρε, ὦ πάτερ Ἑρμῆ*. Mercur. *νῆ καὶ σύ γε*. Dial. Pan. et Merc. *χαῖρε, ὦ Εὐφορβε, ἡ Ἀπολλων, ἡ ὅ τι ἂν ἐθέλῃς*. Pythag. *νῆ καὶ σύ γε*: Dial. Menipp. et Æac.—J. S.

^j Νῆ Δία is usually a very slight affirmation, like *truly*. See Xen. Mem. iii, 11, 14. iii, 3, 2. iii, 6, 2 and 7. iii, 8, 7. iii, 11, 3. Longin. § 33.—J. S.

^k In Xen. Mem. iii, 11, 3. *νῆ Δία* is said by a woman, but it signifies no more than *truly*.—J. S.

^l It is ironical in Lucian, where Menippus, in reply to Charon's demand of his fare, says, *ὦ Ἑρμῆς ὑπὲρ ἐμοῦ σοὶ ἀποδίδτω, ὅς με παρέδωκε σοι*: and Mercury answers, *νῆ Δία, ὀναίμην εἰ μέλλω γε καὶ ὑπερεκτείνω τῶν νεκρῶν*: *truly I should be in a thriving way indeed, if I am to pay their fares too for the dead, in addition to*

conducting them: Dial. Char. et Menipp.—J. S.

^m Νὺ is found in many passages which admit neither of these significations. Eustathius regards it as a mere expletive: but Demetrius Phalereus remarks that such particles are not to be employed like the chippings and rubbish of masons, barely to fill up spaces; and cites an observation of Praxiphanes, (§ 57.) that some of the little words in question used to be employed with such effect as to produce an expression of moaning and lamentation, as in *καὶ νύ κ' ὀδυρομένοισιν ἔδυν φάος ἡελίοιο, εἰ μὴ*, &c. [Hom. Il. ψ, 154.] This perhaps is a little fanciful; see Hom. Od. ι, 79. However this may be, it is often much more easy to perceive that the construction would suffer by the absence of a particle, than to define exactly the effect of its presence.—J. S.

1096. to a future tense: ταῦτα μὲν μοι εἰσαυθῖς—διηγῆσθ' νυνὶ δὲ —πειρῶ σαφέστερον εἰπεῖν: Plat. Euthyphr. c. 7. to εἰ μὲν, Eurip. Or. 1134. or to εἰ alone, Aristoph. Vesp. 710. cf. Xen. Cyrop. iii. 3. εἰ γὰρ—νῦν δ'—: Thuc. iv. 104. John xv. 24. viii. 40. ix. 41. xviii. 36. 1 Cor. xii. 18. xv. 19.ⁿ

Οἷ, a particle of lamentation, is usually joined with a nominative: as, οἷ ἐγὼ, Eurip. Or. 1018 and 1347. seldom with an accusative; as, οἷ ἐμὲ δειλὴν! Epigr. cited by Steph. [Thes. Ind. 1524. d.]

Of οἷ and the dative μοι is compounded οἷμοι,* *woe is me, alas*. It occurs—1. without any case following it; as, οἷμοι! τί δ' οἷμοι; θητὰ τοι πεπόνθαμεν, οἷμοι! Eurip. in Beller. ap. Suid. v. Aristoph. Vesp. 845.—2. followed by a nominative: Aristoph. Vesp. 1145. Plut. 851. 881. 931.—3. by a genitive: Aristoph. Plut. 389. Lucian in Pisc. t. i. p. 573. in Catapl. p. 642.—4. Sometimes ῥῥοι, or rather ῥῥοι μοι, occurs for οἷμοι; as (with a genitive) in Eurip. Phœn. 1545. Apoll. Rhod. i. 290.—5. Μοι is repeated: ῥῥοι μοί μοι! Ib. 1465.—6. It expresses joy in Aristoph. Nub. 771. but in the mouth of a rustic.^o

IV. (IX.) Οἷγε with βλέπω, or a word of similar signification, is literally, *which way*, or *towards which*, *I look*. In Aristides, οἷγε βλέπων, *with an eye to which*, *with a view to which*, &c. Panath. p. 92. t. i. ed. Jebb.^p

V. (X.) Ὀμοῦ, *together*, is sometimes *nearly*, *about*: ὁμοῦ πεντακόσια ἔτη, Dionys. Hal. Ant. R. iii. p. 163. l. 39. ἐτῶν ὁμοῦ τε πεντακοσίων, Id. ib. viii. p. 530. l. 18. v. Demosth. adv. Aristog. p. 785. l. 23. ed. Reisk.^q

"Ὀμως is thought by Hoogeveen to be properly the same as ὁμοίως:^r see 1 Cor. xiv. 7. Next it signifies, *although*, *nevertheless*, *yet*, *notwithstanding*: (see Eurip. Or. 679.) and commonly answers to καίτοι, καίπερ, εἰ καί, ὥς, &c. in a preceding member of the sentence. Those particles, however, are often absent; as,—1. in a sentence consisting of one member only; εἰς τὰ μηδὲν σοι χρήσιμα, ὅμως ἐκ πολλῆς τῆς περιουσίας ἀναλίσκεις: Lucian, adv. Indoct. t. iii. p. 115.—2. when a participle goes before: Λάμαχος μὲν ταῦτα εἰπὼν, ὅμως προσέθετο καὶ αὐτὸς τῇ Ἀλκιβιάδου γνώμῃ: Thuc. vi. 50.—3. when ἄλλ' ὅμως follows: καὶ γὰρ οἱ στρατηγοὶ, ὃ φίλε' ἄλλ' ὅμως τὸ κεφάλαιον αὐτῶν ῥαδίως ἂν εἴποις, &c. Plat. Euthyphr. c. 16. in which passage the

ⁿ Add νυνμενί, *now truly*; for the present: τοὺς ὀπίστας νυνμενί ἀνελομένους θόπλ' ἀπέναι πάλιν, οἴκαδε σκοπεῖν δ' ὅ τι ἂν προγράψωμεν ἐν τοῖς πινακίοις: Aristoph. Av. 448.—J. S.

* According to Weiske, οἷμοι is not a compound word, μοι being not a dative, but a mere elongation. Pleon. Gr.—J. S.

^o Οἷμοι expresses anger also: οἷμ', ὥς τεθνήξει, Aristoph. Ach. 590.—J. S.

^p Whatever obscurity there is in the passage arises from οἷγε (which is a relative word) referring to something following instead of preceding it.—J. S.

^q Ὀμοῦ, *at*, *near*, *close to*; ἐγὼ μὲν ἤδη καὶ πάλαι νεὼς ὁμοῦ στείνων ἂν ἦν σοι τῆς ἐμῆς, εἰ μὴ, &c. Sophocl. Phil. 1218. Ὀμοῦ is to be joined with νεὼς, not with σοι, for the person indicated by σοι was not to go to the ship with the speaker.—J. S.

^r Ὀμῶς, *in like manner*, *equally*, *together*, has a circumflex on the last syllable. See the treatise of Cyrillus or Philoponus. ἐς μὲν ἰόντας σῶνει ὁμῶς οὐρῇ τε καὶ οὐασιν ἀμφοτέροισιν, Hesiod, Theog. 771. εἰ δὲ ἕκαστα ἀθανάτοις διέταξεν ὁμῶς, καὶ ἐπέφραδε τιμὰς: Id. ib. 74.—J. S.

ellipsis, according to Hoogeveen, is as follows: ἀλλ', εἰ καὶ πολλὰ καὶ καλὰ οἱ στρατηγοὶ ἀπεργάζονται, ὅμως, &c. see Plat. Phædr. p. 240. de Rep. ii. p. 365.—4. when ὅμως δὲ follows: Ceb. Tab. p. 219. [p. 44. l. 5. ed. Simps. Oxon. 1738.]—5. when ὅμως δ' οὖν follows: ὅμως δ' οὖν πάντα ταῦτα χαίρειν ἑάσας ἦλθον, Plato Ep. iii.—6. so before ὅμως μέντοι, *however*, which very often begins a sentence; e. g. Demosth. adv. Nausim. p. 991. [l. 21. ed. Reisk.]

SECTION X.—ON ὅπη, ὅπου, ὅπως, ὅπου, ὅταν, ὅτε, οὕτω, ῥαδίως, ὅφρα, πάλιν, πὲρ, πρὶν, ῥα.

RULE I. (I. II.) "Οπη may be considered as a dative agreeing with ὁδῶ understood. It often answers to ταύτη (ὁδῶ, viz.) preceding or following; as, τὰ περὶ Δίωνα ὑπάρξει ταύτῃ γιγνόμενα, ὅπηπερ ἂν αὐτὸς ἐθέλῃς: Plat. Epist. vii. p. 359. v. Plat. Ep. ad Dionys. p. 315. Phædr. p. 246. ὅπη ἂν ὁ λόγος, ὥσπερ πνεῦμα, φέρῃ, ταύτῃ ἰτέον: Plat. de Rep. ii. It may be rendered—1. *in the part where, wheresoever, in the way in which, where*: ὅπη δοκοῖ, εἰσέβαλον εἰς τὸ στρατεύμα—: Thuc. ii, 100. οὗ καὶ οἱ ῥύακες ἀποσπάσματα ἀναφυσῶσι, ὅπη ἂν τύχωσι τῆς γῆς: Plat. Phæd. c. 61. *which way*: Hom. Il. ξ, 507.—2. *whither, whithersoever*: πέμψει δ' ὅπη σε κραδίη θυμός τε κελεύει, Hom. Od. ξ, 517. περιάγοντας ὅπη ἂν αὐταὶ δεικνύωσιν, Ceb. Tab. c. 6. τοῦτ' ἤδη, ὅπη ἀποβήσεται, ἀδελόν: Plato Phædr. p. 3. *what it will come to, in what it will end*. Ποῖ and ὅποι denote motion towards a place, as ποῖ μόλω; *whither can I go?* but πῇ and ὅπη signify both that motion towards a place, and also at the same time remanence in the place towards which the motion tends, as πῇ στῶ; *whither can I go and stay?* Hence Euripides uses both words together: ποῖ, πᾷ φέρομαι; i. e. properly, *towards what place, to what place, am I borne?* See Schol. Eurip. ad Hec. 1075. and Hermann. ad Eurip. Herc. F. 1236.—3. *How; in what way; in what respect; by whatever means*; as, μαθεῖν, ὅπη ἔχει: Plat. Phæd. c. 35. λέγε, ὅπη δὴ οὐχ ἱκανῶς, sc. φαίνεται εἰρησθαι: Plat. Phæd. c. 26. ἐκείνου τοῦ καλοῦ εἴτε παρουσία, εἴτε κοινωνία, εἴτε ὅπη δὴ καὶ ὅπως προσγενομένη: Plat. Phæd. c. 49. "Οπη denotes *the means, ὅπως the manner*. See Plut. de Anim. Procr. p. 1023. νῦν σε, ὅπη τε καὶ ὅπως ἔχω, τιμῶ: Æl. V. H. i, 38. ὅπη ἂν παρείκη, ἀψομαί τοῦ πράγματος: *by whatever means it may be practicable or possible*.

II. (III.) "Οπη οὖν or ὅπη ἂν, or in one word ὅπηδηοῦν, ὅπηδήποτε, or ὅπηδηποτοῦν, is, *by any means possible; by any means whatever; by some means or other, whatever they may be*; as, πειράσομαι ὅπη οὖν τὸ ἄχθος ἀποσείσασθαι.

III. (IV.) "Οπου—1. signifies *where*: ἦν δ' ἐρωτᾷ, ὅπου εἰμὶ, λέγε τάλῃθῃ, ὅτι ἐπὶ τοῖς ὁρίοις: Xen. Cyrop. ii, 4, 31. v. Plut. in Public. p. 100. in fine. Matth. vi, 21.—2. *whither, the place to which*: John viii, 21. xiv, 4. and it may be noted here that the Greeks are accustomed to put, by attraction, adverbs of motion for those of rest: χωρεῖν χρεὼν ὅποι χθονὸς κρύψαντε λήσομεν δέμας, Eurip. Viger.

Iph. T. 118. i. e. as Porson has remarked, *ἐκείσε ὅπου*. See Pors. ad Hec. 1070. and in another manner in Iph. T. 113. *ὅρα δὲ γ' εἰσω τριγλύφων, ὅποι κενὸν δέμας καθεῖναι*, which Seidler rightly explains, *ὅπου κενὸν ἐστίν, ὥστε ἐνταυθοῖ δέμας καθεῖναι*: v. Seidl. ad Iph. T. 348.—3. In argumentation it is, *seeing that, since*: *ἦπου αὐτός γε πολλὰ ἔχει, ὅπου γε καὶ ἡμῶν ἐκάστω τοσαῦτα δέδωκεν*: Xen. Cyrop. viii, 4, 31. *καὶ τί σοι τὸν Ὀρφέα ἢ τὸν Νέανθον λέγω, ὅπου καὶ καθ' ἡμῶν αὐτοὺς ἐγένετό τις, &c.* Lucian, adv. Indoct. t. iii. p. 111. v. et p. 116. and Lucian, in Timon. p. 103.—4. "*Οπου μὲν—ὅπου δέ*, is, *there—here; in some places—in other places; partly—partly*: *ἀν οὖν ἀπὸ τῆς μονάδος ἀρξάμενοι, τοὺς διπλασίους καὶ τριπλασίους ἐν μέρει τιθῶμεν, γενήσονται κατὰ τὸ ἐξῆς, ὅπου μὲν (there, i. e. ὅπου μὲν διπλασίους τίθεμεν) τὸ δεύτερον, καὶ τὸ τέταρτον, καὶ ὄγδοον ὅπου δέ (here) τρίτον, καὶ ἕννατον, καὶ εἰκοστοέβδομον*: Plut. de Anim. Procr. p. 1027. *λμινῶν τε γὰρ γεγόνασι καὶ ποταμῶν—ὅπου μὲν ἐκλείψεις,—ὅπου δέ οἶον ἀποδράσεις καὶ καταδύσεις*: Plut. de Def. Or. *τὴν ἀνθρωπίνην ἀσθένειαν—ἐκφερομένην ὅπου μὲν εἰς δεισιδαιμονίαν καὶ τύφον, ὅπου δέ εἰς ὀλιγωρίαν τῶν θεῶν καὶ περιφρόνησιν*: Plut. in Camill. c. 6. extr. Sometimes ὅπου μὲν is not followed by ὅπου δέ, as ὅπου μὲν—*περὶ δὲ τὰς ἐσχατίας, &c.* Diod. S. iii, 34.²

'Οπουοῦν is, *any where*: *δεσμός ζωῶ ὁφθαλμῶν, ὥστε μένειν ὀπουοῦν, πότερος ισχυρότερός ἐστιν, ἀνάγκη ἢ ἐπιθυμία*: Plut. in Cratyl. p. 403.

IV. (V.) "Οπως, derived from πῶς, signifies—1. *as, in the same manner as, accordingly as; how, in what manner*: *ρήτέον σοι—οὕτως, ὅπως οἷός τε εἶ*: Plato Phædr. p. 236. v. et p^l 228. *εὖ εἰδότας, ὅτι, ὅπως ἂν ἡμεῖς νυνὶ περὶ αὐτῶν γινώτε, οὕτω καὶ τὸν ἄλλον χρόνον ἢ πόλις αὐτοῖς χρήσεται*: Lysias adv. Alcib. i. p. 520. [l. 5. ed. Reisk.] *ὅπως ἔχω πρὸς δεῖπνα, ὁ παρεληλυθὼς μου βίος ἅπας μαρτύριον ἂν γένοιτο*: Lucian, in Lapith. t. iii. p. 434. v. Iliad β, 252. Aristoph. in Pac. 131.—2. *in order that, that*: *ἐπιμελεῖσθαι δεῖ, ὅπως σῶαί τε ἔσονται αἱ οἰες, &c.* Xen. Mem. iii, 2, 1. *ὅπως μὲν ταῦτα ἔξετε, ἐμοὶ μελήσει*: Id. Cyrop. ii, 1, 15.

In both these significations ὅπως, when a thing present is spoken of, takes a *subjunctive* mood after it:⁴ *αὐτός σοι ξυμπροθυμήσομαι δεῖξαι ὅπως ἂν με διδάξης (now) περὶ τοῦ ὁσίου*, Plat. Euthyphr. c. 13. *οὐκ ἔχω ἔγωγε ὅπως εἴπω*, Id. ib. c. 12. See the example from Lysias. *ταῦτά σοι ἀπὸ πολλῶν ὀλίγα παρεθέμην, ὅπως μάθης, (now) οἶον ἄνδρα παρλιπὼν, Δίφιλον ἐστιγῆς*: Lucian, in Lapith. p. 437. *ὅπως, ἃ μὲν ἀγαθὰ ἐσσι, ποιῶμεν*: Xen. Œc. vi, 11.

When a thing is spoken of as *the thought* of any one, ὅπως properly takes an *optative*; and that usually after *past* tenses, because then the optative can signify what is past, inasmuch as it indicates the thought to have been present at that preceding time denoted by the past tense: *οὐχ ὅπως ὠφελῆσαι τὴν πόλιν διενοήθη, ἀλλ' ὅπως τι κερδαῖνοι*: Lys. adv. Phil. p. 881. [l. 15. ed. Reisk.] *εἰ πάνυ πολὺν,*

² "Οπου, in which: *ᾗδον δ' ὑπὸ φιλορ-
νθίας πάντες μέλη, ὅπου χειλῶν ἦν
τις ἐμπεποιημένη, ᾗ πηνέλου, ᾗ χῆν τις,
ᾗ περιστερὰ, &c.* Aristoph. Av. 1301.

—J. S.

⁴ See Aristoph. Lys. 384. Vesp. 1525.

—J. S.

ἔφη, χρόνον ἐσκόπει Φιλοκράτης, ὅπως ἂν ἄριστα ἐναντιωθείη τῇ εἰρήνῃ, οὐκ ἂν, &c. Demosth. de Fals. Leg. p. 345. ed. Reisk. τοῦτ' ἔπραττον, —ὅπως τάχιστα καὶ κάκιστ' ἀπολοίμεθα: Aristoph. Ach. 756. cf. Iliad φ, 548. Plat. de Anim. Mund. p. 99. Æschin. Dial. iii, 1. [p. 647. l. 37. in the 1 Basil. edition of Plato.] In the passage cited above from Lucian, (Lapith. p. 437.) if μάθους were substituted for μάθης, the sense would be, *that you might learn; i. e. with the design at that time that you might learn.*

The indicative of the future (as the optative) is construed with ὅπως, when something is to be signified, which is contemplated as future at the time denoted by the principal verb. Wherefore that tense occurs in construction with a present, and a future, and a past, tense: ἐτοιμοὶ εἰσιν, ἔσονται, ἦσαν, πράττειν ὅπως ἔσεται.^u—χρημάτων μὲν οὐκ αἰσχύνη ἐπιμελόμενος, ὅπως σοι ἔσται ὡς πλεῖστα: Plat. Apol. c. 17. βουλευσόμεθα περὶ τῶν τέκνων, ὅπως ὅτι βέλτιστα παιδεύσομεν αὐτά: Xen. Œc. vii, 12. ἐπεβουλεύεσθε ὅπως μὴτ' ἀγαθὸν μηδὲν ψηφίσεσθε, πολλῶν τε ἐνδεεῖς ἔσεσθε: Lysias adv. Erat. p. 413. [l. 7. ed. Reisk.] cf. Xen. Œc. iv, 9. Mem. iii, 2, 1. Cyrop. ii, 1, 15. Lys. adv. Erat. p. 416. [l. 9. ed. Reisk.] adv. Ergocl. p. 821. [l. 3. ed. Reisk.] Plat. de Rep. iv. p. 421. Eurip. Med. 322. Xen. Cyrop. ii, 2. ab initio. Thuc. iii, 4. extr.

The indicative of a past tense must of necessity be used with ὅπως, when a purpose or design is spoken of, which was entertained but not carried into effect: οὐκοῦν ἐχοῖν σε Πηγάσου Ζεῦξαι πτερόν, ὅπως ἐφαίνου τοῖς θεοῖς τραγικώτερος: Aristoph. Pac. 135. *you should have mounted Pegasus, that you might have appeared more grand and pompous: i. e. by which being done, you would have appeared, &c.* but he did not mount Pegasus; wherefore he did not appear more pompous.^v These rules apply to ὅπως when μὴ is joined to it: ξυνέβησαν πρῶτα μὲν τὰ μακρὰ τεῖχη ἐλεῖν Ἀθηναίους, ὅπως μὴ ἐπιβροθήσωσιν ἐκ Νισαίας οἱ Πελοποννήσιοι: *lest, &c.* Thuc. iv, 66. ἀλλ' ὅπως μὴ οὐχ οἷός τ' ἔσομαι, viz. βλεπτέον, *but I doubt I shall not be able:* Plat. de Rep. vi. p. 506.^w

When ὅπως means *as, (sicut,)* it properly takes an indicative, but in oblique phraseology a subjunctive and optative.

In the second sense above mentioned, ὅπως is construed, but very rarely, with an infinitive: δεῖ ἡμᾶς πειράσθαι, ὅπως ὡς βέλτιστα τὰ προσήκοντα διαπράττεσθαι: Xen. Œc. vii, 29. cf. Xen. Hist. Gr. vi, 2, 20. Diod. Sic. t. ii. p. 467. and 408. and Wessel. on the latter passage.—3. (VI.) Before ὅπως in both senses, ὅρα, or φρόντιζε, or

^u After an imperative, Aristoph. Thesm. 285. after a future indicative, Aristoph. Ran. 1120.—J. S.

^v Trygæus, to whom the words are addressed in Aristoph. was so far from having had any design of mounting Pegasus, that in answer to them he gives a reason why it would not have done. Nor does it appear that he had any design of

appearing more pompous. Although consilium cepit would have been a more proper expression than consilium habuit, (the words used by Hermann,) yet there can be no doubt about his meaning.—J. S.

^w Μὴ θεῶν κίνει φρένας,—ὅπως μὴ σου γένος—πάν ἀναστρέψει Δίκη: Aristoph. Av. 1239.—J. S.

ἄγε, is understood, and it takes an indicative of the future after it: * καὶ ὅπως μοι μὴ ἔρεῖς, and take care you do not tell me: Plat. de Rep. i. τὰ σκόλι' ὅπως δέξει καλῶς, Aristoph. Vespr. 1217. See Plat. 326. Pac. 1017, 76. Nub. 489. Lysias Apol. p. 24. [l. 5. ed. Reisk.]—4. "Ὅπως; is used in answers to questions asked with πῶς, relatively to that word, and instead of a repetition of it: Streps. πῶς με χορὴ καλεῖν; Socr. ὅπως; τὴν καρδόπην: how ought I to call it? how? why, τὴν καρδόπην: Aristoph. Nub. 677. v. Aristoph. Vespr. 48. Thesm. 210.—5. for ὡς or ὅτι: ἀλλ' ὅπως μὲν ἐγὼ ἄχθομαι τρέφων ὑμᾶς, μὴδ' ὑπονοεῖτε: Xen. Cyrop. iii, 3, 20.—6. with a superlative: αὐτοὶ δ' ἀνφκίσανθ' ὅπως ἀνωτάτω, Aristoph. Pac. 206. i. e. ἀνφκίσαντο οὕτως, ὅπως οἱ ἀνωτάτοι ἀνοικίζονται, as in Latin, *ut qui maxime*, &c. —7. (8.) It is put for *ἵνα* *ἵνα*, after, after that: ἡχῆς δ' ὅπως ἤκουσαν, οὐδεὶς ἀργὸς ἦν: Eurip. Phœn. 1155. cf. 1464. and Hom. Od. δ, 109.—8. (10.) (V.) Οὐχ ὅπως, οὐχ ὅτι, οὐχ οἶον, may each be rendered, sometimes *not only*, sometimes *not only not*, and sometimes *much less*; although properly οὐχ ὅπως is οὐκ ἐρῶ ὅπως,—οὐχ ὅτι, οὐκ ἐρῶ ὅτι,—and οὐχ οἶον is οὐ τοῖον οἶον. See Tyrwhitt. ad Aristot. Poet. p. 128. and Lennep. ad Phal. p. 235. οὐ γὰρ ὅπως μὴ τὸ σῶμα ὑβρίζεσθαι τινος—ᾤεσθε χρῆναι, ἀλλὰ καὶ, &c. *for you not only*, &c. Demosth. in Mid. p. 386. [p. 518. l. 11. ed. Reisk.] *συμπάσης τῆς πόλεως κοινὸς δεῖ γονεῖς τοὺς πένητας ἡγεῖσθαι. καὶ προσήκει τοῦτους οὐχ ὅπως, ὧν ἡ πόλις δίδωσιν, ἀφελέσθαι τι*: [*not only not to deprive them of any part of what the state gives them,—but*, &c. two accusatives after ἀφελέσθαι. Zeunius has mistaken the sense:] ἀλλ' εἰ καὶ μὴδὲν ἦν τούτων, ἄλλοθεν σκοπεῖν ὅπως μηδενὸς ὄντες ἐνδεεῖς περιφθῆσονται: Demosth. Phil. iv. p. 142. [l. 6. ed. Reisk.] ἀλλ' οὐχ ὅπως ὑμῖν τῶν αὐτοῦ τι ἐπέδωκεν, (he not only has not, &c.) ἀλλὰ καὶ τῶν ὑμετέρων πολλὰ ὑφῆρηται: Lysias adv. Nicom. p. 862. [p. 863. l. 13. ed. Reisk.] So οὐχ ὅπως χάριν αὐτοῖς ἔχεις, ἀλλὰ μισθώσας σεαυτὸν κατὰ τουτωνὶ πολιτεύῃ: *not only not*: Demosth. pro Cor. p. 331. in fin. οὐδὲ μνημονεύσειν ᾧ μὴν τὸν Δία, οὐχ ὅπως (*much less*) καὶ τηλικαῦτα ἀγανακτήσειν: Lucian, Prom. Clytæmn. οὐκοῦν Ὁρέστης καὶ σὺ παύσετον τάδε. Electr. πεπαύμεθ' ἡμεῖς, οὐχ ὅπως σὲ παύσομεν: *nedum*; so far are we from being able to, &c. instead of *being able to*, &c. Sophocl. El. 796.—9. Ὅπως with a genitive and ἔχω: ὅπως ἢ Ἀθηναῖοι δυνάμει, ἢ Λακεδαιμόνιοι ἐχούειν τύχης: *prout*; according to the degree of power of the Athenians, or of good fortune of the Lacedæmonians: Aristid. Or. in Rom. p. 352.*

Ὅποταν, *whenever, when*, compounded of ὅποτε and ἄν, is never joined with an indicative mood, except in the future. It is construed

* Χῶπως ποτ' ἐξαμπεύσομεν τοῦτ' ἄνευ κανθηλίου, Aristoph. Lys. 289. καὶ τοῦτ' ὅπως μὴ ψεύσεται μὴδ'—ἀναδύσεται: Demosth. Epist. i. p. 1466. l. 17. ed. Reisk.—J. S.

† Μετὰ ταῦθ', ὅπως (*when*) πρὶν ἐγένεθ' οὗτος οὗτος,—περὶ τούνοματος—ἐλοιδοροῦμεθα: Aristoph. Nub. 63. ed. Bekk.—

J. S.

‡ Add ὅπως, in whatever manner, in what manner soever: ἐγὼ παρελήλυθα, πιστεύων οὐκ αὐτὸς ἀξίως τῶν ὑμῖν πεπραγμένων εἰπεῖν δυνήσεσθαι, ἀλλὰ τὰ πράγματα, ὅπως ἂν τις εἴπῃ, δίκαια φανεῖσθαι: Demosth. Proœm. p. 1454. l. 6. ed. Reisk.—J. S.

—1. with an optative, when a thing is spoken of as the *thought* of some person, and so *ὅταν* is construed in Æschyl. Pers. 448. Also with a past tense of the optative, when a thing is spoken of as having often occurred: *ὁπότεν γοῦν ἀναγκασθείημεν, ἀπολειφθέντες πον, —ἀσιτεῖν, οὐδὲν ἦσαν οἱ ἄλλοι πρὸς τὸ καρτερεῖν*: Plato Symp. c. 35.—2. with a subjunctive: *μισθοῦ στρατεύονται, ὁπότεν τις αὐτῶν δέηται*: Xen. Cyrop. iii, 2, 7. *ὁπότεν τὶ τῶν ἐκεῖ ὁμοίωμα ἴδωσιν, ἐκπλήττονται*: Plato Phædr. p. 250.—3. with an indicative future, Iliad φ, 341. [Hermann observes that in this example *φθέγξομαι* may have been put for *φθέγξωμαι*, the vowel having been shortened in Homer's usual manner; as in *ἰμείρεται* for *ἰμείρηται*, Od. α, 41. and in *στρέφεται* for *στρέφηται*, Il. μ, 41.]

"Οταν is compounded of *ὅτε* and *ἄν*, wherefore the poets for *ὅταν* commonly say *ὅτε κεν* v. Iliad ι, 498. It is usually construed with a subjunctive mood, but with an optative also in the same circumstances as *ὁπότεν*. It signifies—1. *whenever, as often as*: *ἀλλ' ὅταν τις λέγῃ, ὅτι, &c.* Plato Symp. c. 21. v. c. 11. and 13.—2. *as long as*, John ix, 5.—3. *since, because*: *μάλιστα ὅταν τὸ μὲν τάχιστον ᾗ τῶν ὄντων*, Aristot. de Mund. c. 4. This is a very rare signification.—4. It signifies generally and indefinitely, and is answered by *τότε*: *ὅταν περὶ τὸ φάντασμα αὐτὸν ἀπαντᾷν φῶμεν, —τότε πότερον ψευδῇ δοξάζειν τὴν ψυχὴν ἡμῶν φήσομεν, &c.* Plat. in Sophist. p. 240.

"Οτε designates a certain and definite time; and—1. it is usually construed with a preterperfect or aorist indicative; as, *ὅθ' ἤκομεν Εὐβοιεῦσι βεβοηθηκότες*, Demosth. Ol. i. p. 11. [l. 10. ed. Reisk.] *ὅτε ἴδεν αὐτὸν, Athen. Deipn. xi. p. 505. ὅτε δὲ ἤγγισεν ὁ καιρὸς, &c.* Matth. xxi, 34.—2. Sometimes with a present: *ἦ νῦν, ὅτε οὕτως ὀξέως σοι ὑπακούω*: Xen. Cyrop. ii, 4, 6.—3. With an optative or subjunctive it signifies, *whenever, as often as, if ever or at any time*: *ἐκάλει δὲ καὶ ἐτίμα, ὅτε τινὰς ἴδοι τοιοῦτό τι ποιήσαντας, ὃ πάντας ἐβούλετο ποιεῖν*: Xen. Cyrop. ii, 1, 30. v. Hom. Il. φ, 323.—4. It often signifies, *since, seeing that*: *ὅτε δὴ τοῦτο ὃ "Ερως ἐστὶν ἀεὶ*, Plato Symp. p. 206. *ὅτε τοίνυν τοῦθ' οὕτως ἔχει, προσήκει προθύμως ἐθέλειν ἀκούειν*: Demosth. Ol. i. [p. 9. l. 3. ed. Reisk.]—5. "Οτὲ μὲν, ὁτὲ δὲ, are put for *ποτὲ μὲν, ποτὲ δὲ, at one time, at another time*: οὐ γὰρ ὁτὲ μὲν ἄλλοις, ὁτὲ δὲ ἄλλοις, μέμικται ταῖς ψυχαῖς ὁ παρὰ τοῦ θεοῦ χρυσὸς, ἀλλ' ἀεὶ τοῖς αὐτοῖς: Aristot. Polit. ii, 5. v. Apoll. Rhod. i, 1270.^b And in the same sense, *ὁτὲ μὲν, ἄλλοτε δὲ*, Iliad λ, 64. cf. Il. σ, 599. and *τοτὲ μὲν—ἄλλοτε δὲ*, Xen. Mem. i, 2, 20. and *ἔσθ' ὅτε, —ὁτὲ*, Soph. Aj. 56. and *τοτὲ—ἄλλοτε*, Soph. El. 739. Sometimes *ὁτὲ μὲν* is omitted before *ὁτὲ δὲ*, as in Iliad ρ, 178. and also *ὁτὲ, or ποτὲ, or ἄλλοτε*, before *ἄλλοτε*, Soph. El. 752. Trach. 11. Eurip. Hec. 28.—6. "Οτε μὴ is put for *εἰ μὴ, unless, except*: Hom. Il. ν, 319. π, 227. Od. π, 197.

'Οπότε signifies—1. *forasmuch as, seeing that, since*, with an indi-

^a See Aristoph. Plut. 567. Lys. 770. —J. S.

^b So *ποτὲ μὲν, ποτὲ δέ: ποτὲ μὲν γὰρ, ὥς οὐκ ἀποδιδόντι, δίκας ἐλαγχάνετε, καὶ*

χρήματ' ἐπράττεσθε· τοτὲ δ' ὥς παραδόντος δώκετε: Demosth. in Nausim. p. 989. l. 6. ed Reisk.—J. S.

cative mood: ὁπότε πρὸς ἡμᾶς ἦλθες πρεσβεύων, Xen. Anab. vii, 7, 6. ὁπότε γε πάντες παρακαλοῦσίν με, &c. Id. Symp. iv, 15.^c — 2. *whenever, as often as*, with an optative, especially of the present tense; ^d ὁπότε δὲ ψηγόντων ἢ ἐπαινούντων τινὰς ἀκούοι, οὐχ ἦτον ᾤετο καταμανθάνειν τοὺς τῶν λεγόντων τρόπους ἢ περὶ ὧν λέγοιεν: Xen. Ages. xi, 4.—3. *Αὐτίκα*—ὁπότε ἂν, *as soon as ever*: αὐτίκα μάλα παρέσονται, ὁπότε ἂν κρατῶσι: Xen. Cyr. iv, 2, 37.

V. (VII.) Οὕτω, or οὕτως, even before a consonant, *then at last, then and not before*; ^e προσευζάμενοι θεοῖς,—οὕτω διέβαινον τὰ ὄρια: Xen. Cyrop. ii. init.

VI. (VIII.) The meaning of οὕτω is often rendered less determinate by the addition of πως or πού; as οὕτω πως, *in some such manner as this; nearly in this manner*.

VII. (IX.) Ὑμεῖς δὲ οὕτω πως ἄνευ πραγμάτων λαμβάνετε εἰς τὰς εὐρυτάς, *so ohne Umstände: [but you receive the public money simply, unconditionally, without rendering any service in return:]* Demosth. i. Philip. [p. 14. l. 28. ed. Reisk.] (See note g in the following page.)

VIII. (X.) Οὕτως in some phrases, as in οὕτως ὄναι, e. g., is used in a sense similar to that of the Latin *macte animo*, having reference however to what precedes; as, οὕτως ὄναι σὺ γε τῇδε τῆς φιλοπονίας, *courage! go on and still further increase this diligence and industry!*^f

IX. (XI.) It sometimes answers to ὅπως or ὡς preceding: φημὶ δεῖν ὑμᾶς τοῖς Ὀλυνθίοις βοηθεῖν, καὶ ὅπως τις λέγει κάλλιστα καὶ τάχιστα, οὕτως ἀρέσκει μοι: Demosth. Ol. ii.

X. (XII.) With ῥαδίως:—ἄρ' οὖν ῥαδίως οὕτω παρήσομεν, τοὺς ἐπιτυχόντας μύθους ἀκούειν τοὺς παῖδας; *thus recklessly*: Plato ii. Rep.

^e Πάντα μὲν ἀνθρώπων ὄντα προσδοκᾷν δεῖ, ὁπότε καὶ ἐγὼ μὲν ὑφ' ἡμῶν αἰτίαν ἔχω—: Xen. Anab. vii, 6, 9.

^d Since, seeing that, with an optative: ἡ δὲ διοίκησις (family expenditure, household expenses,) συχνή, ὁπότε δέοι τοῦτόν τε καὶ αὐτὴν τρέφειν, καὶ παιδάρια τρία,—καὶ θεραπαίνας δύο, καὶ οἰκέτην διάκονον, &c. Pseudo-Demosth. in Near. p. 1359. l. 9. ed. Reisk. With a past tense of the optative: ὁπότε τι σκευάριον τοῦ δεσπότης ὑφέλοι, ἐγὼ σε λανθάνειν ἐποιοῦν ἀεί: Aristoph. Plut. 1139. With the Æol. aor. Aristoph. Plut. 1019. 1 aor. pass. Plut. 1145. 2 aor. act. Av. 512. 1 aor. mid. Eq. 1343.—J. S.

^e Παρασχόντ' ἀσφάλειαν ἀπελθεῖν, οὕτω προστάττειν φεύγειν, ὁρθῶς ἔχον ἐστί: Demosth. in Aristocr. p. 614. l. 8. ed. Reisk.—J. S.

^f Οὕτως ὄναι is sometimes a form of entreaty, being properly a conditional good wish: Θεσμόπολι, φησιν, οὕτως ὄναι, χάριν οὐ μικρὰν αἰτούσῃ δὸς, μηδὲν ἀντειπών: Lucian, de Merc. Cond. p. 492. A. ed. Salmur. οὕτως ὄναι, παραλα-

βοῦσα ἤκέ μοι: Id. Dial. Mer. p. 709. D. and in the plural: ἱκετεύω, ἀντιβολῶ πρὸς παῖδων, πρὸς γυναικῶν, πρὸς τῶν ὄντων ἡμῶν ἀγαθῶν οὕτως ὄναισθε τοῦτων, μὴ περὶ δὴτὲ με—: Demosth. in Aphob. ii. p. 842. l. 9. ed. Reisk. With the first person of the same verb οὕτως is used in a form of protestation, the phrase being still properly a conditional wish: ὥσπερ ἀναμνησθεὶς πρὸς τὴν ὕψιν τῶν νιέων, οὕτως ὄναιμην, ἔφη, τοῦτων, ἐπιβαλὼν αὐτοῖν τὴν χεῖρα, ὥς ἀληθῆ πρὸς σὲ ἔρω: Lucian, Philops. p. 489. A. Thus sic is used in Latin: Sic tua Cynæas fugiant examina taxos, Virg. Ecl. ix, 30. and so in English: So may kind rains their vital moisture yield: Pope. In a similar sense the Italians use *se*; Deb, *se* riposi mai vostra semenza, Prega' io, lui, solvetemi quel nodo. DANTE, Inf. c. 10. Cotal m' apparve, s' io ancor lo veggia, Un lume, &c. Id. Purg. c. 2. E, *se* per pioggia mai non si distempre Il tuo bel corso, aita in qualcha parte Il rozzo stil. SANNAZZARO, Egl.—J. S.

Οὐχ οὕτως—ὥς : σπάνιον, εἰ ποτε, πρὸ δυσμῶν ἡλίου κατακλινόμενος, οὐχ οὕτω διὰ ἀσχολίας, ὥς διὰ τὸ σῶμα : *not so much through occupation, as, &c.* Plut. in Cic. p. 864.^g

XI. (XIII.) Ῥαδίως without οὕτω occurs in this sense : ὕταν ὑμεῖς ὁ τι ἂν τύχη ραδίως ψηφίζησθε, Demosth. Phil. i.

XII. (XIV.) Ἀγρόν τάλαντον ραδίως ἄξιον, *an estate worth full a talent, or well worth a talent* : Lysias.

XIII. (XV.) Ῥαδίως ἔχειν, *to be well* ; ῥᾶον ἔχειν, *to be better*.

XIV. (XVI.) Ῥάδιον, followed by ἦ, for ῥᾶον : ῥάδιον οἰόμενος αὐτοῦ καταλύσειν τὴν δύναμιν πολεμοῦντος, ἢ τὸ σῶμα λήψεσθαι φεύγοντος : Plut. in Pomp.

Ὅφρα, a poeticle particle, is—1. *whilst, as long as* : ἀλλ' ἄγετ', ὅφρ' ἐν νηὶ θοῇ βρῶσιν τε πόσιν τε, μνησόμεθα βρώμης : Hom. Od. κ, 176. If duration not yet finished, and of which the end is uncertain, be spoken of, ὅφρα is joined with a subjunctive ; as, ὅφρά τις ἔωη, &c. Theogn. 1139. cf. 971. If past duration, with an indicative ; as, ὅφρα μὲν ἐς πόλεμον πωλέσκετο διὸς Ἀχιλλεύς, οὐδέποτε, &c. Hom. Il. ε, 788. and τόφρα, *so long*, is generally to be understood as answering to it. See Iliad ι, 546.—2. *until* ; in which sense also τόφρα, expressed or understood, corresponds to it : v. Hom. Il. α, 509. ν, 141. φ, 558. ε, 557. Opp. Hal. i, 166. iii, 551. and 573. Sometimes ὅφρα answers to δηῖα, *a long time*, preceding, as in Hom. Il. ε, 588.—3. *that, in order that*. In this sense, like other particles of the same signification, it is usually construed with the subjunctive mood, if any thing present is to be indicated : ἀλλά σοι, ὦ μέγ' ἀναιδὲς, ἅμ' ἐσπόμεθ', ὅφρα σὺ χαίρης : Hom. Il. α, 158. But with the optative, if a thing be spoken of as the *thought* of a person, and if a past tense goes before : ἐγείνατο—οὐρανὸν ἀστερόενθ'—ὅφρ' εἴη μακάρεσσι θεοῖς ἔδος ἀσφαλὲς αἰεὶ : Hesiod, Theog. 128. However, a subjunctive mood also is construed with it after a past tense, either with or without ἂν or κέν : [i. e. if what is spoken of in the subjunctive still continues :] with κεν, as in Apoll. Rh. i, 852. without it, as in Pind. θήρευσσε—ὅφρα ἔραται, Pyth. iv, 160. and in Apoll. Rh. ἐννευε—ὅφρ'—νόστου

^g In addition to what has been said of οὕτως, it may be observed that it has sometimes a signification of *simply, barely, merely* ; when words are to be taken in their most common or limited meaning ; when things are spoken of in the strictest sense, excluding every thing unessential, or unusual, or not necessarily or ordinarily concomitant : ἀνέγραψαν ἄτιμους εἶναι. τοῦτο δ' ἐστὶν οὐχ ἦν ἂν οὕτωςί τις φήσειεν ἀτιμίαν,—i. e. *not ἀτιμία in its ordinary acceptation* : Demosth. Phil. iii. p. 122. l. 11. ed. Reisk. ἔστι δὲ τοῦτο, οὕτωςί μὲν ἀκοῦσαι, *on the mere hearing, without scrutiny, λόγον τινὰ ἔχον· εἰ δέ τις αὐτὸ ἀκριβῶς ἐξετάσει, ψεύδος ἂν ὦν φανείη* : Id. adv. Lept. p. 462. l. 11. So, τί καὶ ποιοῦντά σέ φησι διαφθεῖρειν τοὺς

νέους ; Socr. ἄποπα, ὃ θανμάσιε, ὥς οὕτω γ' ἀκοῦσαι : Plato Euthyphr. p. 1. l. 28. ed. Bas. 1. οὗτοι μὲν ἀπέθανον· ὁ μὲν στρεβλωθεὶς, Ξενοφῶν, ὁ δὲ, Ἰππίας, οὕτω : *in the ordinary manner, without the addition of torture* : Lysias in Agorat. p. 478. ed. Reisk. πρεσβευτὴν ἐκ βουλῆς τινὰ λαμβάνομεν, γινώριμον οὕτωςί, *with whom we had a mere common acquaintance, ὅτι δ' ἦν τοιοῦτος οὐκ εἰδότες*, Demosth. adv. Zenoth. p. 885. l. 5. ταύτην τὸ μὲν πρῶτον οὕτωςί πίνειν, (in an ordinary manner, without the accompaniment of the indignities afterwards mentioned,) ἠνάγκαζον,—ὥς δὲ προῆει τὸ πρᾶγμα, καὶ διεθερμαίνοντο, &c. Demosth. de Fals. Leg. p. 402. l. 20.—J. S.

ὀλέσση, i, 15. [It is construed with a future indicative after either a present or a past tense.]

Πάλιν, (in later writers πάλι,) is—1. *back, backwards*: Hom. Od. η, 143. v. Galat. iv, 9. δόμεναι πάλιν, *to give back, to restore*: Hom. Il. α, 116. ἵεσθαι πάλιν, Od. ι, 225. and ἤκειν πάλιν, Aristoph. Ach. 820. *to return*.—2. *again, anew*: Hom. Od. τ, 533.—3. *contrariwise, oppositely*: οὐδ' ὅγ' ἀληθεία εἶπε, πάλιν δ' ὅγε λάξετο μῦθον: Odyss. ν, 254. cf. Iliad δ, 357. ὀργίσαι τε αὖ πολλοὺς ἄμα δεινὸς ἀνὴρ γέγονε, καὶ πάλιν ὀργουμένους ἐπάδων κηλεῖν: Plato in Phæd. p. 267. v. Ceb. Tab. p. 176. [p. 16. l. 8. ed. Simps. Oxon. 1738.]

Πὲρ appears to be akin to the preposition περὶ, and to signify *nearly, about*, [rendering the sense of words to which it is joined less determinate, and resembling sometimes the addition *cunque* in Latin.] Examples may be seen in Iliad φ, 410. 441. Od. ρ, 13. α, 353. Plato Phæd. p. 235. Iliad ι, 301. Aristoph. Ach. 1049. 559. Il. δ, 259. Theogn. 270. This meaning, or effect, continues in its compounded state; as in ὥσπερ, ἥπερ, ὅπερ, διόπερ, &c. [The following German interpretations are given by Hermann, *immer, immerhin*. λέγει, ἅπερ λέγει, δίκαια πάντα: *was immer er sagt, ist gerecht*: [Aristoph. Ach. 559.] ἥπερ εἶχε, *wie er auch war*: [Xen. Cyrop. iii, 1, 4.] ὥσπερ, *wie auch, wie doch, wie etwa*; εἶπερ, *wenn anders*; ἐνθα περ, *wo immer*; ὁψέ περ, ἔμπης ἦλυθεν: *immerhin, (i. e. zwar,) spät, doch kam er*: [Apoll. Rh. i, 251.] σὺ δ' ἄλλους περ Παναχαιοὺς ἐλέαιρε, *erbarme dich immer (doch) der andern*, [yet, at least: Il. ι, 301.] It may sometimes be taken as an adversative particle, and be rendered *although*: see Il. α, 275. φ, 63.

Πρίν.—1. The primary meaning of πρίν, which is very common in poetry, seems to have been, *heretofore, formerly, before*: πρίν μὲν—νῦν δέ, Iliad β, 112. and δὴ is opposed to πρίν in Il. ε, 472. πᾶς ποιητῆς γίγνεται, κὰν ἄμουσος ἦ τὸ πρίν, οὗ ἂν ἔρως ἀφῆται: Plat. Symp. p. 196. It is joined with a genitive: πρίν ὥρας, *before the proper time*: Pind. Pyth. iv, 76. οὐ πρότερον ἀφεῖσαν πρίν οὗ ἡμεῖς ἐψηφίσασθε, Demosth. Fæd. Alex. 217. [l. 17. ed. Reisk.] 2. It signifies *before that, or ere*; and in this sense is followed by ἦ with either an infinitive mood, μηδὲ γράφειν νόμους πρίν ἢ παραλαβεῖν καθαρὰν, Plat. Rep. vi. p. 501. v. Matth. i, 18. or an indicative, χρὴν τοίνυν Λεπτίνην μὴ πρότερον τιθέναι τὸν ἑαυτοῦ νόμον πρίν ἢ τὸν παλαιὸν τοῦτον ἔλυσσε, Demosth. adv. Lept. p. 486. [l. 13. ed. Reisk.] or with an optative, if a thing is spoken of as the *thought* of any one, μὴ πρότερον φάναι ζητοῦντι μηνύσειν πρίν ἢ οἱ καὶ ἐν Ἀκροκορίνθῳ γένοιτο ὕδωρ, Pausan. cf. Acts xxv, 16. or with a subjunctive; see St. Luke ii, 26. But ἦ is often omitted, either before the infinitive; as, ἐκποδὼν ἅπειμι πρίν πληγὰς λαβεῖν, Aristoph. Vesp. 1316. ἀποθνήσκει πρίν τὸν ἄγγελον—ἀφικέσθαι, Plato Euthyphr. c. 4. cf. Eurip. Phæn. 82. Matth. xxvi, 34. 75. John iv, 49. viii, 58. xiv, 29. or before the indicative, τὴν δ' ἐγὼ οὐ λύσω, πρίν μιν καὶ γῆρας ἔπεισιν: Hom. Il. α, 29. [In this passage, as in Iliad σ, 283. πρίν μιν κύνες ἀργοὶ ἔδονται, πρίν, as Hermann

observes, is *prius*, i. e. *facilius*, (we should say, sooner,) *ehere soll das geschehen.*] or before the optative, when a thing is spoken of as the thought of any person, *κεν* or *αν* following *πρὶν*; or before the subjunctive, *αν* following; as, *πρὶν αν τί δράσης*; Soph. Aj. 107. v. Antig. 181. In poetry *πρὶν* is repeated, the last, according to Eustath., being always joined with an infinitive; see II. β, 348. α, 97. There is one passage (Aristoph. Pac. 1112.) in which the last *πρὶν* is joined with a subjunctive.

[†] *Pa* is *apa* shortened of its first letter, and has the same signification.

SECTION XI.—ON THE ADVERBS *πῶς*, *ποῦ*, *τάχα*, *ῶ*, AND ON THOSE WHICH EXPRESS APPROBATION OR DISAPPROBATION.

RULES I. II. *Πῶς*,^h *how*, is an adverb of manner. It is used—1. in interrogation; as, *εἴπερ βάλλει τοὺς ἐπιόρκους, πῶς δὴτ' οὐχὶ Σίμων ἐνέπερσεν*;ⁱ Aristoph. Nub. 498. *πῶς οὐ καὶ διὰ τοῦτο, καὶ διὰ τὸν τῆς κακώσεως νόμον, ἄξιός ἐστι θανάτῳ ζημιωθῆναι*; *how can he but be?* &c. Lysias adv. Agorat. c. 24. [p. 510. l. 6. ed. Reisk.] v. Plat. Phædr. p. 243. Demosth. Ep. 3. p. 118. init. [p. 1485. l. 16. ed. Reisk.]^j *Πῶς γάρ*; and *πῶς γὰρ αν*; are used elliptically after negative sentences; as, *τῶν ἀριστευόντων οὐκ αν σύ ποτε γένοιο* *πῶς γάρ*; (or *πῶς γὰρ αν*;) *ὁ γε πρὸς ὄντιναοῦν καταπεπτηχῶς κίνδυνον*, i. e. *πῶς γὰρ αν γένοιο*; And *πῶς γὰρ οὐ*; after affirmative sentences; as, *ἐκείνα μὲν ἄξια χάριτος καὶ ἐπαίνου κρίνω* *πῶς γὰρ οὐ*; *for how can I judge otherwise? of course I judge them so*: [from Demosth. de Cor. p. 325. l. 20. ed. Reisk.]^k

III. *Πῶς*, even not interrogatively used, retains its accent, when it signifies *in some certain manner*, emphatically; as, *οὐ ψέγεται ὁ*

^h Pisth. *πῶς γὰρ αν τούτους δοκεῖς ἐκφυγεῖν*; Euelp. *οὐκ οἶδ' ὅπως αν*: Aristoph. Av. 355.—J. S.

ⁱ *Πῶς οὐ καὶ Σοφοκλῆς ἀντελάβετο τοῦ θρόνου*; *how came it to pass that—why?* Aristoph. Ran. 787. Chrem. *καὶ πῶς φεύγουσί σ' ἅπαντες*; Paup. *ὅτι βελτίους αὐτοὺς ποιῶ*: Aristoph. Plut. 575.—J. S.

^j *Πῶς οὐ τετρώφεται*; Demosth. Ep. ii. p. 1483. l. 2. ed. Reisk. *πῶς οὖν οὐκ ἀποπον—*; Id. ib. p. 1479. l. 17.—J. S.

^k *Συναγωνιζεσθαι φιλίππῳ, δεινὸν μὲν, ῶ γῆ καὶ θεοί* *πῶς γὰρ οὐ*; *κατὰ τῆς πατρίδος*: Demosth. de Cor. p. 273. l. 28.—J. S.

^l The following senses of *πῶς* used interrogatively may be added: *πῶς δοκεῖς*, a figured question, expressive of admiration; *καὶ τῶν σιδίων βατράχους ἐποίει*, *πῶς δοκεῖς*: *most cleverly*: Aristoph. Nub. 881. *Κάλλας, πῶς δοκεῖς χαίρων*, *ἔφη*,

Viger.

i. e. *λαν*, *exceedingly*: Eurip. Iph. A. 1590. v. Aristoph. Plut. 742. It is used in a figurative question instead of an assertion in Aristoph. Nub. *κἀνταῦθα πῶς οἴεσθέ μου τὴν καρδίαν ὀρεχθεῖν*; *upon this my heart was ready to burst with anger*; *ὅμως δὲ τὸν θυμὸν δακῶν, ἔφην*, &c. vers. 1350. ed. Bekk. and also instead of a direct expression of a wish; *πῶς αν οὖν πρὸς τοῖς ἀγαθοῖς τούτοιςιν ἐξεύρομ', ὅπως ἔτι προσμάθω μὴ χαλδὸς εἶναι τῷ σκέλῃ*; Aristoph. Thesm. 22. *πῶς αν σύ μοι λέξεις ἂν μὲ χρὴ λέγειν*; Eurip. Hippol. 346. *Πῶς, at what price?* *πῶς οὖν ὁ τυρὸς ἐν Βοιωτοῖς ὄνιος*; Aristoph. Equit. 480. *How a yoke of bullocks at Stamford fair?* *How a score of ewes now?* Shakspeare. P. II. Henr. IV. iii. 2. *Πῶς* with an optative and *αν*: *καὶ πῶς ἔθ' ἀγνῆ δῆτ' αν ἔλθοιμ' ἐς πόλιν*; Aristoph. Lys. 912.—J. S.

ἀπλῶς ὀργιζόμενος, ἀλλ' ὁ πῶς : Aristot. δεῖ γὰρ πῶς μὲν εἶναι κοινὰς κτήσεις, ὅλως δ' ἰδίας : Aristot. de Rep. ii, 5. And when in this sense πῶς μὲν—πῶς δὲ are opposed ; *in one manner, in another manner ; or in some respects, in other respects*, Themist., custom retains the circumflex, although analogy requires πῶς μὲν, πῶς δὲ, and πῇ μὲν, πῇ δὲ, *partly, partly ; ὅτε μὲν, ὅτε δὲ, ποτὲ μὲν, ποτὲ δὲ*,^m (Procl. in Plat. Theolog. l. i. c. 4.) and the circumflex is retained also when πῶς signifies *how, in what manner*, without a question ; as, ἐξήτουν—τὸ πῶς ἀνέλωσιν αὐτὸν, Luke xxii, 2. cf. vers. 4. and 1 Thess. iv, 1. Acts iv, 21. But when it signifies indeterminately, *in some manner or other ; some how ; in a manner ;* it becomes an enclitic, and loses its accent ; as ἐγὼ δὲ τοῦτου τοῦ τρόπου πως εἰμ' αἰεῖ, Aristoph. Plut. 246.ⁿ περιέρχεται γὰρ πως αἰεῖ ἡμῖν ὁ ἄν ὑποθώμεθα, Plat. Euthyphr. p. 11. Ἄλλως γὰρ πως, Æschin. de Morte c. 16. p. 370. ἀμωσγὲ πως, *in one, or some, way at least* : Plat. Phædr. p. 228.

Ποῦ signifies—1. *where?* as ποῦ γῆς ἐστίν ;—2. *whither ;* ποῦ σου τὸ θεοῦ ἐκεῖνο ἡμίτομον ἀπελήλυθε ; Lucian, Dial. Mort. 3. So in the New Testament, ποῦ is often used for ποῖ,^o as John iii, 8. vii, 35. xvi, 5. viii, 14.—3. (IV.) for πῶς : ποῦ δὲ παιδείας σοι θέμις μνησθῆναι ; Demosth. pro Cor.^p Ποῦ retains its circumflex accent even when used materially, as, τὸ γὰρ ποῦ αὐτό τέ ἐστί τι, καὶ ἔτι ἄλλό τι δεῖ εἶναι παρὰ τοῦτο : Aristot. Physic. iv, although analogy would require it to be written ποὺ.

Που as an enclitic—1. signifies *anywhere, or somewhere* : πολλὰ ἐλπίς,—ἐκεῖ, εἴπερ που ἄλλοθι, κτήσασθαι τοῦτο : Plato Phæd. p. 67. See Iliad ε, 193. ρ, 446. οὐδὲ καλὸν ἐνταυθά που κεῖσθαι, Lucian, Dial. Nept. et Nereid. ἐκεῖ δὲ που ὁ Ἄργος βουκολεῖ, Id. Dial. Jov. et Merc.—2. It is used in speaking of things with some degree of uncertainty and caution, *probably, perhaps, as I guess, if I mistake not, &c.* νόσων γε καὶ πόνων—ἐκ μηνιμάτων που θεῶν ἔν τισι γενομένων, Plato Phædr. p. 244. See Iliad φ, 83. ε, 473. [Il. β, 116.]

The primary signification of τάχα is *quickly, speedily, soon*.^q See Hom. Od. α, 251. Polyb. Exc. Leg. 6. This is its only sense in Homer. Next it signifies *perhaps*, and is used as synonymous with ἴσως by Plato in Phædr. p. 205. de Rep. v. p. 451. Aristoph. Vesp. 280. Æschin. Socr. Dial. i, 2. To augment its signification, it is

^m Reizius says that ποτὲ μὲν, ποτὲ δὲ ought to be substituted for τὸτὲ μὲν, τὸτὲ δὲ, in Xen. Symp. viii, 5. but I have already, in note *b* p. 157. given an example of τὸτὲ μὲν, τὸτὲ δὲ, so used, from Demosth. in Nausimach. p. 989. l. 6. ed. Reisk.—J. S.

ⁿ I have given this example of πως as an enclitic on the authority of Brunck's edition. In Viger the verse is cited as a proof of a signification of πῶς, which it has not, at least in that verse.—J. S.

^o As ποῖ is only thus incidentally mentioned, I shall take the occasion to observe that, besides its common meaning,

it signifies, *why, wherefore ;* ποῖ λευκὸν ἵππον ; Aristoph. Lys. 193. ποῖ γὰρ καὶ χρῆν ἀναμείναι ; Ib. 526. also *how, i. e. how do you mean?* μῶν θερμὸν ἦν ;—ποῖ θερμόν ; Ib. 383. As an enclitic it is put for πως : ἀλλ' ἑτέρα ποι σκεπτέον, Aristoph. Eq. 35.—J. S.

^p Καὶ μὴν εἴ τις ἐκεῖνο ὑπολαμβάνει ποῦ δὲ γένοιτο ἂν ταῦτα ; τί κωλύει καμὲ λέγειν ; τίς δ' ἂν ἀποκτείνει Χαρίδημον ; Demosth. in Aristocr. p. 638. l. 17. ed. Reisk.—J. S.

^q Τάχα δ' εἶσομαι ᾧ : Aristoph. Lys. 1114. αὐτὸς γὰρ ἔξεισιν τάχα : Id. Thesm. 66.—J. S.

joined with other equivalent words; as, ὁ μὲν γὰρ περὶ πάντα ἄδικος, τάχ' ἂν, εἰ τύχοι, καὶ τοῦτον ἡδίκει: Demosth. pro Phorm. p. 961. [l. 15. ed. Reisk.] τάχα δ' ἂν ἴσως οὐκ ἐθέλοι, Aristoph. Vesp. 1447. τάχ' ἂν πού ἐν μέθαις—λαβόντε τὰς ψυχὰς ἀφροῦρους—: Plato Phædr. p. 256. v. Aristæn. Ep. x.—On τάχ' ἂν see Schæf. ad Greg. Cor. p. 44.^r

Τέως signifies—1. *so long, as long as*: δεδέσθω τέως, ἕως ἂν ἐκτίσῃ: Demosth. c. Timocr. p. 721. ed. Reisk. τέως μὲν ἂν ἐρρώμενος ἢ τις, οὐδὲν ἐπαισθάνεται τῶν—σαθρῶν: Id. Ol. ii. p. 24. [l. 3. ed. Reisk.] —2. *before, at first*; οἱ δὲ στρατιῶται τέως μὲν ἔλεγον ὡς Ξενοφῶν οἰχοίτο,—ἐπεὶ δὲ αὐτὸν ἤκοντα εἶδον, &c. Xen. Anab. vii, 55.^t

IV. (V.) ὦ is used in calling, or accosting. It is sometimes joined with the pronoun οὗτος in the nominative, ὦ οὗτος, *hark ye*; and sometimes omitted before it, as ἄκουσον αὐτῆ, Aristoph. Av. 1199. 1243. [ed. Bekk.] and the pronoun without ὦ is sometimes joined with the proper name^u of the person called to, as, ὁ Φαληρεὺς οὗτος Ἀπολλόδωρος, οὐ περιμενεῖς; *you Apollodorus of Phalerum, will you not stay for me?* Plato Symp. [p. 176. l. 3. ed. Bas. 1.]^v It is joined also with ἐτάν, making by aphæresis ὦταν, or ὠτάν, or ὦ τάν, ὦ τάν, *o friend, my good fellow*. When ὦ is construed with a substantive and adjective together, whichever of these two is most emphatical, is placed next to ὦ. See Hermann. ad Hom. h. Apoll. 14. Schæf. Melet. Cr. p. 114. Erf. ad Soph. Ant. 738. ed. min.

V. (VI.) Those adverbs, and other words, which express assent or dissent, may be noticed here. Of the first class are, ἀληθῆ, *true*; ἀληθέστατα, *most true*; ἀνάγκη, *of necessity*; ἀνάγκη γὰρ οὖν, *certainly, for it cannot be otherwise*: Xen. Cyrop. ii. p. 39. [and ἢ γὰρ ἀνάγκη, Xen. Anab. i, 6, 8.] ἀνάγκη μὲν οὖν, *it cannot be otherwise*; ἀναγκαιότατον μὲν οὖν, *it must be so undeniably*; γὰρ οὖν with some word preceding, Æschyl. Eumen. 374. Soph. Phil. 766. Eurip. Bacch. 920. El. 290. δηλαδὴ and δηλονότι, *evidently, of course*; ἔγωγε, *I do think so*; εἰκός γε, εἰκός τοι, ἔοικε, *κινδυνεύει, φαίνεται, ἐμφαίνει οὕτως ἔχειν, it seems probable indeed, it appears so*; ἐμοιγε

^r Ταχέως for τάχα: ἡβροίσθησαν πρεσβέων πλῆθος ἀπὸ τῆς Ἑλλάδος, ὅσον οὐ ταχέως πρότερον: Polyb. Exc. Leg. 46. Ernest. *as hardly ever before*: *temere*, i. e. *fere*. The comparative θάπτον sometimes means, *formerly, before*: φιλοσοφίαν δὲ πρῶτος ὠνόμασε Πυθαγόρας,—θάπτον δὲ ἐκαλείτο σοφία: Diog. L. Proæm. p. 5. l. 9. ed. H. St. form. minim. also in Diog. L. in Biant. p. 31. l. 21. In the superlative ὡς τάχιστα, *as quickly as possible*: Aristoph. Lys. 266. 747. 1009. 1188. Thesm. 662.—J. S.

^s *Before*: τέως μὲν οὖν, ἀλλ' ἡμικαίως, ἐβοσκόμην νῦν δ'—, Aristoph. Thesm. 449. So Ran. 989. Plut. 834. *at first*; τέως μὲν οὖν ἐκρυνόμεθ' εἴτα τῷ χρόνῳ κοινῇ ξυνέβημεν: Aristoph. Nub. 66.—J. S.

^t Τέως is also, *in the mean time, meanwhile*: βούλεσθε δῆτ' ἐγὼ τέως ὀπτῶ τὰ κρέα ταυτὶ μένων, ὑμεῖς δ' ἴτε; Aristoph. Av. 1689. (1687. ed. Bekk.) and so in Pac. 846. Eustathius on Iliad α, 193. explains τέως, πρὸς τὸ παρὸν, and in the following passage that seems to be its meaning: ἀπορῶν δὲ δῆμος ἐπιτρόπου, καὶ γυμνὸς ὢν, τοῦτον τέως τὸν ἄνδρα περιεξώσατο, *for the present*: Aristoph. Pac. 687.—J. S.

^u And sometimes with another pronoun; αὕτη σὺ, ποῖ στρέφει; Aristoph. Thesm. 610.—J. S.

^v Another form is, οὗτος, ὦ σέτοι, Aristoph. Av. 274. the ellipsis of which may be supplied from v. 406. ἰὼ ἔποψ, σέ τοι καλῶ.—J. S.

δοκεῖ, *it seems so to me, that at least is my opinion*; ἐστὶ ταῦτα, *it is so*; θαυμαστῶς, *surprisingly so*; καὶ γὰρ ἐστὶ τοῦτό γε, *yes, or I do, for it certainly is so*; καὶ μάλα δὴ, *without any doubt*; καὶ ὀρθῶς γε, *and rightly too*; καὶ οὐδέν γε κωλύει, *and nothing hinders, and there is no reason why it should not be so*: καὶ πάνυ γε, *entirely so*; κομιδῇ μὲν οὖν, *yes quite so*; μάλα γε, *certainly*; μάλιστα γὰρ, *most certainly*; ναὶ, ἀληθῆ γε, *yes, it is true*; νῆ Δί, ἔγωγε, *I do truly*; ὀρθῶς, *rightly*; οὕτως, *just so, thus*; παντάπασιν μὲν οὖν, *and most unquestionably too*; πάνυ μὲν οὖν, *certainly*; παντελῶς μὲν οὖν, *and completely so too*; πάντων μάλιστα, *beyond all doubt*; πῶς γὰρ οὐ; and πῶς δ' οὐ; *to be sure*; [see πῶς, and the notes.] σφόδρα γε, *most entirely*; τί μὴν; ἀλλὰ τί μὴν; *to be sure, why to be sure*; ὑπερφυῶς δὴ, ὑπερφυῶς μὲν οὖν, *exceedingly, wonderfully*; φημὶ ἐγὼ, *I affirm it*. Sometimes assent is expressed by a repetition of a preceding word; as, *το* συγχρῶν καὶ ἄλλων προσδεήσεται—*it is answered συγχρῶν μὲν τοι*: Plato Rep. ii, 371. and *το* πρῶτον ἦν—*ἦν γάρ*: Id. Theæt. or by a word not before expressed, but agreeing with a preceding one; as, ἄρ' οὐκ ἀνάγκη—*is answered by πολλή γε, (ἀνάγκη viz.) Plat. Parmen.*

VI. (VII.) Of the second class are, ἀδύνατον, *impossible*; ἥκιστα γε, *not at all*; καὶ πῶς, *how can it? to be sure not*; μὰ Δία, followed by ἀλλὰ, (when the formula is both negative and corrective,) or by some particle of denial: Pisthet. μὴν εὐθὺ Πελληνῆς πέτεσθαι διανοεῖ; Sycoph. μὰ Δί, ἀλλὰ κλήτηρ εἰμί—*no indeed, I am a summoner*: Aristoph. Av. 1422. see also 1427. μὰ Δί οὐκ ἔγωγε, *not I, 'faith'*; μὰ Δί οὐκ ἔμοιγε δοκεῖ, *no indeed, I think not*; οὐ γὰρ, and οὐ γὰρ οὖν, *no, I grant, or agree*; οὐδαμῶς, *by no means*; οὐδαμῶς ὅπως οὖν, *by no means whatever*; οὐ δῆτα, *no indeed*: Eurip. Heracl. 508. Hel. 1244. οὐδ' ὅπως οὖν, *not in any degree, not by any means*; οὐκ εἰοικε, and οὐ φαίνεται, *it seems not*; *οὔκουν ἔγωγε, *no indeed, I do not*; (but οὔκουν, *therefore*, is affirmative.*) οὐ μὰ τὸν Δία, *no, by Jove*; οὐ μοι δοκεῖ, *I think not*; οὐ πάνυ, *not at all*; πῶς γὰρ, *how can it?* See πῶς, and the notes. *Οὔκουν is the same as οὐκ οὖν.¹⁰—1. Men. ὅστις δὲ τιμᾷ μητέρ'; Orest. εὐδαίμων ἔφν. Men. οὔκουν σύ γ'. *you therefore are not so*. Orest. οὐ γὰρ μ' ἀνδάνουσιν αἱ κακαί: Eurip. Or. 1606. [1623. Pors.].—2. κί μοι γὰρ ἦν πόθ' οὗτος ἔχθιστος,—ἀλλ' αὐτὸν ἔμπας ὄντ' ἐγὼ τοιόνδε μοι οὔκουν ἀτιμάσαιμ' ἄν: *I would not indeed, or I would not on that account*: Soph. Aj. 1336.—3. οὔκουν ὀνειδὴ τάδε κλύων ῥύσει τέκνα: *will you not then, &c.* Eurip. Or. 1238. [1236. Pors.].—4. οὔκουν γέλως ἡδιστος

¹⁰ With respect to μὰ being not negative in itself, Zenonius refers to Ern. on Xen. Mem. iii, 13, 3. add Brunck on Aristoph. Lys. 465. as to its not being affirmative. In the following passage I suppose νῆ should be substituted, ἀνάγκην οὖσαν αὐτοῖς καὶ ναυμαχεῖν καὶ πεζομαχεῖν, καὶ μὰ Δία τειχομαχεῖν: Plut. Alcib. p. 376. l. 19. H. St.—J. S.

¹¹ It is a hopeless task to translate

Greek particles when thus cited apart from the sentences to which they belong or refer: in these answers, γὰρ and γὰρ οὖν refer to the interrogator's anticipation that the answers would be what they are. These particles are never used in this manner in answer to questions really put for the sake of information.—J. S.

¹² See Aristoph. Plut. 342. 889. also 71. Thesm. 226.—J. S.

εἰς ἐχθροὺς γελαῖν; and is it not, &c. Soph. Aj. 79. see v. 1051. Eurip. Orest. 1622.

Οὐκοῦν^z signifies *therefore*, without interrogation; although this signification arises from the negation contained in it.

In order to understand rightly the passages in which οὐκοῦν occurs, it will be necessary to remember that the Greeks have a peculiar mode of beginning sentences with interrogation, and ending them without; as, οἴσθ' ὃ δρᾶσον, i. e. δρᾶσον—οἴσθ' ὃ; οἴσθ' ὥς γενέσθω, i. e. γενέσθω, οἴσθ' ὥς; When, therefore, one says, οὐκοῦν, ὅταν δὴ μὴ σθένω, πεπαύσομαι, (Soph. Antig. 91.) this is virtually, πεπαύσομαι οὐκοῦν; shall I not? So οὐκοῦν τὸ μὲν τέχνης τε καὶ ἀτεχνίας λόγων πέρι ἱκανῶς ἔχέτω, (Plato Phædr. p. 274.) is, ἱκανῶς ἔχέτω οὐκοῦν; and οὐκοῦν ἀλλὰ τὸ διάδημα ἑαπὸν με ἔχειν, (Lucian, dial. mort. x. t. i. p. 366.) is, ἀλλὰ τὸ διάδημα ἑαπὸν με ἔχειν οὐκοῦν; will you not? Now he who puts a question for the purpose of urging a concession, as *nonne?* forms a conclusion on what goes before; and in many passages it would be a matter of indifference whether such a question or the word *therefore* were employed; hence it comes to pass that οὐκοῦν may often be so translated.

SECTION XII.—OF ADVERBS WHICH HAVE A PECULIAR ENERGY AND AGREEABLENESS IN NEGATION; AND EXPRESSLY OF THOSE OF WHICH μὴ IS THE FIRST IN CONSTRUCTION.

RULE I. A negative adverb is sometimes put after a verb, with which it is construed, instead of before it; and in this case it is sometimes the last word of the sentence, and used elliptically: v. Pind. Ol. vii, 86. ἐμὲ δὲ Ἄντρος καὶ Μέλινος ἀποκτεῖναι μὲν δύνανται, βλάψαι δ' οὐ* (δύνανται, viz.) Epictet. Ench.

II. Two or more negatives are used in Greek to deny more emphatically; as Cicero's words, (de Fin. iii. c. 15.) *quamquam negent nec virtutes nec vitia crescere, although they deny that either virtues or vices increase*, may be rendered in Greek by a like plurality of negatives: καὶ τοι οὐ φασιν οὔτε τὰς ἀρετὰς οὔτε τὰς κακίας αὐξάνεσθαι.^a τᾶλλα τῶν μὴ ὄντων οὐδενὶ οὐδαμῇ οὐδαμῶς οὐδεμίαν κοινωνίαν ἔχει: Plat. Parmen. [p. 154. l. 7. ed. Bas. 1.] μηδὲ ἀρξάτω ἀρχὴν μηδεμίαν μηδέποτε, μήτε ἐνδημον, μήτε ὑπερόριον, &c. Æschin. in Tim. p. 183. l. 37. οὐ γάρ ἐστιν ὅστις ἄνθρωπος σωθήσεται, οὔτε (either) ὑμῖν, οὔτε ἄλλῳ οὐδενὶ (or any other) πλήθει γνησιῶς ἐναντιούμενος: Plat. Apol. c. 19. So οὐκ οὐκ, to deny more emphatically: see Erf. in addend. ad Soph. Ant. 5. and, μὴ, μνηστεύσαντες, μηδ' ἄλλοθ' ὁμιλήσαντες, ὅστατα καὶ πύματα νῦν ἐνθάδε δειπνήσειαν: may they sup

^z See Aristoph. Plut. 425. οὐκοῦν δὴ- *quamquam* in the passage of Cic. § 48. *sed, quamquam negent,—attamen putant,* *but, you know:* Aristoph. Plut. 549. &c. It should be ἀλλ' ὅμως, εἰ καὶ, &c.

—J. S. ^a Καὶ τοι does not express the sense of —J. S.

here now for the last time; never, since they have once become suitors, assembling in any other place: Hom. Od. δ, 684. and in the same manner of one who has wrought a masterpiece, and can add nothing to his fame, μὴ, τεχνησάμενος, μηδ' ἄλλο τι τεχνήσαιο: Od. λ, 612. So μὴ is repeated to increase the urgency of deprecation: μὴ μὴ καλέσης, Aristoph. Vesp. 1409. μὴ μὴ ταῦτα λέγωμες, Callim. h. in Cer. 18. v. Virg. Æn. xii, 189.

Sometimes, however, although seldom, a plurality of negatives affirms; as, μὴ οὖν διὰ ταῦθ', ὧν ἡμᾶς οὕτως ἐξηπάτησε, μὴ δότω δίκην: let him not, therefore, because of that, go unpunished for the deception which he has practised against us: Demosth. And οὐχ ἥκιστα is very much, or very greatly.

III. A negative is used interrogatively for affirming more emphatically; as, τὸ δέ γε μὴν πῶς οὐ σαφῶς πρὸς τὸ γενναῖον ἔγνω; who can doubt that this resolution was magnanimously formed? or that this sentiment was a magnanimous one: Xen. in Ages. οὐκ ἐγὼ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ; John xviii, 26. And with a future tense interrogatively for commanding: οὐ παύσῃ βαρβαρικὰ ἡμῖν ᾄδων; Lucian, Lapith. t. iii. p. 445. i. e. cease to sing, &c. οὐκ ἀπάξεις εὐθὺς ἐκ τοῦ συμποσίου τὴν γυναῖκα; Plut. Apophth. p. 180.

IV. * Μὴ οὐ, μὴ οὐκ, and μὴ οὐχί, with a participle or a noun, signify unless: οὐκ ἂν οὖν ἀξιώπιστος εἶην λέγων, μὴ οὐχί πρότερον αὐτὸς φανεῖς, οἷός εἰμι: Lucian, Catapl. t. i. p. 645. See Soph. Œd. R. 12, 220. αἱ πόλεις πολλαὶ καὶ χαλεπαὶ λαβεῖν αἱ τῶν Φωκῶν, μὴ οὐ χρόνῳ καὶ πολιορκίᾳ: Demosth. de fals. leg. p. 379. l. 6. By using the two negatives μὴ and οὐ, the writer has made the passage signify that those towns might be taken; but that there would be need of time and siege: had he used μὴ alone, he would appear to have reckoned it certain that neither time could be spent, nor a siege decreed, and therefore to say that the towns, since they could not be besieged, could not be taken. Examples with μὴ alone may be seen in Soph. Trach. 592. Eurip. Heracl. 283. Troad. 402. Æschyl. Prom. 503. Xen. Anab. vi, 4, 19.

V. Sometimes καὶ is added; as, οὐ γὰρ ἂν Ἐκτωρ ἀνῆρέθῃ, μὴ οὐχί καὶ Τροίας αὐτῷ συμπεσούσης.

VI. These particles are sometimes construed with an infinitive: ἐπὶ γὰρ τῇ Ἑρετρίᾳ τὸ χωρίον ὃν, ἀδύνατα ἦν, Ἀθηναίων ἐχόντων, μὴ οὐ μεγάλα βλάπτειν καὶ Ἑρετρίαν καὶ τὴν ἄλλην Εὐβοίαν: Thuc. viii, 60. ὥστε πᾶσιν αἰσχύνην εἶναι, μὴ οὐ σνσπουδάzejιν: Xen. Anab. ii, 3, 11. οὕτε μὴ μεμνησθαι δύναμαι αὐτοῦ, οὕτε μεμνημένος μὴ οὐκ ἐπαινεῖν: Xen. Apol. Socr. in fin. οὐκ ἀνατίθεμαι μὴ οὐ καλῶς λέγεσθαι, Plat. Meno p. 89. d. νόμους Ἀδραστείας αἰδέσεται, μὴ οὐχί μικρόν τι μέρος ἀποδάσασθαι τῷ χαρισαμένῳ τὸ πολλαπλάσιον: he will reverence the laws of Adrastea, and will not omit to impart, &c. Synesius ad Euoptium. οὐδὲ θέλω προλιπεῖν τόγε, μὴ οὐ τὸν ἐμὸν

* Cum conjunctivo et optativo et indicativo, ad rem cum dubitatione affirmandam, μή; ad negandam cum dubitatione, μή οὐ dicitur: cum infinitivo autem et par-

ticipio et imperativo, ad rem certo negandam, μή; ad certo affirmandam, μή οὐ usurpatur. Hermann. de Ell. et Pleon. § 213.—J. S.

στοναχεῖν πατέρ' ἄθλιον: *and not, without, &c.* Soph. El. 136. οἶονται ὑμᾶς πείσειν, ὥς ὁ Λυσιθείδης—ἀπέσχετ' ἂν μὴ οὐκ εὐθὺς τοῦ πατρὸς καταδαιτῆσαι: *that Lysithides would have refrained from immediately deciding against my father:* Demosth. adv. Callipp. p. 1240. l. 17. [ed. Reisk.] In general it may be said that μὴ οὐ has more of doubtfulness, mildness, delicacy, less of decision, of positive asseveration, than μὴ alone: see Æschyl. Prom. 106. Xen. Hist. Gr. v, 4, 32. Cyneg. v, 31. de Rep. Lac. vi, 2. Demosth. Ep. v. p. 1490. l. 15. Xen. Mem. iv, 8, 9. Soph. Aj. 727. Æschyl. Ag. 1178. Soph. Trach. 621. 225. Œd. R. 236. Xen. Anab. iii, 1, 13. Cyrop. ii, 2, 20. Soph. Œd. R. 1232. Plato de Rep. i. in fin. p. 354. B. Soph. Ant. 96. Of this passage in Plutarch, (in which μὴ alone is joined with an infinitive,) ἐνδεῖν δὲ τῆς ἐκείνου παρουσίας τὰ πράγματα, μὴ τὴν ἀρίστην ἔχειν διάθεσιν, the meaning is, *that nothing but his presence was required to put affairs in the best possible state:* Vit. Cic. p. 882.

As to other moods, μὴ alone, with the subjunctive, optative, and indicative, expresses apprehension of an affirmative, μὴ οὐ, of a negative: δέδοικα μὴ θάνῃ, *I fear he will die*; ἐδεδοίκεν μὴ θάνοι, *I feared he would die*; δέδοικα μὴ τέθνηκε, *I am afraid he is dead*: [v. Aristoph. Nub. 493.] δέδοικα μὴ οὐ θάνῃ, *I fear he will not die*; ἐδεδοίκεν μὴ οὐ θάνοι, *I was afraid he would not die*; δέδοικα μὴ οὐ τέθνηκε, *I am afraid he is not dead*. With an ellipsis of a verb of fearing or doubting: μὴ οὐχ αὕτη ἢ ἡ ὀρθὴ πρὸς ἀρετὴν, *lest this be not the right road to virtue*: Plat. Phæd. c. 13. So, ἀλλὰ μὴ οὐ τοῦτ' ἢ χαλεπὸν, θάνατον ἐκφυγεῖν, ἀλλὰ πολὺ χαλεπώτερον πονηρίαν: Id. Apol. c. 29.

VII. Μὴ and οὐ are placed before some verbs, which in interpretation they must follow. Those verbs are chiefly λέγω, φημί, φάσκω, προσποιῶμαι, ἀξιῶ, δικαίω: as, οἱ μὲν φασιν τοὺς θεοὺς ἀδικεῖν ἀλλήλους, οἱ δὲ οὐ φασιν: *but others say they do not*: Plato in Euthyphr. c. 9. οὐκ ἔφη αὐτὸς, ἀλλ' ἐκείνον στρατηγεῖν: *he said that not he himself, but, &c.* Thuc. iv, 28. See Hom. Il. η, 391. ἐὰν δὲ μὴ προσποιῇται ὑμᾶς ἀκοῦειν, *but if he pretend not to hear you*—: Æsch. in Ctes. [p. 590. l. 4. ed. Reisk. ὑμῶν.] So, δεῖ δὲ, εἰ ἡδίκησαν, μὴ προσποιεῖσθαι: *to put up with it, to appear not to be sensible of it*: Thuc.

VIII. So before ἀξιῶ: ὑμᾶς, ᾧ στρατιῶται, συνεκάλεσα, οὐκ ἀξιῶν τὰ μὴ δεινὰ ἐν ὀρρώδιᾳ ἔχειν: *for ἀξιῶν οὐκ, &c.* Demosth. [not from Demosth., but from Thuc. ii, 89. p. 352. l. 17. ed. Bekk. ὀρῶν ὑμᾶς, ᾧ ἄνδρες στρατιῶται, πεφοβημένους τὸ πλῆθος τῶν ἐναντίων, ξυνεκάλεσα, οὐκ ἀξιῶν τὰ μὴ δ. &c.] And before ἀνώγω, *I order*, frequently in poetry.

In antitheses some preceding word is omitted before μὴ; as, ἔφη διαφέρειν τὰ τοῦ ἐρῶντος ἢ τὰ τοῦ μὴ, (ἐρῶντος, viz.) Plat. Phædr. 228. l. 34. τίς οὖν ὁ τρόπος τοῦ καλῶς τε καὶ μὴ γράφειν, *for καὶ μὴ καλῶς γρ.* Id. ib. p. 258. l. 35.

IX. Μὴ γάρ γε, and μὴ γάρ δὲ, are deprecatory formulæ; as, τοὺς εὐσταθεῖς προαιρεῖσθαι τὰ βέλτιστα ὁ δαίμων οὐκ ἀφαιρήσεται: *μὴ γάρ δὲ καὶ τῆς γνώμης ἡμῶν κατισχύσειεν: for God forbid, or far be it from*

us, that she [Fortune] should prevail over our determinations; τίς οὐχί κατέπυσεν ἄν σου; μὴ γάρ τῆς πόλεώς γε, μὴδ' ἐμοῦ: Demosth. pro Cor. [p. 295. l. 9. ed. Reisk.] See Musgr. ad Eurip. Tro. 212. [210.]

X. So also μὴ δῆτα:^b μὴ δῆτα, ὦ πάντων ἐμοὶ προσφιλέστατε: Synesius. Sometimes at the end of a sentence: οὐκ ἂν ποτε πατροδοθεῖσαν κατασχύναιμι τὴν εὐδοξίαν· μὴ δῆτα. And with a pronoun after it there: μὴδὲ γ' ἐλάττους φῶμεν αὐτοὺς τῶν ἀντιπάλων γενέσθαι· μὴ δῆτα ἡμεῖς γε: Aristid. pro Quat. p. 432.

XI. * Μῆτι, μήτιγε, μήτι δὴ, μήτιγε δὴ, οὗτοι γε, οὗτοιγε δὴ, μὴ ὅτι, μῆτι, μὴ ὅτι γε, μὴ ὅτι δὴ, μήτιγε, μήτιγε δὴ, signify *much less, much more, not only not, &c.* ἐγὼ δὲ καὶ ἐν τοῖς θεάτροις ὁρῶ τοὺς ἀγωνιστὰς ὑπὸ τῶν παίδων παροξυνομένους, μῆτι δὴ ὑπὸ γε τῶν φίλων: *much more by friends*: Plato ad Dion. Μῆτι γε δὴ, Demosth. Ol. ii. ἐγὼ δὲ οὐδ' ἄλλον τινὰ ἡξίουں ἂν ταῦτα ὀνειδίζειν, μήτιγε δὴ Πλάτωνα: *much less Plato*: Aristid. pro Quat. p. 368. μῆτι γοῦν, (f. μήτοι γ' οὖν, Herm.) Ælian, H. A. iii, 23. V. H. xii, 9. xiii, 1. μεγάλας οἱ πρεσβῦται τὰς ζημίας ἐπάγουσι, κὰν ἐπ' ὀλίγων μαρτύρων τοῦτο πάθῃ τις, οὗτι γε (οὗτοι γε, Herm.) ἐν τηλικούτοις θεάτροις: Lucian, Anach. ii, t. ii. p. 890. οὐδὲ ὅποσοι τινὲς αὐτοῖς εἰσιν οἱ βασιλεῖς, ἔμελλον εὐρήσειν, μὴ ὅτι τὴν στρατιάν, *much less the army*: Aristid. pro Quat. p. 429. ἃ καὶ λόγῳ ἐστὶν ἀκούειν οὐκ ἐπιτερπέες, μὴ ὅτι δὴ ἔργῳ: *much more*: Plato Phædr. p. 240. With ἀλλὰ following: οὐκ ἂν ἡμεῖς ἀσφαλῶς ἐργαζοίμεθα μὴ ὅτι τὴν τούτων, ἀλλ' οὐδ' ἂν τὴν ἡμετέραν: *we could cultivate safely, not only not the land of these, but not even our own, or we could not cultivate safely even our own land, much less, &c.* Xen. Cyrop. iii, 2, 21. οὐδενὶ ἂν μὴ ὅτι προῖκα δόλης, ἀλλ' οὐδ' ἔλαττον τῆς ἀξίας λαβὼν: Id. Mem. i, 6, 11. And interrogatively: σὺ γάρ ἂν προσέλθοις μὴ ὅτι πρὸς πόλιν, ἀλλὰ πρὸς οἰκίαν, ὅπου κίνδυνος πρόσσεν: Æschin. c. Ctes. p. 298.

The difference between μὴ and οὐ is that οὐ denies a thing itself, μὴ a thought of a thing. Hence οὐ is used absolutely, and independently of any foregoing verb either expressed or understood; ^c οὐκ ἔστι ταῦτα: whereas with μὴ there must be either expressed or understood some verb significant of thought, suspicion, will: μὴ ταῦτα γένηται, viz. φοβοῦμαι. μὴ τοῦτο δράσῃς, viz. ὅρα. Sometimes it is rather the thought or will itself that is understood, than any particular verb expressive of it; μὴ κεῖθε. From this primary and constant difference between μὴ and οὐ is derived the distinction made by grammarians, that οὐ denies, and μὴ forbids. Οὐ τολμήσεις, is, *you will not dare*, to one who we know has not audacity enough to do so and so; μὴ τολμήσεις, is, *dare not*, to one who in our opinion is audacious enough to do what we know the former will not do. Hence it appears too why μὴ, not οὐ, is joined with conditional par-

^b The following is an example from a much better author: μὴ δῆτ', ὦ πάντες θεοί, μὴδεὶς ταῦθ' ὑμῶν ἐπινοήσειεν: Demosth. pro Cor. p. 332. l. 18. ed. Reisk. —J. S.

* On μήτε followed by μὴ, and οὔτε by οὐ, see Schäfer on Bos, note 7, under the word Κόλπος.—J. S.

^c v. Aristoph. Eccl. 1000. and Brunck. —J. S.

ticles; εἰ μὴ, εἰν μὴ, ὅταν μὴ, ὅτι μὴ: for by their very nature these particles indicate that something is proposed as a supposition or thought of some one. And in the same manner the relative ὅς is used with μὴ, when we intend it to have a hypothetical signification: τίς δὲ δοῦναι δύναται ἑτέρῳ, ἂ μὴ ἔχει αὐτός; Epict. Ench. 31. i. e. *who can give things to another, if he has them not himself?* Had he said, ἂ οὐκ ἔχει αὐτός; the sense would have been, *the things which a person has not himself, how can he give to another?*

When μὴ is joined with participles, as is very frequently the case, the sense is properly, *if there be such*: v. Soph. Œd. C. 1154. ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ: John iii, 18. Ὁ μὴ πιστεύων, is, *if any one believe not*; for μὴ indicates an imagination or supposition about some person or other not believing; but ὁ οὐ πιστεύων would be meant of some certain individual who would not believe: v. Eurip. Bacch. 251. Polemo pro Callim. 47. p. 16, 13. (122. ed. Orell.) and ὅτι οὐ πεπίστευκε would have been intended of some one person in particular; whereas ὅτι μὴ πεπίστευκε is said as the thought or imagination of some one, whether it be said about a person who really did not believe, or about a person supposed to have not believed. Εἶδες, ὦ Γαλήνη, χθὲς, οἷα ἐποίησεν ἡ Ἐρις παρὶ τὸ δῆπνον ἐν Θερραλίᾳ, δίδοι μὴ καὶ αὐτὴ ἐκλήθῃ ἐς τὸ συμπόσιον; Lucian, Dial. Panop. et Gal. Here μὴ is used to signify the reason as existing in the thoughts of Eris, instead of stating it barely as a matter of fact; which would have been done if οὐ had been used, and not μὴ. But as a thing may often be expressed in either manner, it is not strange that in places exactly alike sometimes οὐ is found, sometimes μὴ. In these cases much depends on the custom of any author. Lucian e. g. is fond of putting ὅτι μὴ even where he might properly have put ὅτι οὐ. In Aristoph. Thesm. 19. μὴ is not put for οὐ: it refers to the preceding order of Euripides; and the negation is not simple and direct, but regards thought; for ἀκούω and ὁρῶ are subjunctives. But even in direct phraseology, the Greeks, when they do not simply deny a thing, but indicate that it appears deniable, employ μὴ. See Lucill. epigr. 102. in Brunck, Anal. t. ii. p. 333. Pausan. ix, 1, 3. Hence μὴ comes very frequently after verbs indicating the thought of any one: see Pausan. ix, 8, 2. After some verbs, which in their nature signify nothing but what depends on thought or will, μὴ is almost always put, οὐ scarcely ever; as, after ὁμνυμι, even as to something past: Xen. Anab. vii, 6, 18. v. Hom. Il. τ, 258. seqq. Il. ο, 34. seqq. Μὴ is put with an indicative of the future, Il. κ, 329. seqq. And what is strange, οὐ is construed, although very seldom, with this verb ὁμνυμι, even with respect to something future: Theocrit. xxi, 59. v. Eurip. Hel. 841.

As to the use of μὴ and οὐ in opposition of negations and affirmations, it may be easily understood by recollecting that οὐ simply denies a thing itself, μὴ denies it as thought. The Greeks say φῆς ἢ οὐ; not φῆς ἢ μὴ; for this reason, that they do not say φημι μὴ εἶναι τοῦτο, but οὐ φημι εἶναι. φῆς ἢ οὐ; therefore is, φῆς ἢ οὐ φῆς;

Viger.

Y

Mḗ, as a prohibitory particle, is construed with an imperative of the present tense, and a subjunctive of the aorists: ^d *μὴ οἶον δεῖν ἡμᾶς οὕτω καλοὺς ὀφθαλμοὺς γράφειν*, Plat. de Rep. iv. p. 240. See Brunck. ad Aristoph. Lys. 1036. Soph. Œd. C. 731. El. 71, 1275. Aj. 191. Hermann. dissertat. de præcept. quibusd. Atticist. p. 4—8. And *μḗ* with the imperative of the present is properly used in commanding to desist from what one is already doing: v. Od. π, 168. but often however in commanding not to begin, which is the peculiar province of the imperative of the aorist, which yet the Greeks very seldom employ, the Attics almost never, but instead of it they use the subjunctive of the aorist, which always signifies that something is not to be begun, Od. ο, 263. For examples of the aorist imperative, see Kæn. and Schæf. ad Greg. Cor. p. 15. seqq. Moreover the present is used of something continued, as *μḗ βάλλετε*: the aorist of something quickly over, as *μḗ βάλλης*, when the throwing of one weapon is spoken of. So in the imperative of the third pers. Æschyl. S. c. Th. 1044. *Mḗ* is prohibitive with a future indicative also, especially with interrogation; *μḗ σιγ' ἀνέξει, μηδὲ δειλίαν ἀρεῖς*; Soph. Aj. 75. v. Soph. Tr. 1183. and Eurip. Heracl. 272. which verse ought perhaps to be taken interrogatively. Also elliptically with an infinitive: *μḗ ἀπορρέμβεσθαι, ἀλλ' ἐπὶ πάσης ὁρμῆς τὸ δίκαιον ἀποδιδόραι*: Antonin. *eis* *éavt.* iv. 14. In expressing a wish *μḗ* is joined with an optative: *μḗ γὰρ αἶδε δαίμονες θεῖέν μ' ἄφωνων τῇσδε τῆς ἀρᾶς ἔτι*, Soph. Œd. C. 864. Further, by accurate writers, and especially by the Attic poets, it is joined with the subjunctive mood after a present tense; as, *ὁκνῶ μḗ μάταιος ἡμῖν ἡ στρατεία γένηται*, Demosth. Ol. i. p. 14. *δέδοικ' ἐγὼ μḗ μοι βεβήκη*, Soph. Phil. 493. ex cod. ap. Brunck. for *δέδοικα* has the signification of a present tense. With the optative after a past tense; *Ἥρῃ δὲ μέγ' αὔσε, περιδδείσας' Ἀχιλῆϊ, μḗ μιν ἀποέρσειε μέγας ποταμὸς βαθυδίνης*: Hom. Il. φ, 329. With the indicative of any tense, when something is signified, which really has been, is, or is about to be: *δεῖδω μḗ δι' ἅπαντα θεὰ νημερτέα εἶπεν, I doubt the goddess told all things true*: Hom. Od. ε, 200. *νῦν δὲ φοβούμεθα μḗ ἀμφοτέρων ἡμαρτήκαμεν*, Thucyd. iii, 53. See Demosth. de Fals. Leg. p. 342.^e

Sometimes, when the mind of the speaker is agitated, no verb is expressed with *μḗ*: *μḗ· ἀλλὰ μοι δὸς ἐν μόνον κυλίσκιον^f do not send me away; do not refuse me*; or the like: Aristoph. Ach. 457.

Mḗ is often subjoined to the particles *ἵνα*, *ὅπως*, *ἐφ' ᾧ* τε, &c. v. Aristoph. Vesp. 70. 141. Ach. 722. Thuc. iv, 8. iv, 4. It is sometimes an interrogative particle: *μḗ πῃ δοκοῦμέν σοι οὐκ ἀναγκαῖα ἕκαστα διεληλυθέναι*; Plat. de Rep. iv. p. 486. And in indirect interrogation, or inquiry, and when it signifies *whether or not*, it is joined with a subjunctive when something present is spoken of, with an optative when something past; but with an indicative also when

^d v. Aristoph. Lys. 733. Thesm. 870. with *μḗ*: viz. *ἐμπεποθήκη*.—J. S. and Brunck.—J. S.

^f *Κοτυλίσκιον* in Aristoph., Brunck's

^e In this passage (l. 11. ed. Reisk.) a subjunctive, not an indicative, is joined

the speaker wishes to intimate his belief of the affirmative; see Soph. Phil. 30. Eurip. Alc. 1130. Plato Gorg. p. 67. b. Soph. Ant. 1253. Lucill. Epigr. 115.

Μὴ is added superfluously after certain verbs; especially after verbs of denying, prohibiting, preventing, avoiding, refraining, &c. as, τοῦ παιδίου ἀρνούμενου μὴ ἀποβεβληκέναι, *the boy denying that he had dropped them*: Lucian, Lap. t. iii.* ἀπαγορεύω μὴ ποιεῖν ἐκκλησίαν, Aristoph. Ach. 168. εἶργε μὴ βλαστάναι, Plat. Phædr. p. 251. ἡδύλαβεῖτο μὴ σώζειν φίλους, Eurip. Or. 1059. Sometimes ὥστε is added before μὴ, when the latter is no longer redundant: ἀπεχόμεροι, ὥστε μὴ ἐμβάλλειν τινί, Thuc. i, 49. Some of the verbs after which μὴ is superfluously added may be seen in the following passages; the references to which are arranged according to the alphabetical order of those verbs: Pausan. x, 14. Soph. Aj. 96. Ant. 443. Aj. 741. Demosth. pro Cor. p. 278. [l. 24. ed. Reisk.] Eurip. Hel. 1575. fragm. Sisyp. i, 10. Eurip. Herc. F. 1298. Thuc. v, 25. Thuc. i, 10. ii, 101. Demosth. de Rhod. Lib. p. 193. [l. 5. ed. Reisk.] Eurip. Cycl. 265. Soph. Phil. 1303. Eurip. Tro. 1146. Herodot. viii, 144. Eurip. Heracl. 963. and El. 1255. v. Bast. ad Plat. Symp. p. 114. Eurip. Andr. 645. Soph. Phil. 349. Herodot. ix, 12. Soph. Ant. 442. Herodot. vii, 12. Eurip. Heracl. 507. Herodot. ix, 78. See Bergl. ad Alciph. p. 215. and Hermann, Obs. Crit. p. 5. sq. Μὴ however is not always thus added: see Soph. Aj. 70. Phil. 118.

Μήποτε, compounded of μὴ and ποτέ, sometimes signifies *perhaps*, or, *if at any time*: see 2 Tim. ii, 25.

SECTION XIII.—ON οὐ AND οὐκ, AND THE PARTICLES JOINED WITH THEM.

RULE I. Οὐ, or οὐκ, is sometimes put before substantives in Greek; [as we put *non* before some English words; *non-performance*: e. g.] οὐ προσεδέξαντο διὰ τῆς Λευκάδος τὴν οὐ περιτείχισιν, i. e. *the want of a wall or fortification round it*: Thuc. iii, 95. τοῦ φόρου ἢ οὐκ ἀπόδοσις, *the non-payment of the tribute*: Lucian, Ver. H. i. v. Duk. ad Thuc. i, 37.

It is placed emphatically at the end of sentences: ἐμὲ δὲ Ἄνυτος καὶ Μέλιτος ἀποκτεῖναι μὲν δύνανται, βλάψαι δ' οὐ: [Plat. Socr. Ap. Epict. Ench. c. 79.] οὐ μοι δοκεῖ, ὧ Ἰππία οὐκ. Plat. Hipp. maj. p. 292. l. 14.

* So in Italian: e molto Più che NON credi son le tombe carche. DANTE, Inf. c. 9. Per sospetto che il Pontefice NON insidiasse alla sua vita. GUICCIARD. l. 1. So Metast. Artasers. iii, 1.—and in French: dans les premiers temps de sa formation le fœtus végété plutôt qu'il NE vit. BUFFON, t. 3. p. 13. ed. Paris.

1769.—Nous suivons à-peu-près les règles d'architecture de Vitruve; cependant les maisons—en Italie—et en France—ne ressemblent pas plus à celles de Plin et de Cicéron que nos habillements NE ressemblent aux leurs. VOLTAIRE, sur la Poes, Ep.—J. S.

II. Οὐ γὰρ serves for interrogation; γὰρ in reality assigning a reason for something preceding, either expressed or understood: see Aristoph. Plut. 856. οὐ γὰρ ταῦτα μέγιστα ἔστιν; Plat. de Rep. vi. and with some expression of anger; οὐ γὰρ ἐχρῆν γέροντα ἄνδρα ἀπελθεῖν τοῦ βίου, παραχωρήσαντα τοῖς νέοις; Lucian.

III. It is sometimes used without interrogation to confirm a preceding negation; as, οὐκ ἰσότημοι, ὃ γενναϊότετε, οὐ γάρ: Lucian, Dial. Mort.

IV. Οὐ γὰρ ἄλλα in Attic writers is *for*: the expression is in reality elliptical, οὐ denying, γὰρ assigning a reason, and ἄλλα affirming something different:^s μὴ σκώπτέ μ', ὦ δέλφ'. οὐ γὰρ ἄλλ' ἔχω κακῶς: Aristoph. Ran. 58. also v. 498. 1180. and οὐ τάχ' ἄλλα, v. 527. Phædr. οὐ δὴ τό γ' εἰκός. Socr. οὐ γὰρ, ἄλλα τοὺς μὲν ἐν γράμμασι κήπους παιδιᾶς χάριν σπερεῖ τε καὶ γράψει: Plato in Phædr. p. 276. See Acts Ap. xvi, 37.

V. Οὐ γάρ τοι ἄλλα has nearly the same sense, γε being added after some other word; and in this phrase τοι confirms the negation: οὐ γάρ τοι ἄλλα τοῦτόν γε τὸν λόγον πολλῶν δὴ καὶ πολλάκις ἀκηκῶς ἀεὶ θαυμάζω, Plato in Euthyd.

VI. Οὐ γὰρ, followed by ἄν, *otherwise*; ἦπου φιλόσοφος ἔστιν· οὐ γὰρ ἂν οὕτως ἀσεβεῖς τοὺς λόγους διεξήκει καθ' ἡμῶν: Lucian, in Tim. So οὐδὲν γὰρ followed by ἄν: οὐδὲν γὰρ ἦν ἂν εὐδαιμονέστερον προδό-
τον, Demosth. pro Cor. [p. 241. l. 16. ed. Reisk.]

VII. Sometimes ποτε is added; οὐ γὰρ ἂν ποτε ἐτόλμων τὴν τροφὸν τε καὶ μητέρα κείρειν, Plat. de Rep. v.

VIII. Οὐ γὰρ ἂν πον: ὅπως ἂν φαίνηται κάλλιστος τοῖς μὴ γιγνώσκουσιν· οὐ γὰρ ἂν πον τοῖς γε εἰδόσιν: *for he could not appear so, I trow, to those who do know him*: Plato in Symp. [Οὐ denies, γὰρ refers to μὴ γιγνώσκουσιν, I say "to those who do not know him," for, &c. Πον in some degree qualifies the denial. Ἄν has a signification of possibility or feasibility, which is here denied by οὐ.]

IX. Οὐ μένουν, in one word, signifies—1. *atqui non, but not, and yet not*: οὐ μένουν ἦν εἰπεῖν ἑτέρῳ, but no one else was allowed to speak: Demosth. pro Cor. p. 333. l. 25.^h—2. *truly not; not indeed*: ὁ Θρασυκλῆς ὁ φιλόσοφος οὕτως ἔστιν; οὐ μένουν ἄλλος: *truly no other, it is he himself*: Lucian. [in Timon. p. 93. A. ed. Salmur. where οὐ μὲν οὖν.] πάντα γὰρ τοῦ ἀνδρὸς θαυμάζω· (οὐ μένουν ὅπόσον εἰπεῖν δυνατόν·) *more indeed than it is possible to express*: Greg. Naz.

X.—3. for οὐ μέντοι γε or οὐ μὴν, *not however*: οὐ μένουν πάντα γε ἀφανισθῆναι, *that every thing however was not consumed*: Pausan.ⁱ

^s Οὐ and γὰρ relate to something preceding, ἄλλα to what follows. See Aristoph. Lys. 55. where μὰ Δε intervening between οὐ γὰρ and ἄλλα, the sense of those words is not *for*, but, *no, for* (that is not enough) *but* (rather) &c.—J. S.

^h The οὖν in this word has reference, as it always has, to something preceding: ἀρ' οὖν οὐδ' ἔλεγεν, ὥσπερ οὐδ' ἔγραφεν,

ἦνίκα ἐργάσασθαι τι δέοι κακὸν ἡμᾶς; οὐ μένουν ἦν εἰπεῖν ἑτέρῳ: *why no; but on the contrary he spoke so much that no one else could say a word*: p. 274. l. 16. ed. Reisk. In the edition of Foulkes and Freund, p. 87, the meaning of the whole passage is utterly mistaken.—J. S.

ⁱ Add οὐ μένουν used interrogatively: οὐ μένουν με προσεδόκας, *ὅτι καὶ κοθόρναυς*

XI. Οὐ μὴν, *but not*; *not however*; οὐ μὴν οὐδὲ, *but not even*, or *but not either*; οὐ μὴν ἀλλ' οὐδὲ, *however not even, however neither*; οὐ μὴν ἀλλὰ, *but however*; οὐ μέντοι ἀλλὰ καὶ, and οὐ μὴν ἀλλὰ καὶ, *but however, yet notwithstanding*. These forms serve for correction or rectification of something going before; partly denying what has been said in too unqualified a manner, and partly introducing what is to modify it: οὕτω μὲν τὴν Αἰγυπτὸν ὁ Καῖσαρ ἐχειρώσατο. οὐ μέντοι καὶ ἀλλὰ (οὐ μέντοι ἀλλὰ καὶ, Hermann.) τῇ Κλεοπάτρᾳ, ἥσπερ ἔνεκα καὶ ἐπεπολεμήκει, ἐχαρίσατο: Dion, xlii. p. 205. οὐ μὴν ἀλλὰ καίπερ τούτων οὕτως ἐχόντων, ἔστιν ἥ παρακινδυνεύσειεν ἂν ὁ πολιτικὸς ἀνὴρ ἄψασθαι τῆς καλουμένης περιαντολογίας: Plut. de sui laud. So οὐ μὴν οὐδέ: οὐ μὴν οὐδ' εἰ συναγορεύουσι τοῖς ὑπ' ἐμοῦ λεγομένοις, οὐδ' ὥς ὀρθῶς περὶ τῆς ἐκείνου δυνάμεως γινώσκουσιν: Isocr. Paneg. p. 134.

XII. Οὐχ ἥκιστα is an extenuating expression for *μάλιστα, chiefly, principally, most of all*: ἐγὼ μέντοι οὐχ ἥκιστα τούτου ἔνεκα τὰς γυναικας ἀπέπεμψα, Plato Phæd. c. 66. μέγας θεὸς ἐστὶν ὁ Ἑρως—πολλαχῇ μὲν καὶ ἄλλῃ, οὐχ ἥκιστα δὲ κατὰ τὴν γένεσιν: Id. Symp. c. 6. ταῦταις δὴ φαιμέν καὶ σέ, ὦ Σώκρατες, ταῖς αἰτίαις ἐνέξεσθαι—καὶ οὐχ ἥκιστα Ἀθηναίων σέ, ἀλλ' ἐν τοῖς μάλιστα: Id. in Crit. c. 14. v. et Plut. in Cic. p. 856. l. 40.

XIII. Οὐχ ὅτι, οὐχ ὅπως, or μὴ ὅτι, μὴ ὅπως, *mononou, mononouchi*, often signify *not only*, or *not only not*.^{*} [See Ch. VII. § x. R. 5. and § xii. R. 11.] ταύτῃ δὲ ἀδύνατα ἐξισοῦσθαι οὐχ ὅτι τὰ ἐν τῇ Εὐρώπῃ, (*not only the nations in Europe*), ἀλλ' οὐδ' ἐν τῇ Ἀσίᾳ ἔθνος ἐν, &c. Thuc. ii, 97. μὴ ὅπως (*not only not*) ὀρχεῖσθαι ἐν ῥυθμῷ, ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύνασθε: Xen. Cyrop. i, 13. See Aristid. pro Quat. p. 230. In the same manner οὐχ ὥς, μὴ ὥς, οὐχ οἷον, ἥπου γε καί. v. Arrian iii. p. 142. Athen. xi. p. 505. Philipp. ii, 12. where *μόνον* is added, and μὴ *μόνον* μὴ is in Aristoxen. (ap. Stob.) ὥστε μὴ *μόνον* μὴ *ξητεῖν*, ἀλλ', εἰ δυνατόν, μὴδὲ εἰδέναι τὴν τοιαύτην συνουσίαν: Serm. xcix. p. 542. vid. Jacobs. animadv. p. 295.

XIV. Οὐχ ὁρᾷς; (literally, *do you not see?*) is commonly used by the orators in a parenthesis and ironically, for οἶμαι, *videlicet, forsooth*: ἀγαθῇ δὲ (οὐχ ὁρᾷς;) τύχῃ συμβεβηκώς, τῆς ἐμῆς ὥς φαύλης κατηγορεῖς: Demosth. pro Cor. πάνν γὰρ παρὰ τοῦτο (οὐχ ὁρᾷς;) γέγονε τὰ τῶν Ἑλλήνων πράγματα, εἰ τοῦτ' ὁ ῥῆμα, ἀλλὰ μὴ τοῦτ' διελέχθην ἐγώ: Id. ib.^j

XV. Οὐδὲ by itself may often be rendered *not even*; οὔτοι δὲ, οὐδὲ

είχες, ἀναγνῶναι σ' ἔτι; *so you thought, did you, that because you had on buskins I should no longer know you?* Aristoph. Ran. 556. Here οὖν has reference to the supposed thought of the person addressed. —J. S.

^{*} *Non che* in Italian corresponds with οὐχ ὅτι exactly: Nulla speranza gli conforta mai *Non che* di posa, ma di minor pena. DANTE, Inf. c. 5. Fece tremar la terra il compagno, *Non che* la sala, tanto andò giù grave. PULCI, Morg. M. x.

152. 4. *Non che* mille, ma più di cento milia, la basciava. BOECCACCIO, Decam. Giorn. 8. Nov. 7. Non sono tra noi in numero d'uomini, *non che* di cittadini. GUICCIARDINI, l. 7.—J. S.

^j Add οὐ repeated, *not that not*; οὐ μὰν οὐκ ἐθέλει, *not that he is not willing*, κῶρα δὲ μὴν οὐκ ἀπολύει Bion, Id. i, 96. On οὐ μὰ, see Ern. on Xen. Mem. iii, 13, 3. Brunck on Aristoph. Lys. 465. On οὐ μὴ, Brunck on Aristoph. Lys. 704.—J. S.

γράφαντος ἐμοῦ, ταῦτα ποιεῖν ἠθέλησαν : Demosth. pro Cor. See also Demosth. Ol. i. [p. 12. l. 14. ed. Reisk.] Μηδὲ also has the same sense ; Demosth. pro Cor. [p. 228. l. 16. 17. ed. Reisk.]

Οὐδὲ is sometimes repeated for the sake of emphasis : οὐδὲ γὰρ οὐδὲ τὸν σὸν ἐταῖρον δεῖ παρελθεῖν, Plato in Phædr. [p. 214. l. 36. ed. Bas. 1.]^k

XVI. Μηδὲ and οὐδὲ are sometimes followed by ἂν εἴ τι, or ὅτιοῦν, γένοιτο, or γένηται, or ποίη, or the like, to signify exclusion of all possibility ; as, οἱ δὲ ἀρμάτειοι τροχοὶ πόνῳ καμφθέντες, οὐδ' ἂν, εἴ τι γένοιτο, τὴν ἐξ ἀρχῆς δύναιτο ἂν λαβεῖν εὐθυωρίαν : *not even if all imaginable devices were to be tried* : Plut. περὶ παιδ. ἀγωγ. ὥς οὐδ' ἂν ὅτιοῦν γένηται, περισώσοντος ἐκ τῆς αὐτοῦ δυναστείας πόλιν, *not even, let what may happen, not even in any case* : Nazianz. ii, in Jul.

XVII. Οὐδὲ εἷς, μηδὲ εἷς, and μήτε εἷς, are used instead of μηδεῖς and οὐδεῖς, as being more emphatical : ὑμῶν τοίνυν οὐδ' ἂν εἷς οὐδὲν ὦν ἰδίᾳ τινὲ δόιη, ταῦτ' ἀφέλοιτο πάλιν : Demosth. c. Lept. So μηδὲ ἕτερος for μῆδέτερος, Plut. Symp. l. ix. p. 742. Sometimes οὐδὲ is put twice in the phrase, but with some word between ; as μὴ γὰρ ὅτι πόλις, ἀλλ' οὐδ' ἂν ἰδιώτης οὐδὲ εἷς οὕτως ἀγεννῆς γένοιτο : Æschin. c. Ctes. p. 280. And sometimes εἷς, or ἓν, being one of the component parts of οὐδεῖς, or οὐδὲν, is repeated with its compound : ἓν τε οὐδὲν κατέστη ἱάμα, Thuc. ii, 51. So Heliod. Æth. ii, 27. extrem.

XVIII. Οὐδ' ἐγγὺς, and μηδ' ἐγγὺς, (which latter is much more rare,) signify *far from it, nor any thing like it* : ἔχει δὲ οὐχ οὕτω ταῦτα, οὐδ' ἐγγύς : Demosth. in Mid. p. 389. l. 30. and πολλοῦ γε δεῖ, or πολλοῦ γε καὶ δεῖ, has a similar sense ; *il s'en faut bien*. Interrogatively in Plato, Leg. vii. βούλεσθε ζημίαν τοῖς μὴ ποιούσι γράφωμεν, ἢ πολλοῦ γε δεῖ ;

XIX. And also οὐδὲ πολλοῦ δεῖ, in which the negative applies to what precedes rather than to πολλοῦ δεῖ : οὐ γὰρ ταῦτα ἀντ' ἐκείνων γέγονεν, οὐδὲ πολλοῦ δεῖ, *nor any thing near it ; nor any thing like it* : Demosth. de Fals. Leg. φανήσεται γὰρ οὐδὲ πολλοῦ δεῖ τῆς γενησομένης ἄξιον αἰσχύνῃς, Demosth. adv. Lept.

XX. And in a similar signification οὐδ' ὀλίγου δεῖ is said : but in this phrase the negative is not referrible to any thing extraneous : οὐδέ γε ἴσον ἐστὶν ἀδίκημα, οὐδ' ὀλίγου δεῖ : Demosth. de Fals. Leg.

^k See H. St. Thes. ii, 1537. D.—J. S.

PART II.

CHAPTER VIII.

THE CONJUNCTION.

OF conjunctions in general, it may be remarked that, although they properly connect similar parts of speech, they are sometimes found connecting different ones; as a participle and a verb: Πέρσας δὲ οἶδα — ἀγάλματα μὲν, καὶ νηοὺς, καὶ βωμοὺς, οὐκ ἐν νόμῳ ποιευμένους ἰδρύνεσθαι, ἀλλὰ καὶ τοῖσι ποιεῦσι μωρίην ἐπιφέρουσι: (for ἐπιφέροντας,) Herodot. Clio c. 31. An adverb with a substantive: θυσίας δημοσίᾳ τε καὶ ἰδιῶται θύουσιν, (for ἰδίᾳ,) Paus. in Arc. p. 522. l. 6. A genitive case absolute with a complete sentence or proposition, νόσφ' τε γὰρ ἐπιέζοντο κατ' ἀμφότερα¹ τῆς τε ὥρας τοῦ ἐνιαυτοῦ ταύτης οὔσης ἐν ᾗ ἀσθενοῦσιν ἄνθρωποι μάλιστα, καὶ τὸ χωρίον ἅμα, ἐν ᾧ ἐστρατοπεδεύοντο, ἐλῶδες καὶ χαλεπὸν ἦν, (for τοῦ χωρίου ἐλῶδους καὶ χαλεποῦ ὄντος,) Thuc. ii, 47. v. Ter. Phorm. v, 6, 46.²

SECTION I.—ON THE CONJUNCTION ἀλλά.

RULE I. Ἀλλά is sometimes put after μὲν, instead of δέ: τὰ μὲν πολλὰ ἐάσω· ἀλλ' ἐπὶ τοῦ Δεκελικοῦ πολέμου, &c. Demosth. adv. Androt. p. 597. [l. 25. ed. Reisk.] v. Hom. Il. π, 240.

It is used both in proposing objections, whether interrogatively or otherwise, and in answering them: τί γὰρ βουλόμενοι μετεπέμπεσθ' ἂν αὐτούς; ἐπὶ τὴν εἰρήνην; ἀλλ' ὑπῆρχεν ἅπασιν. ἀλλ' ἐπὶ τὸν πόλεμον; ἀλλ' αὐτοὶ περὶ εἰρήνης ἐβουλευέσθε: *for with what design could*

¹ Different moods and tenses are often connected by conjunctions both in Greek and Latin: τεθναίης ᾧ Προῖτ', ἢ κάκταγε Βελλεροφόντην: Iliad ζ, 164. nunc cujus jussu venio, et quamobrem venerim, dicam: Plaut. Amph. Prol. 17. See also iii, 2, 24. quin tu abs te socordiam

omnem reice et segnitiam amove, atque ad ingenium vetus versutum te recipis tuum: Plaut. Asin. ii, 1, 7. but such a construction is often required by the sense, as in Cic. Philipp. ii. c. ix. § 21. and in the passage from Homer.—J. S.

you have sent for them? for peace? but that was in the possession of all before. For the war then? but you yourselves were deliberating about peace: Demosth. pro Cor. p. 316. l. 17. See Cic. pro Arch. p. c. 4. [§ 9.] pro Plancio [c. 4. § 11.]

II. In answers it often signifies concession or assent; as, ἄλλ' εὖ τε λέγετε, καὶ ποιῶσω ταῦτα, *why you say well, &c.* Xen. Anab. vii.

III. Sometimes ἄλλὰ is, at least: εἰ μὴ πᾶσι δυνατὸν ἄλλὰ κατὰ φύλιν, Aristot. εἰ μὴ οἷόν τε περὶ ἡμέραν τὴν πρώτην, ἀλλὰ τῇ δευτέρᾳ γε πειρατέον ἐξευρεῖν τὴν ἰδέαν τοῦ πυρετοῦ: Galen. ad Glauc.^m ἐπίσταμαι γὰρ πρῶτον μὲν Ἀθηναίους, εἰ καὶ μὴ πάντα μεθ' ὑμῶν εἰσιν, ἄλλ' οὖν ὑπὲρ γε τῆς ἑαυτῶν σωτηρίας πάντα ποιήσοντας: Isocr. in Archidam. p. 144. Ἀλλ' οὖν in Eurip. also, Cycl. 643. [648.] and ἄλλὰ γοῦν in Eurip. Iph. A. 908.ⁿ Sometimes εἰ μὴ, or other words to which ἄλλὰ in this sense has reference, are omitted, and their signification is involved in that of ἄλλά: ^o προσπόλοις λέγω ὡθεῖν πύλας τάσδ', ὥς ἂν ἄλλὰ παῖδ' ἐμὴν ῥυσώμεθ': Eurip. Or. 1561. ὦ θεοὶ πατρῷοι, συγγένεσθέ γ' ἄλλὰ νῦν! *now if ever:* Soph. El. 411. But ἄλλὰ γε, thus elliptically used, sometimes signifies *even*: αἱ Λακεδαιμονίων μητέρες—ἄλλ' αὐταὶ γε ἀφικόμεναι τὰ τραύματα αὐτῶν (of their sons who had fallen in battle,) ἐπεσκόπουν: Æl. V. H. xii, 21. as if he had said, they were not accustomed to send others, ἄλλ' αὐταὶ γε, &c.

IV. Ἀλλὰ μὴ, or ἄλλ' οὐχί, is put for οὐ δέ, which would be a barbarism: εἰ τοῦτο τὸ ῥῆμα, ἄλλὰ μὴ τοδὶ διελέχθην ἐγώ: *if I made use of such and such an expression, and not such and such:* Demosth. pro Cor.

V. (VI.) Ἀλλὰ γὰρ is sometimes interrogative, but much oftener affirmative; ἄλλὰ still retaining its adversative nature, and γὰρ intimating a reason for the objection or opposition signified by ἄλλά: εἰ ἐγὼ Φαῖδρον ἀγνοῶ, καὶ ἑμαυτὸν ἐπιτέλλεσθαι ἄλλὰ γὰρ οὐδέτερά ἐστι τούτων: Plato Phædr. p. 228. ἄλλ' οὐ γὰρ ἔπειθε· (i. e. Xerxes could not prevail on Artayntax to receive any thing else instead,) διδοὶ τὸ φᾶρος: Herodot. ix, 109. The nature of these phrases is made apparent by a small alteration of the punctuation: ἄλλ', οὐ γὰρ ἔπειθε, διδοὶ τὸ φᾶρος. See Schæf. Melet. Cr. p. 75. sqq. μηκέτι Ἀλέξανδρον ἐθέλειν προΐεναι τοῦ πρόσω, ἄλλ' ὁκνεῖν γὰρ πυνθανόμενον ὅτι αὐτὸς προσάγοι: Arr. de Exp. Al. ii, 6. i. e. ἄλλ' ὁκνεῖν, πυνθανόμενον γὰρ, q. d. ἐπυνθάνετο γὰρ, i. e. ὅτι ἐπυνθάνετο, ὅτι, &c. v. Aristoph. Nub. 798. (795.) So *sed enim* in Latin: v. Virg. Æn. i, 23. Ovid,

^m Εἰ μὴ is put after ἄλλὰ in Eurip. Iph. A. ἵν' ἄλλὰ τοῦτο κατθανοῖς ἔχω σθένει μνημεῖον, εἰ μὴ τοῖς ἐμοῖς πεισθῆς λόγοις: vers. 1239.—J. S.

ⁿ Ἀγάθων, ἐπεὶ δὲ αὐτὸν ἐπιδούναι φθορεῖς, ἄλλ' ἱμάτιον γοῦν χρήσιν ἡμῖν τοῦτο καὶ στρόφιον: Aristoph. Thesm. 250.—J. S.

^o Τί δῆτ' ἂν ἄλλὰ νῦν σ' ἐπωφελοῖμ' ἐγώ: Soph. Ant. 552. ἡ γινώσεται γοῦν ἄλλὰ τηνικαῦθ', ὅτι πόνος περισσός ἐστι τῶν Ἀιδον σέβειν: Id. ib. 779. τίσασθε,

τίσασθ' ἄλλὰ τῷ χρόνῳ ποτὲ Ξύμπαντας αὐτοὺς: Id. Phil. 1041. σὺ δ' ἄλλὰ τοῦδε χρῆζε, μὴ μ' ἐν ἀρσένων, ἄλλ' ἐν γυναικῶν χερσὶν ἐκπνεῦσαι βίον: Eurip. Heracl. 565. ἐὰν οὖν ἄλλὰ νῦν γ' ἔτι—ἐθελήσῃτε στρατεύεσθαι τε καὶ πράττειν ἀξίως ὑμῶν αὐτῶν,—ἴσως ἂν, ἴσως, &c. Demosth. Ol. iii. p. 37. l. 18. ed. Reisk. See also Aristoph. Thesm. 424. Nub. 1364. 1369. and Lucian. Dial. Charont. et Merc. p. 238. B. ed. Salmur.—J. S.

Met. ix, 248. Sometimes ἀλλὰ γὰρ is followed by δὲ in another member of the sentence: see Orph. Arg. 771. Soph. Aj. 167. Ἀλλὰ δὴ is also used affirmatively: ἀλλὰ δὴ θεοὺς οὔτε λανθάνειν, οὔτε βιάσασθαι δυνατόν: Plato de Rep. ii. p. 365. l. 37. [Here δὴ expresses an assurance that the position will not be disputed.] And the Greeks have no mode of expressing *non autem, but not, and not*, except ἀλλὰ μὴ, or (more rarely) ἀλλ' οὐ.

VI. (VII.) Ἀλλὰ νῆ Δία, *but forsooth*, is used ironically in offering objections, or stating them by anticipation: ἀλλὰ, νῆ Δία, ἐκεῖνο ἂν ἴσως εἶποι πρὸς ταῦτα: Demosth. adv. Lept. [p. 457. l. 22. ed. Reisk.] and on the other hand, νῆ Δι' ἀλλὰ is used in answering such objections.

VII. (VIII.) Ἀλλὰ δὴ καὶ is, *even, nay even*: ἄδειαν ἔσχον ἀπιέναι ὅπου ἂν βούλωνται, ἀλλὰ δὴ καὶ πρὸς πολεμίους: Liban.

VIII. (IX.) Πλὴν ἀλλὰ, and πλὴν καὶ, *however, yet*: πλὴν ἀλλὰ τί ἂν πάθοιμι; Lucian, in Prometh. in fin. but πλὴν ἀλλ' ἢ, πλὴν εἰ, and πλὴν ἔαν, are *except*: οὐ γὰρ ἄνθρωπον ὑγιάζει ὁ ἰατρεύων, πλὴν ἀλλ' ἢ κατὰ συμβεβηκός: Aristot. Metaph. i, 1.

IX. (X.) Ἀλλὰ τοι, *but, but however, but truly*: Eurip. Hel. 750. and so ἀλλὰ μὴν. This latter too is *but* in the sense in which *but* is used in assumption, as in the minor propositions of syllogisms: εἰ γάρ εἰσι βωμοί, εἰσὶ καὶ θεοί· ἀλλὰ μὴν εἰσι βωμοί· εἰσὶν ἄρα καὶ θεοί: Lucian, in Jov. Tr. [p. 229. c. ed. Salmur.] Ἀλλὰ μὴν καὶ is, *moreover, or but moreover*: ἀλλὰ μὴν καὶ τῶν βαρβάρων ὅσοι πρότερον ἀφηνίαζον καὶ ἐστασίαζον,—ἐκόντες αὐτῷ προσεχώρουν: Herodian, ii, 4.

X. (XI.) Ἀλλ' ἢ signifies, *except, unless*, and therefore usually follows a negative, or an interrogation implying negation. Οὐκ—ἀλλ' ἢ is to be explained by supposing a member of the sentence to be omitted on account of the doubt or ignorance of the speaker or writer; which omitted member is to be joined by means of ἢ to a preceding one: οὐδὲν Ἀργεῖοι πάλαι ἀλλ' ἢ κατεγέλων τῶν τάλαιπωρυνμένων, Aristoph. in Pac. 475. i. e. ἀλλ' ἢ κατεγέλων, ἢ οὐκ οἶδ' ὅ τι ἐποίουν: *the Argives did nothing, but either laughed or I know not what they did*: which amounts to the same as, *the Argives did nothing but laugh*;^p οὐδὲν ἀλλ' ἢ προσκυνεῖν ὑπελάμβανον, Lucian, Dem. Enc. p. 924. τίνος μὲν οὖν ἔνεκ' ἂν τις, ὥς εἰπεῖν, ἔφη, ἀλλ' ἢ τῶν τοιούτων ἡδονῶν ἔνεκα: Plato Phædr. p. 258. l. 42. v. Demosth. Phil. i. p. 45. l. 13. [ed. Reisk.] adv. Phorm. p. 585. l. 47. [p. 909. l. 3. ed. Reisk.] Æschin. in Tim. p. 191. l. 42. [p. 156. l. 9. ed. Reisk.] Herodian iii. c. 10. i, 13. Aristoph. Ran. 1105. 229. Plat. Apol. c. 5. Sophist. p. 225. Luke xii, 51. Isæus de Aristarch. Hered. p. 261. [l. 8. ed. Reisk.] Plat. Phæd. p. 97. Apol. p. 34. Heliod. v, 2.

Sometimes when these particles are thus joined, the meaning of each is apparently and obviously the usual and ordinary one; as, ἐμοὶ οὐδὲν ἐπισημαίνεται, ἀλλ' ἢ (but either) τῷ σωματίῳ μου, ἢ (or) τῷ κτη-

^p Ὡς οὐκ ἀγαθὸν ἐστὶ τὸ ροφεῖν. ἐγὼ ἂν ποτέ γ', ἀλλ' ἢ τῆς φακῆς πεπλησμέ-
γὰρ ἀπεδάκρυσσα νῦν. γνώμην ἐμήν, οὐδ' vos: Aristoph. Vesp. 984.—J. S.

σιδίῳ μου, ἢ τῷ δοξαρίῳ, &c. Epict. Ench. c. 24. So Theogn. 485.⁹ But ἀλλ' ἢ (V.) is *truly, of a certainty, in truth*: ἀλλ' ἢ, τὸ λεγόμενον, ὃ ἄνδρες, ἐγὼ καὶ παρ' ὑμῖν καὶ παρ' ἑτέροις πλείοσι, πέπονθα τὸ τῆς γλαυκῆς, ἄτοπον καὶ παράδοξον πάθος: Dio Chrys. The phrase is sometimes used in questions, ἢ being then interrogative, and ἀλλὰ still adversative; as, to Phædrus saying περὶ τὰς δίκας λέγεται καὶ γράφεται, (ἡ ῥητορικὴ τέχνη viz.) λέγεται δὲ καὶ περὶ τὰς δημηγορίας ἐπὶ πλέον δὲ οὐκ ἀκήκοα: Socrates answers, ἀλλ' ἢ τὰς Νέστορός τε καὶ Ὀδυσσέως τέχνας μόνον περὶ λόγων ἀκήκοας,—τῶν δὲ Παλαμήδους ἀνήκοος γέγονας; *have you then heard only of, &c.* Plato in Phædr. p. 261.

So ἀλλὰ ὅτι, and ἀλλὰ ἢ ὅτι, *except, except that*: ὁ δὲ παρὰ πόδας ἐποιοῖτο κίνδυνον, οὐχ ἕτερον ἦν, ἀλλ' ὅτι πᾶσιν ἰστίους ἡ ναῦς ἐφέρετο: Synes. Ep.

XI. (XII.) Before verbs in the imperative mood ἀλλὰ is hortatory; as, ἀλλ' ἀνοίγε τὴν θύραν! Aristoph. Nub. 183. οἱ μὲν ἀντίκρυς ἐπιόντες, οἱ δὲ κατόπιν, ἀλλ' ἵτε σὺν πολλῇ καταφρονήσει ἐπ' αὐτοὺς: Dion. Hal. iii.⁷ And it is sometimes elegantly thus used, when a transition is suddenly made from previous discourse to cohortation, its signification appearing to be, *but enough has been said, or but arguments enough have been adduced*: see Hom. Il. β, 139. α, 274. 393. 210. 337. Eurip. Iph. A. 903. Hel. 1672.

It sometimes follows comparative adverbs instead of ἢ: τὸν τάφον ἐπισημότατον (ἐλάμβανον), οὐκ ἐν ᾧ κεῖνται μᾶλλον, ἀλλ' ἐν ᾧ ἡ δόξα αὐτῶν ἀείμνηστος καταλείπεται: Thuc. ii, 43. v. Wyttēnb. ad eclog. hist. p. 423. So δικαιότερον—ἀλλὰ—, Thuc. ib. [p. 82. l. 2. ed. Bekk.]^s

SECTION II.—ON THE CONJUNCTION ἂν (FOR WHICH THE POETS USE κε AND κεν,) WITH REGARD TO ITS FIRST AND SECOND USE.

RULE I. Ἄν sometimes signifies *if*: it is then to be considered as a word distinct from that which will be principally treated of in this section and the following; for in that sense it is contracted from ἔαν, and therefore has the α long. It is to be observed that the Attic poets never use ἂν for ἔαν, *if*, but always ἦν, and that ἂν, *if*, is always

⁹ Ἄλλ' ἢ, *profecto, truly, really*: ἀλλ' ἢ τριχόβρωτες τοὺς λόφους μου κατέφαγον· ἀλλ' ἢ πρὸ δειπνου τὴν μίμαρκιν κατέδομαι: Aristoph. Ach. 1111, 1112. See Brunck, who refers to Valck. on Hippol. 932. ἀλλ' ἢ χαλκίον ἔχειν τι φαίνει κοῖλον, Aristoph. Lys. 749. and in the same sense, v. 928.—J. S.

^r Πεινήσεις, ἀλλ' ἐπανάστω: Aristoph. Plut. 539. ὑμέτερον ἐντεύθεν ἔργον ὃ νῦν ἐστι· ἀλλὰ ταῖς ἕμαις εἰσιόντες ὡς τάχιστα τοὺς λίθους ἀφέλετε: Aristoph. Pac. 426. see v. 510.—J. S.

^s Add ἀλλὰ, *nay more; yes*: ἀρ' ἀρ-

μόσει μοι; Eurip. νῆ Δρ' ἀλλ' ἄριστ' ἔχει, Aristoph. Thesm. 260. *Well: ἀλλὰ πρῶτ' εἰ σοι δοκεῖ*: Id. ib. 216. *Therefore, then*; noting an inference or consequence: τουτὶ πονηρόν· ἀλλ' ὑπαποκινήτεον: Aristoph. Thesm. 924. v. 598. ἀλλὰ καί,—: Agath. ἥδὲ μὲν οὖν κεφαλὴ περίθετος, ἦν ἐγὼ νύκτωρ φορῶ: Eurip. νῆ τὸν Δρ' ἀλλὰ καὶ πικρὰ ἡδεια πάννυ, and a very proper one it is too: Id. ib. 259. ἀλλ' ὅμως, yet nevertheless: but yet notwithstanding: Id. Ach. 402. Nub. 1363. ἀλλ' οὐδὲ, not even: Id. ib. 1396.—J. S.

joined with a subjunctive mood. See Hermann. diss. de præcept. quibusd. Atticist. p. 17.

The conjunction *ἄν*, therefore, as distinct from the word which signifies *if*, may be considered—1. in its chief and predominant power, that of rendering the meaning of other words less definite and determinate; and this power is observable through all its other uses.—2. in its signification of potentiality; or of fitness or obligation.—3. as it is redundant.—4. as it is deficient.

II.—1. As to the first use of *ἄν*, (termed *ἀοριστολογικὸς*,) *ὅς ἂν* and the like, when something uncertain is spoken of, so that *if any* may be said, are joined with a subjunctive mood; and in the same case with an optative when what is spoken of is indicated as being thought of, or having been thought of, by some one: *σοφοὶ μὲν αὐτοὶ λέγειν γεγόνασιν, ἄλλους τε ποιοῦσιν, οἳ ἂν δωροφορεῖν αὐτοῖς—ἐθέλωσι*: Plato Phædr. p. 266. i. e. *if any one be willing to bring them gifts*. Had he said, *οἳ ἂν αὐτοῖς δωροφορεῖν ἐθέλοιεν*, the sense would be, *if they think any one will bring them gifts*; *ἀξίῳ ἱατρὸς εἶναι, καὶ ἄλλον ποιεῖν, ᾧ ἂν τὴν τούτων ἐπιστήμην παραδῶ*: Plato Phædr. p. 268.

“*Ὅς ἂν*, &c. may be joined with an indicative mood, when a certain thing is spoken of, but of which some part, or of which the nature or manner, admits a doubt: Dicæ. *τί φέρεῖς*; Bæot. *ὅς ἔστ’ ἂν ἄγαθὰ Βοιωτοῖς ἀπλῶς, ὀρίγανον, γλαχῶ, ψιάθως, θρναλλίδας*, &c. Aristoph. Ach. 873. *why I bring truly all that the Bæotians have of any value, if indeed all those things are reckoned valuable*. The meaning of v. 241. II. ρ, will appear, on accurate examination, to be, *certainly the Trojans will get the body of Patroclus, whether they be about to offer any other outrage to it, or to throw it to the dogs and birds*. In this first use *ἂν* often resembles the Latin addition *cunque*: *ὅσοι ἂν, as many soever as*; *ὅ ἂν, whatsoever*; *οὗ ἂν and ὅπου ἂν, wheresoever, in whatsoever place*; *ὅτε ἂν, whensoever*; *ὅπως ἂν, in whatsoever manner*, &c.

III.—2. (III. IV. V. VI. VII. VIII. X.) As to the potential use of *ἂν*, (which is termed *δυννητικὸς*,) it is to be remarked that it properly signifies possibility without actuality. With the indicative mood of different tenses: “*ταῦτα δ’, εἰ μὲν παρῆν, λέγων ἂν ὑμᾶς ἐδίδασκον*: *I would have taught you*: Demosth. Ep. iii. p. 117. *οὐδὲν ἂν, ὣν νυνὶ πεποίηκεν, ἔπραξεν*: *he would have done*—: Id. Phil. i. *ὃν ὁ Μαρσύας, εἰ τὰ δίκαια αἱ Μοῦσαι δικάσαι ἤθελον, ἀπέδειπεν ἂν*: *would have flayed*: Lucian, Dial. Jun. et Lat. See Theogn. 436. *καὶ νύ κ’ ἔτι πλέονας Λυκίων κτάνε διὸς Ὀδυσσεὺς, εἰ μὴ ἄρ’ ὀξὺ νόησε μέγας κορυθαίολος* “*Εκτωρ*: *would or might have slain* —: Hom. II. ε, 679. See II. φ, 544. *τῆς εἰρήνης ἂν διημαρτήκει*, Demosth. pro Cor. With the optative: *δόξας μὲν ἔγωγ’ ἂν πον συγχωροίην; τὰ δ’ ἕτερα ταῦτ’ οὐκ ἂν*: Plato Phileb. p. 36. l. 31. “*τί οὖν*,” *ἂν τις εἴποι*: Demosth. Ol. i.

¹ In Brunk's edition I find *ὅς ἔστιν ἄγαθὰ*, but Brunk acknowledges the common reading *ἔστ’ ἂν*, which is that of two of his MSS. also, to be as good as that of his edition.—J. S.

κεραυνὸς πόθεν ἂν φέρεται; but whence can the thunderbolt come? Aristoph. Nub. 395. *ἀλλ’ οὐκ ἂν ἐστί συκοφάντου δῆγματος*, but there can be no ring or amulet for the bite of an informer: Aristoph. Plut. 885.—J. S.

² With the indicative present: *ἀλλ’ ὅ*

[p. 13. l. 6. ed. R.] εἰ ἀπιστοῖν, οὐκ ἂν ἄτοπος εἶην: Plato Phædr. p. 229. οὐκ ἂν ἐμὸς εἶη, *he cannot be my son*: Herodot. Er. c. 63. ὑμῖν γάρ, εἴπερ καὶ μετρίως κατεσκευάσται τὰ τῶν νόμων, εἰς τῶν καλλίστων ἂν εἶη νόμων:—*must be, is, &c.* Plato de Leg. i. τούτῳ ἀργύριον μὲν προεῖμν ἂν, φιλίαν δ' οὐκ ἂν: Lucian, Demosth. Enc. p. 906. and interrogatively: σὺ γὰρ ἂν κώμην ἀποστήσais; σὺ γὰρ ἂν προσέλθοis—ὅπου κίνδυνος πάρεστι; Æschin. in Ctes. ἠρώτησε τί εἶη ἄξιος παθεῖν, *is, he asked, what punishment he deserved*; ἠρώτησε τί ἂν εἶη ἄξιος παθεῖν, *he asked, what punishment he might by possibility deserve, or might be about to deserve, though deserving none at the time.*^v With the infinitive mood; φήθημεν γὰρ ἐν τῇ τοιαύτῃ πόλει μάλιστα ἂν εἰρεῖν δικαιοσύνην, κατιδόντες δὲ κρῖναι ἂν, ὃ πάλοι ζητοῦμεν: Plato de Rep. iv. p. 421. τί ἂν οἶε ἀκούσαντας εἰπεῖν; Id. in Phædr. p. 268. See Demosth. Ol. i. [p. 9. l. 1. ed. Reisk.] With a participle; οὐ τὰ τῷ ὄντι δίκαια μαθάνειν, ἀλλὰ τὰ δόξαντα ἂν πλήθει: Plato in Phædr. p. 260. ταῦτα ἐν ἑτέροις μὲν ἴσως ἂν ὥκνουν εἰπεῖν,—ὥς οὐκ ἂν πιστευθεῖς ἐκ τῶν λεγομένων: Isocr. in Nicocl. p. 70.

^v Ἀν with the indicative mood of any tense often signifies the doing or occurrence of something not at any particular time, but, *usually, frequently, every now and then, or as it may happen, on occasion*: οὐ πολλὰ ἐδεῖτο, καὶ γὰρ ἐκνομίως μὲν ἡσχύνετο· ἀλλ' ἀργυρίου δραχμὰς ἂν ἥτησ'· εἴκοσι εἰς ἱμάτιόν γ'· ὀκτώδ' ἂν εἰς ὑποδήματα· καὶ ταῖς ἀδελφαῖς ἀγοράσαι χιτῶνιον ἐκέλευσεν ἂν—· πυρῶν τ' ἂν ἐδεήθη μεδῖμων τεττάρων: Aristoph. Plut. 983. πρὸς δὲ τοῦθ', ὅ μοι βάλοι νευροσπαθῆς ἄτρακτος, αὐτὸς ἂν τάλας εἰλυόμεν δύστηνος ἐξέλκων πόδα πρὸς τοῦτ' ἂν: Soph. Phil. 290.^w

The English *would* often expresses this sense, when the tense joined with ἂν is a past one. See also Aristoph. Lys. 510. 518. Pac. 640. 647. and Hom. Il. α, 139. where *κεν* is joined with a future tense.

An optative with ἂν may sometimes be rendered by an imperative; ^v as, λέγοis ἂν, *say on, if you please*: Plato in Phædr. προάγοis ἂν, Id. ib. κλύοis ἂν, ὦ· ναξ: Lycophr. vs. 9. χωροῖs ἂν εἴσω σὺν τάχει, Soph. El. 1498. But sometimes ἂν is joined with the imperative mood itself; as, φιλήσατόν με ἂν, Aristoph. Ach. 1200. [^v Ἀν softens the command, and gives it more of the civility of a request.]

It signifies choice or volition: πόσον ἂν πριαῖο, ὥστε τὴν γυναῖκα

^v The position of Brunck (in his note on Aristoph. Eq. 400.) that the optative mood in its potential sense is always accompanied by ἂν, may be refuted by many passages; e. g. οὐ μὲν γὰρ τι κακώτερον ἄλλο πάθοιμι, οὐδ' εἴ κεν τοῦ πατρὸς ἀποφθιμένοιο πυθοίμην, Hom. Il. τ, 321. See Od. ν, 248. οὗτις—ἀνὴρ—πείσει· ἡσίολεο. ἡγανάκτουσιν ἂν, indignari solebam, σείε γυναῖκα, Od. ξ, 123. ἐννέα γὰρ ἡγείτ' ἂν, præire solebat: [Aristoph. Vesp. 269.] Brunck. ad l. c.—J. S. ^w Dem. ἔπιτον. Cl. ἰδοῦ. Dem. θέοιτ' ἂν. Run! away! Aristoph. Eq. 1161.—J. S.

ἀπολαβεῖν; Xen. Cyrop. iii, 1, 36. ὁ δ' ἐκεῖνο λέγων ἄλλο ἂν τι ἢ πόλιν λέγοι, *must intend or wish to say*: Plato de Rep. iv, p. 420.

Also fitness, obligation, duty: οὐ γὰρ ἐγὼ σέο φημί χερεϊώτερον βροτὸν ἄλλον ἔμμεναι— τῷ οὐκ ἂν, βασιλῆας ἀνὰ στόμ' ἔχων, ἀγορεύοις: Hom. Il. α, 250.

IV. (XI.) In its potential use ἂν has sometimes a signification of the future, with different moods and tenses; with the future of the indicative; ὡς, οὐκ ἔστιν ὅπως οὐκ ἂν σχεδὸν ἅπαντα κακὰ πεισόμεθα, Isocrat. in Areop.

V. (XII.) With a future infinitive; ἐνόμισε τοὺς μὲν τούτων ὀλιγωροῦντας τυχόν ἂν καὶ τῶν μειζόνων καταφρονήσῃν, Isocr. in Busir. p. 448.

VI. (XIII.) With a future participle; αὐτῷ δὴ, ὡς μάλα φιλοφρονητικῶς ἂν δεξιωσόμενος ἀπήντησεν.

VII. (XIV.) With the infinitive of the present; δοκεῖ μοι ἄθλα προτιθεῖς, μάλιστα ἂν ποιεῖν (for ποιήσῃν) ἐνασκειῖσθαι ἕκαστα, ὥστε, ὅποτε δέοιτο, ἔχειν ἂν (for ἔξειν) παρεσκευασμένοις χρήσασθαι: Xen. Cyrop. i. ἡγοῦμαι εἰκότως ἂν συγγνώμης τυγχάνειν, (for τεύξεσθαι,) Demosth. Phil. i.

VIII. (XV.) With the aorists of the infinitive: νομίσας οὐκ ἂν ἔτι συμμῖξαι (for συμμίξειν) αὐτῷ τοὺς μισθοφόρους, Xen. Ἑλλην. vi. ἐν τῷ ἀσφαλεῖ ἤδη ἔσομαι, ὡς μηδὲν ἂν ἔτι κακὸν παθεῖν: (for πείσεσθαι) Xen. Cyrop. viii.

IX. (XVI.) With a participle present: ἐπεὶ ἔγνω οὐκ ἂν δυνάμενος τῆς πόλεως κρατεῖν, (for δυνησόμενος.)

X. (XVII. XVIII.) As to the participles of the aorists with ἂν, they cannot have any signification of the future, but must necessarily signify past time. If ever they seem to be used of the future, they are rather employed to indicate the shortness of the time in which any thing is completed; for the participles of the present have a signification of some continuance or length of time.

In the phrase οὐκ οἶδ' ἂν εἰ πείσαιμι, Eurip. Med. 940. Alc. 48. ἂν is out of its place, as it belongs to the optative: *I know not if I can (or shall) persuade.*

SECTION III.—ON THE THIRD AND FOURTH USES OF ἂν.

RULE I.—3. The third use of ἂν, called παραπληρωματικὸς, or *expletory*, is when it is redundant. This it properly is, only after a considerable number of parenthetical words; in which case its repetition is of some advantage to the sense: see Soph. Ant. 466. In other cases of the repetition of this conjunction, the second ἂν is so far from being a mere expletive, that it has a peculiar energy and grace. Excepting the case of parenthesis, ἂν can be repeated in the same member of a sentence, only if the first ἂν belongs to the prin-

ὡς Ἀρά γε τοῦτ' ἂν ἐγὼ ποτ' ὕψομαι; φλαῦρον ἐργάσεσθ' ἔτι, Aristoph. Nub. Aristoph. Nub. 465. οὐδὲν γὰρ ἂν με 1157.—J. S.

cial verb, and the second to some other word, adjecting separately some part or circumstance to what is principally spoken of. Such words are not only those particles which admit of some limitation of their signification, but also any predicates. Of the former sort are καὶ in κἄν, οὐ, πῶς: of the latter τίς, ποῖος, and any substantive or adjective whatever. In Æschyl. Ag. 351. οὐκ ἂν γ' ἐλόντες αὖθις ἀνθάλοισιν ἂν, the first ἂν does not belong to ἐλόντες, for the victory is not a matter of doubt; but to οὐκ αὖθις, qualifying the negation, *not easily*, &c. "Ὅστις γὰρ ἦν ἐκείνον ὁ κτανὼν, τάχ' ἂν καμ' ἂν τοιαύτη χειρὶ τιμωρεῖν θέλοι: Soph. Œd. R. 139. Here the first ἂν regards θέλοι, the second καμὲ, *perhaps even me*. In vs. 445. συθεὶς ἂν is, *if you shall happen to go away, if perchance you shall depart*. In vs. 601. the first ἂν belongs to μετ' ἄλλον δρῶντος. In vs. 772. the first ἂν regards τῷ (for τίνι) μέϊζονι, *to whom who may perhaps be preferable to you?* In 857. the first ἂν is referrible to τῇδε: in 862. to οὐδέν: in 1052. to ἡδ'.—See Aristoph. Vesp. 506. Plato Leg. iv. p. 705. l. 13. Demosth. Phil. i. [p. 40. l. 2. ed. Reisk.] Aristoph. Ach. 210. Plato de Rep. iv. p. 420. l. 25. Aristoph. Vesp. 506. Eurip. Or. 710. Plat. in Phædr. p. 257. l. 28."

II.—4. The fourth and last use of ἂν is that which is termed ἔλλειπτικός, in which either something is understood with ἂν and implied by that particle, or ἂν itself is defective or understood: τοιοῦτός ἐστιν, ὥς εἰ καὶ μὴ πεποίηκεν, ἀλλ' ἐποίησεν ἂν: *yet he would have done it*, (had occasion offered, or the like:) Synes. ad Fratr. τοὺς δὲ καὶ μὴ πλάσαντας (speaking of informers, underst. οἶμαι δεῖν ἀποτροπιάζεσθαι) ὅτι συνέπλασαν ἂν, *because they would have fabricated charges* (if they had had an opportunity, or the like.) Synes.

III. (IV. V.) Of the omission of ἂν itself: ῥᾶνι καὶ πολὺ ταπεινότερῳ νῦν ἐχρώμεθα τῷ Φιλίππῳ, for ἐχρώμεθα ἂν: Demosth. Ol. i. The Attics seldom omit ἂν, if that can properly be said to be omitted or defective, which is not necessary or indispensable: for it is not true that ἂν is a necessary particle. It only renders language which is uncertain in itself, still more doubtful. Of this its service the Attics are very fond of availing themselves; so that they even repeat it several times together for the purpose of modifying or limiting expressions in various ways. The poets however often omit it: see Hom. Il. β, 340. Pind. Ol. iii. extr. xi, 21. Pyth. x, 95. Æschyl. Choeph. 592. Soph. El. 800. Ant. 604. Aj. 921. Eurip. Iph. A. 1210. [See note v, p. 180.] Ἄν is seldom used with a verb following εἰ with an imperfect or aorist.

SECTION IV.—ON THE CONJUNCTIONS ἄρα, ᾤρα, AND γε.

"Αρα and ᾤρα differ in this, that by prose writers and epic poets ᾤρα is used in interrogation; by the other poets, and especially by the dramatic poets, ἄρα if the first syllable be short, and ᾤρα if long,

² See Aristoph. Thesm. 196. Ran. 572. 581. Nub. 1396. Ach. 218.—J. S.

whether in interrogation or in the signification of *therefore*; but in the signification of *perchance*, *perhaps*, ᾗ Αρα with the first syllable long will scarcely be found, because, as this meaning is less emphatical, less stress is required on the accentuated syllable in pronunciation. It is to be observed besides, that ᾗ Αρα used for continuation or connexion of narration, especially after μὲν and δέ, is most frequent in the epic poets, but not so in Attic writers. "Αρα, signifying *therefore*, and without interrogation, is never placed in the beginning of a sentence: but interrogatively, and with the signification of *ergone*, it is so placed: v. Anacr. li, 1. 2. 5. *has then? so then?* See Hermann. ad Aristoph. Nub. 142.

RULE I. "Αρ' οὖν is never put without interrogation at the beginning of a sentence: ᾗ Αρ' οὖν only is so placed, and that interrogatively. See Hermann. ad Soph. Ant. 628. ed. Erf. min.

II. It is very frequently subjoined to some other word, and has then nearly the same signification as που, or ἴσως: εἰ μὴ ᾗ Αρα ἐν τῷ Ἑλυσίῳ πεδίῳ τὸ Συμπόσιον συνεκροτεῖτο, *unless perchance*, &c. Aristid.

III. It signifies *therefore*: ἡδόξησεν ᾗ Αρα εἰ μὴ τὰ ὅμοια γενναίως ἐνέγκοι, Appian. So ἐννόησον ᾗ Αρα: νοῦν ᾗ Αρα πρόσσεχε.

IV. It is sometimes used ironically; e. g. ἔξει ᾗ Αρ' ἄνθρωπος ἀεὶ χαμαὶ ῥέπων τὴν πόλιν ἐλεῖν αὐτοβοεῖ, *so then*.

But one of its chief uses is in the conclusion of syllogisms: εἰ γάρ εἰσι βωμοὶ, εἰσὶ καὶ θεοί· ἀλλὰ μὴν εἰσι βωμοί· εἰσὶν ᾗ Αρα καὶ θεοί: *therefore there are gods too*: Lucian, in Jov. Tr. ὁ ποιητὴς μιμητής· ὁ μιμητὴς τρίτος ἀπὸ τῆς ἀληθείας· ὁ ποιητὴς ᾗ Αρα τρίτος ἀπὸ τῆς ἀληθείας: Procl. in Plat. de Rep. p. 405. l. 30.^a

ᾗ Αρα is used in interrogation, and usually when an answer in the negative is expected, *num?* but sometimes when an affirmative answer must follow; *ne?* see Eurip. Alc. 341. 771.—1. By itself: ᾗ Αρ' οὕτω βούλει ἡμῖν ὠρίσθαι νῦν περὶ τοῦ ὁσίου καὶ τοῦ ἀνοσίου; Plato Euthyphr. c. 11.^b—2. followed by ἢ: ᾗ Αρα τὸ ὅσιον, ὅτι ὅσιόν ἐστι, φιλεῖται ὑπὸ τῶν θεῶν· ἢ, ὅτι φιλεῖται, ὅσιόν ἐστιν; Id. ib. c. 12.—3. With οὐ and μὴ. The difference between ᾗ Αρ' οὐ and ᾗ Αρα μὴ is that ᾗ Αρ' οὐ, *nonne*, requires an affirmative answer, ᾗ Αρα μὴ, *num*, a negative, as ᾗ Αρα does alone; but μὴ imparts some degree of dubiousness to the question, and that for the purpose sometimes of irony; as, ἐὰν δέ σου προσκατηγορήσῃ, ὅτι διὰ τὸ ἀγασθαι αὐτοῦ καὶ εὐνοϊκῶς ἔχεις πρὸς αὐτὸν, ᾗ Αρα μὴ διαβάλλεσθαι δόξεις ὑπ' ἐμοῦ; Xen. Mem. ii, 6, 34. see Soph. Ant. 632.^c ᾗ Αρ' οὐχ οὕτως; *is it not so?* Plato Euthyphr. c. 8. See Xen. Mem. i, 5, 4.—4. Sometimes οὖν is added: (see Hermann. ad Soph. Ant. 628. in ed. min. Erf.) ᾗ Αρ' οὖν ἢ βασιλικὴ σοφοῦς ποιεῖ τοὺς ἀνθρώπους—; Plat. Euthyd. p. 292. ᾗ Αρ' οὖν οὐκ ἀριθμητικὴ μὲν,

^a "Αρα, *therefore, then*; διὰ τοῦτ' ᾗ Αρ' αὐτοῦ καὶ κάλ' ἦν τὰ δράματα, Aristoph. Thesm. 166. ᾗ Αρα, *truly*; τίς τῶν κατὰ πρᾶκτὸν δεινός ἐστι τὴν τέχνην; ᾗ Αρ' οἶδ' Ἀμύνων· ἀλλ' ἴσως ἀρνήσεται. Id. Eccl. 365.—J. S.

^b "Αρ' ἀρμόσει μοι; Answ. νῆ Δρ' ἀλλ' ἔριστ' ἔχει; Aristoph. Thesm. 260. So 263.—J. S.

^c "Αρα μὴ δοκεῖς (*do you think*) λυτῆρι· αὐτῇ ταῦτα τοῦ φόνου φέρειν; οὐκ ἔστιν; Soph. El. 446.—J. S.

καί τινες ἑτέραι τέχναι, ψιλὰ τῶν πράξεων εἰσι—; Id. in Politic. p. 258.—5. Ἄρα is sometimes added to other interrogative words; as, τίς ἄρ' ὁ φεύγων οὗτος; Aristoph. Vesp. 888. [Ἄρα is not of course interrogative in such passages. See the commencement of this section.^d]

V. Although γέ, as well as μὲν, may commonly be translated *quidem*, and although both those particles are of a restrictive nature, yet there is this difference between them; μὲν regards whole propositions, γέ only parts of propositions. Μὲν excludes other things, γέ distinguishes something as most remarkable among other things, but so as not to exclude the latter; wherefore μὲν has the particle δέ as an opposite; γέ has no opposite particle. Hence the distinction effected by γέ may be so effected in a twofold manner, by mention either of what is least, or of what is greatest or most. Of the first and by far the most common of these manners, in which γέ may be rendered *at least, indeed, certainly, however, &c.* the following are examples: (V. VI. VIII.) εἰ μὴ ὅλον, μέρος γε: Demosth. pro Cor. p. 317. αἰσχύνῃ, οὐδεμιᾶς ἐλάττων Ζημίας τοῖς γε σώφροσι: Id. Ol. i. [p. 17. l. 7. ed. Reisk.] ἔγωγε, *I indeed, I at least.* See Soph. Œd. C. 42. 1409. Eurip. Alc. 497. Hom. Il. ε, 321. Xen. Œc. iv, 2. Eurip. Heracl. 273. Herc. F. 517. δὴ γε, Eurip. Heracl. 632. Suppl. 162. Iph. T. 493. Aristoph. Nub. 677. 783. εἰ γάρ γ', Eurip. Ion, 847. τί γε, ib. 999. ἄν γε, Æschyl. Ag. 348. ἃ ἂν εἴπῃς γε, i. e. *if you shall have said anything*: Soph. Phil. 1275. In this first signification γε is common in answers approving or assenting to something already said, but with some accession or modification: Min. στείχεθ', ἔσσομαι δ' ἐγώ. Cr. ἀξία γ' ἡμῶν ὁδουρος, καὶ φιλοῦσά γε πτόλιν: Eurip. Ion, 1616. It is also used in answers which deny something figuratively by another question: οὐκ Εὐριπίδην ἐπαινεῖς σοφώτατον; Answ. σοφώτατον γ' ἐκείνον; Aristoph. Nub. 1381. In the following passages Hermann explains its signification, which has an affinity to that in the foregoing ones, by the German *noch* or *doch*: viz. Soph. Phil. 593. Œd. C. 79. εἰμί γε, I call the Sun to witness, that what I do, I do against my inclination: but as there is no avoiding it, *I go, since so it must be*: Eurip. Herc. F. 861. Iph. A. 664. and with an imperative: εἰπέ γε, Suppl. 842. and σπάτενέ γε, in contempt, Iph. A. 394. ξυλλάβετέ γ' αὐτόν: a command given with some degree of haughtiness and indifference: [*seize him then.*] Soph. Phil. 1003.

The second manner of distinction is that by mention of what is most or greatest; and the first sense of γέ under this head Hermann expresses by *eben* or *gerade*. See Eurip. Suppl. 158. Hec. 842. (848.) Soph. Phil. 1035. Eurip. Ion, 361. El. 976.

In its second use under this head it is rendered *vel, etiam, even, very, self*: εἰρόμην τοῦτον εἰ τοὺς ἀνδρείους λέγοι θαρράλεους. ὁ δὲ καὶ

^d Ἄρα γε.—Ἄρα γε πολλῶν ἀγαθῶν— ἀποφαίνω σ' αἴτιον οὖσαν; Aristoph. Pl. 516. τίς ἡ βοή ποτ' ἐστίν; ἄρα γ' ἀγγελεῖ χρηστόν τι; Id. ib. 641. Ἄρα, igitur,

then, therefore: οὐκ ἄρ' ἀφήμας, ὦ γάδ'; ὥς ἀνδρείος εἰ; Aristoph. Av. 91. and without interrogation in Vesp. 839.—J. S.

ἴτας γε ἔφη, *ay, and even rash too*: Plat. Protag. See Aristoph. Nub. 399. Eurip. Med. 1361. Soph. Œd. C. 1278. Ant. 736. See Iliad ε, 303. ἀλλ' οἳ γε πατέρες, *even their fathers themselves*: Xen. Mem. i, 2, 27. αὐτοὶ τέ γε αὐτῶν ὄνυχάς τε καὶ τρίχας καὶ τύλους ἀφαιροῦσιν, Id. ib. § 54.

Γε often follows ἀλλὰ μὴν, καὶ μὴν, οὐδὲ μὴν, οὐ μὴν, but with some other word between μὴν and γε: Pors. ad Eurip. Phœn. 1638.

Γε is repeated in the same member of a sentence, and not inelegantly: see Soph. Œd. C. 977. Plato Phædr. p. 241. l. 36. Μέν γε are very seldom joined by the tragic poets. Γε in this union refers to and confirms what precedes, μὲν relates to the very thing spoken of with it: see Aristoph. Nub. 1380. 1171.

VI. (IX. X.) The difference between γέ δὴ and γέ τοι is, that δὴ simply confirms what is modified or limited by γέ, whereas τοι indicates that what is so modified or limited is opposed in some manner to what precedes it: κλέπτον τὸ χρῆμα τὰνδρός· οὐ καὶ σοὶ δοκεῖ, ᾧ ἑκτρυνών; νῆ τὸν Δί', ἐπιμύει γέ τοι: Aristoph. Vesp. 928. *he nods however certainly*; i. e. although he does not answer that it appears so to him too, yet however he nods at least: φησί γε δὴ might have been said, but not φησί γέ τοι, because there is nothing to which φησί could be opposed: ἔξομέν τι παραμυθεῖσθαι αὐτὸν, καὶ πείθειν ἡρέμα ἐπικρυπτόμενοι, ὅτι οὐχ ὑγιαίνει; Ans. δεῖ γέ τοι δῆ: Plato de Rep. v. p. 476. d. βασιανιστέον, &c. Ans. πρέπει γέ τοι δὴ, Id. ib. vi. p. 504. a. Both the respondents answer in this manner because they wish to indicate that if they do not, or cannot do, what is spoken of, yet at all events it *ought* to be done. Neither could have properly said ἔξομέν γέ τοι δὴ, βασιανιστέον γέ τοι δὴ, but if they repeated those preceding words, they must have said ἔξομέν γε δὴ, βασιανιστέον γε δῆ: v. Pors. præf. ad Eurip. Hec. p. 49. (p. 55. ed. Lips.) Soph. Phil. 821. Tr. 1107. 1212. Aj. 534. Coll. Pors. ad Eur. Med. 863. Eurip. Phœn. 737. Iph. A. 675. μέτριον παρέσχεν ἑαυτὸν, τὸν γε δὴ μέχρι τῆς κρίσεως χρόνον: *certainly at least till the time of the trial*: Demosth. in Mid.

Γε, γε οὖν, and γοῦν, may often be rendered *for*: τὰ δ' ἄλλα, τὰ μὲν ἀσαφῆ, πατὴρ καὶ γένος, καὶ χρόνος· εἰ γοῦν τι σαφὲς αὐτῶν ἦν, οὐκ ἦν ἂν ἀμφίλεκτος ἀνθρώποις ἔρις: Lucian, Dem. Enc. speaking of Homer.

VII. (XI. XII.) Γε μὴν always signifies, *yet notwithstanding, nevertheless*: μακρὰν γὰρ ἔρπει γῆρυς, ἐμφανὴς γε μὴν: Eurip. El. 754. εἰκὸς γέ τοι που τοὺς ἀνδρας ὀρθῶς λέγειν. ἐπόμειοί γε μὴν αὐτοῖς, σκεψώμεθα τοὺς ἐκεῖθεν, τί ποτε καὶ τυγχάνουσι διανοούμενοι: Plato Leg. x. and opposed to μέν: πρόσκοικος γὰρ θάλαττα χώρα τὸ μὲν παρ' ἐκάστην ἡμέραν ἡδὺ, μάλα γε μὴν ὄντως ἀλμυρὸν καὶ πικρὸν γειτόνημα: Plato de Legg. iv. p. 705. οἳ μὲν δὴ Πέρσαι οὕτως ἔχοντες ὁμοσε ἐφέροντο· οἳ γε μὴν πολέμοι οὐκέτι ἐδύναντο μένειν—: Xen. Cyrop. iii. sub fin.

SECTION V.—ON THE CONJUNCTIONS γάρ AND δή.

RULE I. Γάρ is often joined with δή: τί ποτε λέγει ὁ θεός; καὶ τί ποτε αἰνίττεται; ἐγὼ γάρ δὴ (*for I certainly or undoubtedly*) οὔτε μέγα οὔτε σμικρὸν ξύνοῖδα ἔμαντ' ἄν σοφὸς ὢν: Plato Apol. p. 21. So οὐ γάρ δὴ ψεύδεται γε, Id. ib. λέγουσι γάρ δὴ—, Paus. in Arc. p. 457. and with τοι: ὁ γάρ τοι λόγος ἦν, περὶ ὃν διετρίβομεν, οὐκ οἶδ' ὄντινα τρώπον ἐρωτικός: Plato Phædr. *for truly*: see Soph. Tr. 1238. Eurip. Heracl. 436. 534. 716. 906. Hel. 92. Herc. F. 101. Aristoph. Lys. 46.

II. It is used ironically;^c as, σὺ γάρ ἀπὸ τούτων ὀρμήσας, ἅπασαν μέλλεις καταλαβεῖν τὴν χώραν: *you, forsooth, setting out with these means, &c.*

III. Γάρ is used in interrogation,^{*} and may have place in any question, because, *I know not, or tell me, or the like*, is always understood. Whence the Latins say *quisnam*, and *nam quis*, and the Germans *denn*: see Hermann. ad Aristoph. Nub. 192. ὁ δ' ἱερεὺς αὐτὸς ἔστηκεν ἡμαγμένος, καὶ ἀνατέμνων, καὶ τὰ ἔγκατα ἐξαίρων, καὶ καρδιουκῶν, καὶ τὸ αἷμα τῷ βωμῷ περιχέων, καὶ τί γάρ οὐκ εὐσεβὲς ἐπιτελῶν; Lucian, de sacrific. 13. t. i. p. 136. τί γάρ πέπλοισιν ἄθλιον κρύπτει κάρη; Eurip. Herc. F. 1198. οἶε γάρ, ὦ Κύρε, ἱκανὸν εἶναι κάλλος ἀνθρώπου ἀναγκάζειν τὸν μὴ βουλούμενον πράττειν παρὰ τὸ βέλτιστον; Xen. Cyrop. v. Orest. τοῦ γάρ ζῶντος οὐκ ἔστιν τάφος. Electr. ἡ δὲ γὰρ ἀνὴρ; Or. εἴπερ ἐμφυχὸς γ' ἐγώ. El. ἡ γὰρ σὺ κείνος; Soph. El. 1221. v. Hom. Od. κ. 501. Xen. Mem. ii, 3, 16. And with an expression of indignation: τὸ γάρ ἀντιλέγειν τολμᾶν ὑμᾶς, ὡς οὐ πάντ' ἔστ' ἀγάθ' ὑμῖν διὰ τὴν πενίαν; Aristoph. Plut.⁵

IV. Οὐ γάρ is sometimes expressive of great vehemence in interrogation: οὐ γάρ ἐκκοπήναι τὴν γλῶτταν ἐκέλην ἔδει; οὐ γάρ σβεσθῆναι τὴν καρδίαν τὴν ταῦτα τεκοῦσαν; Chrysost. in c. 15. Ep. i. ad Cor.^h

It often occurs in answers; when it must be referred to something not expressed,[†] as to καὶ or οὐ, e. g. which are usually omitted: οὐκ

^c Legat. καὶ δὴτ' ἐτρυχόμεθα—ἐφ' ἄρμα-μαζῶν μαλθακῶς κατακείμενοι, ἀπολλύμενοι. Dicæor. σφόδρα γὰρ ἐσφάζομεν ἐγὼ, παρὰ τὴν ἑπαλξιν ἐν φορυντῷ κατακείμενος; Aristoph. Ach. 71. Valet istud γὰρ nini-rum, et ironicum est: Brunck.—J. S.

^{*} So:—"To whom Cymocles said; *for what art thou, That mak'st thyself his days-man, to prolong The vengeance prest?*" Spenser, F. Q. ii, 8, 28.

⁵ Τὴν ἔνν τε καὶ νέαν. Phid. ἔνν γάρ ἐστι καὶ νέα τις ἡμέρα; Aristoph. Nub. 1161. ed. Bekk. igitur: et sic semper in interrogatione, says Brunck.—J. S.

^h There is no note of interrogation in the edition of Brunck, (vs. 593.) and it is translated *vosne mihi ausos contra-*

dicere! J. S.

^h Οὐ γάρ, by itself, parenthetically, is very frequent in Demosthenes; e. g. ὁμοῖόν γε (οὐ γάρ;) τοῦτο τοῖς προτέροις, &c. in Androt. p. 616. l. 16. ed. Reisk. καλὰ γε (οὐ γάρ;) τὰ γεγραμμένα—, in Aristocr. 673, 19. εὐνοὺς γε (οὐ γάρ;) ἀπλῶς ὑμῖν—: Ib. 674, 14. ὁμοῖόν γε (οὐ γάρ;) οἷς ἐμοῦ κατηγορεῖ; de Cor. 272, 14. All these passages are ironical.—J. S.

[†] An ad suam revertetur antiquam vitam alicubi honeste tractatam? At hic quidem ante oculos vestros quomodo vixerit, scitis omnes. Auct. ad Herenn. iv, 4. where there is another reading, *Nam* for *At*: on which Ernesti says,

ἐνθένδε—λέγεται ὁ Βορέας τὴν Ὀρέθυιαν ἀρπάσαι; Socr. λέγεται γάρ: Plato Phædr. p. 229. "Ἔστι γὰρ οὕτω is a very frequent answer in Plato: and γάρ is sometimes equivalent to ὅτι, *because*: ἤρετο αὐτὸν (Zoilus) τις τῶν πεπαιδευμένων διὰ τί κακῶς λέγει πάντας· ὁ δὲ, ποιῆσαι γὰρ κακῶς βουλόμενος οὐ δύναται: Æl. V. H. xi, 10. οὐ γὰρ σχολή, ὦ Σώκρατες: Plato Hipp. Maj. [p. 345. l. 31. ed. Bas. 1.] So Plut. de audiend. poet. p. 15.ⁱ In the following the answer is interrogative: φοβεῖται τις μεταβολήν; τί γὰρ δύναται χωρὶς μεταβολῆς γενέσθαι; Marc. Anton. vii, 14. Γὰρ refers to *then he is unreasonable*, or the like, not expressed; and when it occurs in an answer, it is often to be referred to something not expressed: Ἀντιφάνης ὁ κωμωδοποιὸς ὡς ἀνεγίνωσκέ τινα τῷ βασιλεῖ Ἀλεξάνδρῳ τῶν ἑαυτοῦ κωμωδιῶν, (ὁ δὲ δῆλος ἦν οὐ πᾶν τι ἀποδεχόμενος) δεῖ γὰρ, ἔφησεν, ὦ βασιλεῦ, τὸν ταῦτα ἀποδεχόμενον ἀπὸ συμβολῶν πολλὰς δεδειπνηκέναι: Athen. xiii. where γὰρ is to be referred to *it is no wonder you do not much approve of what I am reading*, or the like; and Herodotus begins the speech of Dionysius thus: ἐπὶ ξυροῦ γὰρ τῆς ἀκμῆς, &c. Er. c. 11.^j

V. Δὴ in prose never begins a sentence or member of a sentence; in verse it sometimes does, but not in Attic writers; it signifies, *certainly, surely, without doubt, of a certainty, truly*, &c. v. Plat. Euthyphr. [p. 1. l. 4. ed. Bas. 1.] de Rep. v. p. 455. Aristot. de Rep. i. p. 185. It also signifies, *now*: Aristoph. Nub. 700. Vesp. 1059. Xen. Cyrop. iii, 3, 24. Hesiod, Op. 414. Iliad φ, 148. 450. And in this sense it is joined with ἤδη sometimes in the same member of a sentence: Eurip. Suppl. 780. Troad. 235. Νῦν δὴ with a past tense is, *just now, a little while since*: Plato Gorg. p. 455.

VI. Besides its very common use in continuation of recital, in which it is usually rendered *igitur, then*, (a use common to it and δῆτα, and τὲ δὴ), when joined with καὶ it signifies *ἤδη, now, by this time, already*; as, τάδε δὴ παίδων καὶ δὴ φθιμένων ὅστ' αὖ φέρεται, Eurip. Suppl. 1114. v. Æschyl. S. c. Th. 478. Aristoph. Pac. 942.^k v. Heind. ad Plat. Cratyl. p. 109. and with a future tense, *forthwith*: ἐπὶ τούτους ἡμεῖς καὶ δὴ στρατεύσόμεθα, Xen. Cyrop. iv, 4, 11. Καὶ δὴ is used also in asseveration, *indeed*: and some other words are often elegantly inserted between these particles; as, τοῦτο

Elegans; intellecta præcedente negatione. —J. S.

ⁱ Ἦκουσας αὐτῆς τὸ θράσος; Answ. ἐλευθέρα γὰρ εἰμι, Aristoph. Lys. 379. See also Ach. 598.—J. S.

^j Γάρ τοι:—τί δ' ἂν γυναῖκες φρόνιμον ἐργασάτο, —κροκῶτα φοροῦσαι, καὶ κεκαλλωπίσμεναι; Lys. ταῦτ' αὐτὰ γάρ τοι κᾶσθ' ἂν σώσειν προσδοκῶ, τὰ κροκωτίδια καὶ τὰ μύρα, &c. *why these are the very things*, &c. Aristoph. Lys. 46.—J. S.

^k And sometimes *without* καὶ it signifies *already*. THES. "Ἰσχε στόμ' ὥς μὴ, μέγα λέγων, μείζων πάθης. Herc. Γέμω κακῶν δὴ, κουκέτ' ἔσθ' ὅπῃ τέθῃ. Eurip. Herc.

F. 1245.—This verse is quoted by Longinus, § 40. where Toup observes that it is quoted by Plutarch also, De Stoic. repugn. p. 1048. and De Commun. notion. p. 1063. but he appears not to know whence the verse is taken.—J. S.

^k Ἐν ᾧ δὲ ταῦτα ἐβουλευόντο, καὶ δὴ βασιλεὺς—κατέστησεν ἐναντίαν τὴν φάλαγγα: Xen. Anab. i, 10, 7. τῶν αἰσχίστων ἐστὶ, πάντας ἀνθρώπους ἰδεῖν καὶ ἀκοῦσαι τὰς μὲν συμφορὰς, αἷς δὲ ὑμᾶς ἐχρήσαντο οἱ ἄνδρες οὗτοι, πάντα τὸν χρόνον κυρίας αὐτοῖς γεγενημένας, τὰς δὲ δωρεὰς, ἅς ἀντὶ τούτων ἔλαβον παρ' ὑμῶν, καὶ δὴ λελυμένας: Demosth. adv. Lept. 476, 27.—J. S.

ἄρα τῷ ἐλευθέρῳ πρέπει, καὶ τῷ δικαίῳ δὴ: *and a just man too*: and in the phrases, καὶ τὸ δὴ μέγιστον, *and what too is most*, or *above all*, καὶ τὸ δὴ προὔργαιότατον, *and what is of most importance*, and the like. Δὴ, on account of its augmentative power, and its use in amplifying by some accession what has preceded, often follows superlatives; as, κίνσις γὰρ αὕτη μεγίστη δὴ τοῖς Ἑλλησιν ἐγένετο, Thucyd. i, 1. and also words having the nature of superlatives; and when there is a progressive heightening in representation: καὶ ὁ Θεμιστοκλῆς ἐπελθὼν τοῖς Λακεδαιμονίοις ἐνταῦθα δὴ φανερώς εἶπεν, &c. Thuc. i, 91. So νῦν γε δὴ πάντως, Aristid. Serm. sacr. i. p. 506. τότε δὴ, and τότε δὴ τότε, Aristid. pro Quat. p. 320. Cyrill. c. Jul. ii. p. 341. in Latin *tum vero*: v. Curt. iii, 11. Ov. Trist. i, 3. [77, 79.] And so οὕτω δὴ, *then at length*. This amplifying or augmentative force is apparent also in the form καὶ δὴ καὶ, *and moreover*; as, καὶ δὴ καὶ ἀνόσιον τοῦτό γε.¹

VII. (IX.) Δὴ is used in exhortation: πρόαγε δὴ καὶ σκόπει, Plato Phædr. p. 229. see p. 260. and Judith xiii, 11. Also in interrogation, *prithce, now*: πῶς δὴ οὖν τοῦτο λέγεις; Plato Phædr. p. 265. ποῦ δὴ μοι ὁ παῖς; Id. ib. p. 243. τὰ ποῖα δὴ ταῦτα; Id. de Rep. iv. p. 421. λέγεις δὲ δὴ τί; Id. Phædr. p. 242. v. p. 259.

VIII. (XIII.) It is used by itself ironically; see Markl. ad Eurip. Suppl. 521.

IX. (XIV.) It occurs in the phrase αὐτίκα δὴ μάλα, *immediately, at once, presently*.^{*}

Δήπου and δήπουθεν signify *doubtless, of course*; and also ironically, *to be sure, forsooth*: μέμνησθε γὰρ δήπου: v. Hebr. ii, 16. σὺ δήπου τηλίκος ὢν, καὶ τῶν ἀνδρειοτάτων ἂν περιγένοιο. ἐκεῖνό γε δήπουθεν ἅπαντες ἐπίστασθε: Demosth. de Class. p. 76. l. 50. p. 187. [l. 27. ed. Reisk.] v. Aristoph. Plut. 140. Vesp. 295.

Δῆθεν,—1. signifies ἀπὸ τοῦ τοῦ δὴ (i. e. ἂ. τ. νῦν) *forthwith, instantly*: Eurip. Or. 1119.—2. It has an affirmative force, but rather in deceit and simulation, than in declaration of truth; v. Eurip. Or. 1320. Heliod. iv, 4. Hence it signifies *ostensibly* in Heliod. and is opposed to τὸ ἀληθές: θρήνων οὐκ ἐπαύετο, δῆθεν μὲν τῶν ἐπὶ σοί, τὸ δ' ἀληθές τῶν ἐφ' ἐαυτῇ: i, 14. See Markl. ad Eurip. Suppl. 521. It may often be rendered, *forsooth, as if*.

Δῆτα—1. appears to be put for δὴ, *now*; as, καὶ δῆτα διαλέξομαι πρὸς σέ, Synes.—2. It is used in exhorting, beseeching,^m obtesting; λαβοῦ, λαβοῦ δῆτα, (in answer,) *yes, do, pray, hold me*: Eurip. Or. 220. ἴκου δῆτα, *come, I beseech you*: Id. ib. 1231. See vs. 92. also.

¹ Ἀπικνέονται ἐς Σάρδεις—ἄλλοι τε οἱ πάντες ἐκ τῆς Ἑλλάδος σοφισταί, —καὶ δὴ καὶ Σόλων: Herodot. i. ἐς Αἰγύπτου ἀπῆκετο παρὰ Ἀμασιν καὶ δὴ καὶ ἐς Σάρδεις παρὰ Κροῖσον, Id. ib. δειματός εἰμι ὑπόπλεως, ἄλλα τε πολλὰ ἐπιλεγόμενος, καὶ δὴ καὶ ὀρέων τοι δύο τὰ μέγιστα πάντων ἔοντα πολεμιώτατα: Id. l. vii.—J. S.

^{*} Sometimes, *To give an example at*

once, as an instance immediately obvious. —Δή, Savoir, To wit, That is to say; θεραπεύων τὴν δυστυχίαν, ξυλίνους πόδας πεποιήτο.—ἐκεῖνο δὲ γελοῖον ἐποίη' κρηπίδας γὰρ καλλίστας ἑωκείτο,—ὡς καλλίστοις ὑποδήμασι κεκοσμημένα εἴη αὐτῷ τὰ ξύλα, οἱ πόδες δὴ. Lucian, Adv. Indoct. p. 542. B. ed. Salmur.—J. S.

^m Μὴ δῆθ' ἱκετεύω σ': Aristoph. Thesm. 751.—J. S.

—3. in questions, *tandem, prithee*: Aristoph. Vesp. 1171. And in affirmation or asseveration: Σώκρατες, καθείδεις; οὐ δῆτα, ἢ δ' ὅς: Plato Symp. p. 218. *Indeed, truly*: v. Aristoph. Vesp. 13.

SECTION VI.—ON THE CONJUNCTIONS εἰ, ἤν, ἄν, ἐάν, AND THEIR CONCOMITANT PARTICLES.

RULE I. Ei and ἤν, in their most common sense, of *if*, are, like ἄν and ἐάν, used convertibly. But the use and significations of εἰ are much more extensive than those of the others, as it will appear hereafter.

II. Ei is used for εἴθε, *I wish*; either by itself, as in Soph. Œd. R. 863. or, as is most usual, followed by γάρ, as εἰ γάρ γένοιτο,—ὃ, τι ἐγὼ σοι ἐν καιρῷ ἂν γενοίμην αὖ χρήσιμος: *would that!* &c. Xen. Cyrop. vi, 1, 38. See Hom. Il. β, 373. Od. γ, 205. τ, 309. υ, 239. Lucian, Dial. Mer. iv. t. iii. p. 287. in Prometh. [p. 118. c. ed. Salmur.] Εἰ γάρ in this sense is very often joined with ὥφελον, εἴη, *would that—! said he*. With respect to the elliptical nature of the phrase, see Hoogeveen, and Markl. post Eurip. Suppl. p. 286.

III. Ei is sometimes used for ὅτι, commonly after verbs signifying some affection or emotion of mind; as, θαυμάζω, *I wonder*; χαίρω, *I rejoice*; ἄχομαι, *I grieve or am vexed*; [or the consequence of such affection or emotion, as,] δακρύω, κλαίω, *I lament, I weep*: ἐθαύμαζε δέ, εἰ μὴ φανερόν αὐτοῖς ἐστίν—: *he wondered that, &c.* Xen. Mem. i, 1, 13. See also § 18. and Euseb. Præp. vi. p. 264. καὶ τοὺς Ἀρκάδας ὑμῖν ἀπήγγειλεν, ὡς ἔχαιρον, εἰ προσέχει τοῖς πράγμασιν ἤδη ἢ τῶν Ἀθηναίων πόλις: Demosth. de Fals. Leg. p. 241. ἐκλαίον, οὐκ εἰ τεθνηξοίμην, Synes. It is put in this sense after ἔκρινας, and ἐδίωκες, (*you brought to trial,—you prosecuted—because, &c.*) in Demosth. de Fals. Leg. p. 239. [p. 435. l. 6, 9. ed. Reisk.] For other examples of the phrase see Hom. Il. φ, 216. Apoll. Rhod. i, 291, 1285. iii, 815. (where εἰ may be rendered *quoties*) Rom. viii, 17. 31. Acts Ap. iv, 9. xxvi, 23. cf. Markl. ad Lys. p. 670. ed. Reisk.

IV. Ei μὲν is often used elliptically, (εἷ ἔχει, or the like, being understood after the member of the sentence in which it occurs,) and opposed to εἰ δὲ μή: εἰ μὲν οὖν ἐγὼ ὑμᾶς ἱκανῶς διδάσκω, (underst. *well*;) εἰ δὲ μή, καὶ παρὰ τῶν προγεγεννημένων μανθάνετε: Xen. Cyrop. viii. p. 237.

Ei is also used in interrogation.—1. in direct interrogation: ξεῖνε φίλ', εἰ καὶ μοι νεμεσήσῃς ὅ, τι κεν εἴπω; Hom. Od. a, 158. εἰ δ' ἀμφοῖν μεταξὺ κείρται; Plato de Rep. v. p. 478. v. Acts Ap. i, 6. vii, 1. xix, 2. xxi, 37. Luke xiii, 23. xiv, 3. Tob. v, 5. 3 Reg. xx, 20.—2. in indirect, *an, whether, if*; εἰ καλῶς κείμενοι νόμοι τυγχάνουσιν, ἠρώτησε: Plut. in Lycurg. ἠρώτησεν, εἰ τοὺς νόμους ἐπαινοῖεν:

" Addison, in some part of his writings, (I think in one of his papers in the Whig Examiner,) censures an author for having used *if* in this sense: yet there is good authority for such use. In the Supple-

ment to Johnson's Dictionary, published in 1819, I have given three examples from Addison himself, and one from Shakspeare.—J. S.

Plut. in Cæs. p. 713. v. Acts Ap. xvii, 11. And it has this same signification, when a thing is spoken of in any way as doubtful, although without interrogation: *σάφα δ' οὐκ οἶδ', εἰ θεός ἐστιν*, Hom. Il. ε, 183. *ἄθρει, εἰ τὰ προσήκοντα ἐκάστοις ἀποδιδόντες, τὸ ὅλον καλὸν ποιῶμεν*: Plat. de Rep. iv. p. 420. See Soph. Œd. R. 584. In this sense it is sometimes followed by *ἤ*, as, *οὐδὲ οἶδα, εἰ ἀφικόμενος ἐς Ῥώμην ὠφέλησεν ἂν τι Ἀχαιοὺς, ἢ κακῶν σφισιν ἐγένετο μειζόνων ἀρχή*: *whether—or*: Paus. in Ach. p. 420.

V. *Ei* in its conditional sense is joined with the optative mood, when it is indicated that what there is a doubt about may possibly be, or be about to be: *εἰ δέ τις τοὺς κρατοῦντας τοῦ πλήθους ἐπ' ἄρετῃν προτρέψειεν, ἀμφοτέροισι ἂν ὠφελήσεται*: Isocr. ad Nic. p. 32. *εἰ—μέλ-λοιέν μου καταγελαῖν, οὐδὲν ἂν εἴη ἀηδές*: Plat. Euthyphr. c. 3. Also, for greater modesty, when, if propriety of language alone were considered, *ἦν* with the subjunctive would be the right phrase; as in Æschyl. S. ad Th. init. and Dionys. Hal. de constr. verb. in fin. libr. v. Hermann. diss. de præcept. Atticist. p. 11. for *ἦν* with the subjunctive expresses expectation that something will be or will not be, but *εἰ* with the optative only doubt and ignorance as to its probability.

It is joined with an indicative, when that, about which there is doubt, is left in absolute uncertainty, as to its being or not being; except that the indicative of the preterimperfect, preterpluperfect, and aorists, often signifies that a thing is not or was not. With the future, *εἰ δ' ὁ μὲν, ὡς αἰεὶ τι μείζον τῶν ὑπαρχόντων δεῖ πράττειν, ἐγνωκῶς ἔσται. ὑμεῖς δ' ὡς, &c.* Demosth. Ol. i. p. 13. [i. 12. ed. R.] *εἰ τοῦτο γενήσεται*, ib. [i. 18.] *εἰ δὲ θατέρου τούτων ὀλιγορήσετε, ὀκνῶ, &c.* ib. p. 14. [i. 9.] With the present: *εἰ γάρ εἰσι βωμοὶ, εἰσὶ καὶ θεοί*: Lucian. With aorists, preterperfect, and preterimperfect: *εἰ μὲν περὶ καινοῦ τινος πράγματος προὔτιθετο λέγειν*, Demosth. Phil. i. [40, 1. ed. R.] See also Demosth. Ol. i. p. 2. l. 18. [11, 13. ed. R.] and Ol. ii. p. 6. l. 44. [19, 22. ed. R.] *εἰ μὲν γὰρ ὑφ' ἡμῶν πεισθέντες ἀνείλοντο τὸν πόλεμον*, Id. Ol. p. 2. l. 11. [11, 2. ed. R.] *εἰ προθύμως ἐβοηθήσαμεν αὐτοῖς*, Id. ib. p. 2. l. 26. [11, 19. ed. R.] Sometimes the verb is understood: as, *ἐδέοντό τε, εἰ μὴδὲν ἄλλο, ἀλλὰ τοσοῦτόν γε χρόνον καταμεῖναι αὐτόν*: Xen. H. Gr. iv. p. 532. where *ποιεῖν*, or *ἐπιτρέπειν*, *ἐβούλετο*, may be understood; *if he would do nothing else*; or *διαπράττεσθαι ἐδύναντο, if they could obtain nothing else from him*; or the like. For other examples of the indicative see Hom. Il. α, 40. 395. φ, 544. Hebr. iv, 8.

Ei is joined with a subjunctive mood by Homer, as in Il. α, 340. ε, 258. ι, 318. ο, 16. Od. ε, 221. η, 204. π, 138.^o by the Ionic writers, and by the lyric poets, as Pindar, Pyth. iv, 473. 488. Nem. vii, 16. 21. ix, 110. Isthm. v, 17. and by writers of the later ages and of

^o *Ei δέ κεν ἐργάξῃ, τάχα σε ζηλώσει ἀεργός*: Hesiod, Op. i, 310. *εἰ γάρ τις καὶ πένθος ἔχων νεοικηδέϊ θυμῷ ἄζηται*, Id. Theog. 99. *εἰ μὴ—Ποσειδάων—ἢ Ζεὺς—ἐθέλησιν ὀλέσσαι*, Id. Op. ii, 285. *εἰ γὰρ*

τοὶ καὶ χρῆμ' ἐγχαῖριον ἄλλο γένηται, Id. Op. i, 341. and with *ἂν*: *εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιο τε παῖδες τίειν οὐκ ἐθέλωσιν*, Hom. Il. γ, 288.—J. S.

inferior character, (see Schneider's index to *Æsop*;) but the Attic writers do not construe *εἰ* with the subjunctive: v. Brunck. ad Aristoph. Plut. 216.²

It is construed with an infinitive mood in oblique phraseology, when the purport of words is recited, rather than the words themselves: *εἶναι δὲ (λέγεται) ταχύτητα οὐδενὶ ἐτέρῳ ὁμοίαν, οὕτω ὥστε εἰ μὴ προλαμβάνειν τῆς ὁδοῦ τοὺς Ἰνδοὺς, ἐν ᾧ τοὺς μύρμηκας συλλέγεσθαι, οὐδένα ἂν σφεων ἀποσώζεσθαι*: Herodot. iii, 105. and so *εἰ μὴ γίνεσθαι*, &c. c. 108. It is also construed with participles; v. Seidl. ad Eurip. El. 533. Add Xen. Mem. ii, 6, 25. Plat. in Phæd. p. 87. b. (136. ed. Heind.) Beiträge zur Philologie aus der Schweiz, i. p. 272. ss.

Εἰ is sometimes put for *εἰ καὶ*, *although, even though*; Aristoph. Vesp. 297. and so *si* in Latin. See Ter. Eun. ab init. Hor. iv. Od. 15. Virg. Ecl. x, 65.

It is sometimes suppressed: *γέγονέ τι κατὰ σε, ἐκτείνας τὴν χεῖρα, κοσμίως μετάλαβε· παρέρχεται, μὴ κάτεχε· οὐπω ἦκει, μὴ ἐπίλαβε πύργῳ τὴν ὄρεξιν*, &c. Epict. c. 21.² v. Ter. Eun. ii, 2, 21. and Livacer de Emend. Struct. p. 409.

Eustathius takes *εἰ* to be put for *εἴπως*, equivalent to *ὅπως*, in Hom. Od. 2, 144.⁷

VI. *Καὶ εἰ* expresses something hypothetical, *even if*; *εἰ καὶ* something actual, *although, notwithstanding that*; *καὶ εἰ ἀθάνατος ἦν, even if I were immortal*; *εἰ καὶ θνητός εἰμι, although I am mortal*:³ v. *Æsch.* Choeph. 296. *τοῦ δ' ἐγὼ ἀντίος εἰμι, καὶ εἰ πυρὶ χεῖρας ἔοικεν*; Hom. v. Soph. *Æd. R.* 302. but in *Æd. R.* 305. *εἰ καὶ μὴ κλύεις τῶνδ' ἀγγέλων*, is, *if perhaps you have not heard it from these messengers*.

Εἰ ἄρα, εἴ γε, εἴπερ, εἰ δὴ, εἴπου, or *ἐὰν* and *ἦν* with the same particles, *if indeed, if truly, if only, if perchance*.

VII. *Εἰ δὲ* and *ἐὰν δὲ* signify *but if*; and there is sometimes an ellipsis after them; as *θάρρει, φήσινε τις ἄν' οὐ γὰρ ἔτ' οὐδὲν ὑβρισθήσῃ· ἐὰν δὲ, (underst. I should be again outraged) τότε ὀργιεῖσθε, νῦν ἀφέντες*; Demosth. in Mid. p. 415. l. 50. After *εἰ μὲν* also, followed by *εἰ δὲ*, there is often an ellipsis of the apodosis which should answer to the protasis to which *εἰ μὲν* belongs; as, *ἀλλ' εἰ μὲν δώσουσι*

² Also, ad Vesp. 190. Ran. 594. For examples of various constructions of *εἰ* see Aristoph. Ran. 1374. Eccl. 407. Plut. 583. Lys. 149. Av. 1223. Eccl. 191. Lys. 111. Ran. 533. 585. Plut. 1037. Eccl. 791. 794. Nub. 870. Av. 163. 197. Vesp. 1405. Ach. 1196. Eccl. 162. —J. S.

³ Even with the punctuation here given by Zeunius, *εἰ* can hardly be said to be omitted, for, if added, it would render the enunciation much less emphatical: but in Simpson's edit. (Oxon. 1739.) there is a note of interrogation after *σε, παρέρχεται*, and *ἦκει*.—J. S.

⁷ Add, that *εἰ* is put for *ἐπεὶ*, *since, for*, in Aristoph. *σπεῦδε πρόσθεν ἐς πόλιν, καὶ βοήθει τῇ θεῷ. εἰ πότ' αὐτῇ μᾶλλον ἢ νῦν, ᾧ Λάχης, ἀρήξομεν*; Lys. 304.—J. S.

⁸ *Ἐν δὲ τῷ Μενεξένῳ τοῦ Πλάτωνος, εἰ καὶ μετὰ παιδείας τὰ πρῶτα γέγραπται, τοσοῦτόν γ' ἱστορίας ἔνεστιν, &c.* Plut. in Pericl. p. 300. l. 27. H. St. δ' *Ἀγῃσίλαος, εἰ καὶ μὴ φθονερὸς ἦν, μηδὲ ἥχθετο τοῖς τιμωμένοις, ἀλλὰ φιλότιμος ὦν σφόδρα, &c.* Id. in Agesil. p. 1095. l. 16. H. St. *ἔπειμι ἤδη, εἰ καὶ μέσαι νύκτες εἰσὶν*: Lucian, Dial. Meretr. Meliss. et Bacch. —J. S.

γέρας μεγάθυμοι Ἀχαιοὶ, ἄρσαντες κατὰ θυμὸν, ὅπως ἀντάξιον ἔσται· εἰ δέ κε μὴ δώσωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι : Hom. Il. α, 139. After ἔσται, understand καλῶς ἔχει, or παύσομαι, or καλὸν ἂν εἴη, or ἡσυχάσω, or the like. So, εἰ μὲν δὴ τίνα πόρον ἔχεις· εἰ δέ μὴ, νερόη· ἐγώ : Menand. See Aristoph. Plut. v. 467. And for εἰ δέ μὴ, Soph. puts εἰ δ' οὖν, Antig. 719. (See R. 9.) After εἰ δέ also, βούλει or βούλεσθε is frequently understood, as in Hom. Il. ι, 262. especially when ἄγε follows εἰ δέ. See Il. α, 303. ι, 170. τ, 108. ψ, 580. 582. Od. α, 271. After εἰ δέ καὶ αὐτοὶ, Iliad ι, 46. underst. βούλονται ἀπιέναι.

VIII. Εἰ μὴ commonly signifies *unless* ; in which sense it frequently has ἐκτὸς before it ; as, ἐκτὸς εἰ μὴ, τῇ Δία, πρὸς τὸν ὑπὲρ Ἀλονήσου λόγον ὁ Ἀντιφάνης καὶ τοῦτο πέπαιχεν : *unless indeed*, &c. Plut. in Demosth. p. 850. l. 21. But sometimes it is simply *if not* ; as, συγγνώμη, εἰ μὴ μετὰ κακίας, δόξης δὲ μᾶλλον ἀμαρτίᾳ,—τολμῶμεν : Thuc. i, 32. And, as εἰ by itself is sometimes *that*, (see Rule 3.) so εἰ μὴ is *that not* : ἀγανακτῶν οὖν ὁ Οὐαλέριος, εἰ μὴ πιστεύεται (*that he is not believed*) πάντα πράττειν ἔνεκα τῆς πατρίδος : Plut. in Popl.

IX. Εἰ δέ μὴ is *otherwise* : καὶ ἦν μὲν ξυμβῇ ἢ πείρα· (underst. καλῶς ἂν εἴη : see R. 7.) εἰ δέ μὴ, Μιτυληναίοις εἰπεῖν ναῦς τε παραδούναι, καὶ τείχη καθελεῖν : Thuc. iii, 3. ὁ ὑπὲρ ὕμῶν γράψας μὴ ἄγειν ἐν τῷ πολέμῳ πρὸς τὸν Φίλιππον ὅπλα· εἰ δέ μὴ, (underst. *tis τῷ νόμῳ πειθαρχήσῃ*) θανάτῳ ζημιοῦσθαι, ἀπόλωλε καὶ ὕβρισται : Demosth. de Fals. Leg. v. Matth. ix, 17. But εἰ δέ οὖ is not equivalent to εἰ δέ μὴ. In all the passages in which the former words occur, οὖ is to be referred to some following verb, with which it is intimately connected in sense and construction : as, εἰ δέ οὖ μοιχεύσεις, φονεύσεις δέ : *now if thou commit no adultery, yet if thou kill*, &c. James ii, 11. εἰ δέ τοι οὐ δώσει ἐὼν ἄγγελον : *but if he will not give*, i. e. *if he refuse*—&c. Hom. Il. ω, 296. v. Apoll. Rhod. i, 904. Thuc. i, 121. Eurip. Med. 87. (where Elmsley errs :) Antiphanes ap. Athen. p. 99. a. Herodot. vii, 9.

Εἰ μὴ διὰ, an elliptical phrase, is, *were it not for, but for, had it not been for* : Μιλτιάδην δὲ, τὸν ἐν Μαραθῶνι, εἰς τὸ βάραθρον ἐμβαλεῖν ἐψηφίσαντο· καὶ εἰ μὴ διὰ τὸν Πρύτανιν, ἐνέπεσεν ἄν : Plato Gorg. p. 516. l. 41. So Thuc. ii, 18. [p. 249. l. 11. ed. Bekk.] Demosth. de Fals. Leg. p. 370. [l. 3. ed. R.] Ib. p. 395. [l. 6. ed. R.] Aristid. Sacr. Serm. i. p. 509. Phil. Jud. Leg. ad Caj. p. 774.

X. Εἰ δ' ἄγε is an expression common in epic poetry, *if you do not believe*, or the like, being understood after εἰ δέ. [See the latter part of Rule 7.] See Hom. Il. α, 524. But sometimes there is no ellipsis, and εἰ δέ is closely connected with ἄγε, forming with it a hortatory phrase, explained ἄγε δὴ by Hesych. : εἰ δ' ἄγε, Θεέστυλι, μοὶ χαλεπὰς νόσω εὐρέ τι μάχος : Theocr. Id. ii, 95.

XI. Εἰ δέ βούλει, or εἰ βούλει δέ, literally, *but if you please*, signifies—1. *besides, moreover* : ἤγε αὖ πηγὴ χαριεστάτη ὑπὸ τῆς πλατάνου ρεῖ, —εἰ δ' αὖ βούλει, τὸ εὐπνουν τοῦ τόπου ὡς ἀγαπητὸν καὶ σφόδρα ἡδύ : Plato Phædr. p. 230.—2. *nay even ; nay, what is more* : τοὺς μὲν ἐν λόγῳ δειροὺς, τῇ πράξει, τοὺς πρακτικοὺς δὲ τῷ λόγῳ νικήσας·

εἰ βούλει δὲ, λόγῳ μὲν τοὺς εὐδοκίμους ἐν λόγῳ, πράξει δὲ τοὺς πρακτικωτάτους ὑπερβαλὼν: Gregor. de Athanasio.

XII. Εἴπερ differs from εἴγε in this, that εἴπερ is used when something is supposed, but whether the supposition be right or wrong is left in uncertainty; εἴγε, when something is believed to be rightly assumed or supposed. Εἴπερ δοκεῖ σοι may be said to one of whose sentiments we are, or pretend to be, ignorant; εἴγε δοκεῖ σοι, to one whose sentiments we know: μέγιστον ἀγαθὸν, κοινὰς μὲν τὰς γυναῖκας εἶναι, κοινούς δὲ τοὺς παῖδας, εἴπερ οἶόν τε: *if indeed it be possible*: Plato de Rep. v. p. 457. So Demosth. Ol. i. [p. 9. l. 13. ed. Reisk.] cf. Rom. viii, 9. Demosth. in Timocr. p. 468. Thuc. iv, 55. Xen. Cyrop. iii, 3, 19. Aristoph. Nub. 226. Ran. 76. εἴπερ τοῦ δούλου ὄντος (ἔργον ἐστίν) τὸ ζῆν μὴ ὥς βούλεται, Aristot. Polit. vi. ἐξ ἀρχῆς γὰρ ἀνάγκη πᾶν τὸ γιγνόμενον γίγνεσθαι—ἀρχῆς—ἀπολομένης, οὔτε αὐτὴ ποτε ἐκ του, οὔτε ἄλλο ἐξ ἐκείνης γενήσεται, εἴπερ ἐξ ἀρχῆς δεῖ τὰ πάντα γίγνεσθαι: Plato Phædr. p. 245. *since*.*

XIII. "Ὡςπερ γὰρ ἐπ' ἀσπίδος κύκλων εἰς ἀλλήλους ἐμβεβηκότων, πέμπτος εἰς ὀμφαλὸν πληροῖ διὰ πάντων ὁ κάλλιστος· εἴπερ ἡ μὲν Ἑλλὰς ἐν μέσῳ πάσης τῆς γῆς, ἡ δὲ Ἀττικὴ τῆς Ἑλλάδος, τῆς δ' αὖ πόλεως ὀμώνυμος (ἡ ὀμώνυμος, the Acropolis, Vig.): Aristid. in Panath. p. 171. Here Viger interprets εἴπερ, *sic*; Hoogeveen supposes an ellipsis of the apodosis answering to the protasis beginning with ὥςπερ, &c. as (τὸν αὐτὸν τρόπον διὰ πασῶν καλλίστη ἐστίν·) εἴπερ, *since*, &c.

Εἴπερ followed by ἀλλὰ, Iliad φ, 577.

XIV. Εἴπερ ἄρα occurs elliptically in the middle of sentences, or members of sentences; as, τὰ πάντα, καὶ τὸ πᾶν, καὶ τὸ τέλειον, οὐ κατὰ τὴν ἰδέαν διαφέρουσιν· ἀλλ', εἴπερ ἄρα, (*if indeed they do differ*,) ἐν τῇ ὕλῃ: Aristot. de Cælo x. ὁ δὲ Ζεὺς—τί ἡμᾶς τίνυνται, ἀλλ' οὐκ (εἴπερ ἄρα) (*if somebody must be punished*) ἐανόν; Ænom. ap. Euseb. Præp. vi. And εἰ ἄρα is used in the same manner by Diogenianus, ib. p. 265. and εἰ καὶ ἄρα by Sext. Emp. and so ἐὰν ἄρα.

Εἰ δ' ἄρα is used elliptically by Attic writers in the beginning of a member of a sentence, in the sense of *otherwise*: περιαιρεθεὶς οὗτος τὰ ὄντα, ἴσως μὲν οὐκ ἂν ὑβρίζοι· εἰ δ' ἄρα: (*otherwise*; i. e. *but if he should continue to outrage people*) ἐλάττωνός ἄξιός ἐσται τοῦ μικροτάτου παρ' ὑμῖν: Demosth. in Mid.

Εἴτε repeated is *either—or*; *whether—or*: εἰ δέ τις—ἐπιθυμοῖ ἀκούειν, εἴτε νεώτερος, εἴτε πρεσβύτερος, οὐδενὶ πώποτε ἐφθόνησα: *younger or older*: Plat. Apol. c. 21. διαφέρειν εἴτε σοφία, εἴτε ἀνδρεία, εἴτε ἄλλη ἡτινιοῦν ἀρετῇ: Ib. c. 23. cf. 1 Cor. iii, 22. γελοῖον, ὅτι οἷοι διαφέρειν, εἴτε ἀλλότριος, εἴτε οἰκεῖος, ὁ θεθνειώσ: Plat. Euthyphr. c. 4. σκέψαι τοίνυν τὸν—λόγον, εἴτε οὕτως, εἴτε ἄλλως ἔχει: Id. in Phædr. p. 264. v. p. 237. and p. 275. Xen. Cyrop. ii, 1. 7. Demosth. de Rhod. Libert. [p. 193. l. 16. ed. Reisk.] and with οὖν: εἴτ' οὖν,—εἴτε: Plat. Apol. c. 15. εἴτ' οὖν ἀληθές, εἴτ' οὖν ψεῦδος: Ib. c. 23.

* In both these passages the assumptions introduced by εἴπερ appear to be taken as indubitable, and therefore, according to Hermann's doctrine, εἴγε should have been used.—J. S.

εἶτε Λυσίας, ἢ τις ἄλλος : Plat. Phædr. p. 277. In the same sense ἄντε is repeated : ἄντε τις εἰς κολυμβήθραν μικρὰν ἐμπέσῃ, ἄντε εἰς τὸ μέγιστον πέλαγος μέσον, ὅπως γε νεῖ οὐδὲν ἦπτον : Plat. de Rep. v. p. 453. Sometimes the first εἶτε is omitted : λόγοισιν εἴτ' ἐργοισιν, Soph. Œd. R. 517. v. Æschyl. Choeph. 991. Ag. 1416. Pind. Pyth. iv, 138. Sometimes εἰ is put instead of the first εἶτε : Æschyl. Eum. 459. 599. εἰ—εἶτε, *whether—or* : Herodot. iii, 35. ἔάν τε—καί, for ἔάν τε—ἔάν τε : Soph. Aut. 327.

The difference between εἰ and ἔάν (compounded of εἰ and ἄν) is that the use of εἰ is merely logical, and regards thought only : that of ἔάν contemplates the issue of things, and regards the event, which may prove whether a supposition be right or wrong, a hope or expectation well founded or otherwise. Hence ἔάν, and ἦν and ἄν contracted from it, are said of something future only, i. e. of something about which the event is to decide, or to instruct us. Εἰ in the sense of *whether* is used in speaking of something about which we simply doubt ; whereas ἦν and the particles of the same signification (among which are the poetic αἴκε, αἴκεν) indicate some solicitude, and hope or fear about the event or issue of something. V. Eurip. Andr. 42. So αἴκε πίθηται, αἴκ' ἐλεήσῃ, in Homer. αἴκε ποθὶ Ζεὺς ἐξοπίσω περ παύσῃ οἰζύους, Od. δ, 34. Ἐάν, ἄν, ἦν, are properly joined with the subjunctive mood : ἔάν is joined with the optative, only when something is mentioned as the *thought* of some person. This is the case in the passage of Lucian cited by Thom. M. in εἰ : for in that passage (Ver. H. ii, 29.) ἔάν καταχθείημεν (which Hermann thinks the true reading) expresses the *supposition* of a person different from the narrator ; namely of Rhadamanthus. In the passage of Thucydides cited by Thom. M. (iii, 44.) [p. 445. l. 1. ed. Bekk.] where ἦ appears to be joined with εἶεν, a different punctuation and interpretation are proposed by Hermann. But αἴ κεν is sometimes construed with an optative mood in Homer, as in Od. η, 315. Very late writers join ἔάν with the indicative mood also, as the scholiast of Hom. ap. Pors. ad Od. λ, 497. and in the same manner, and very frequently, κἄν : v. Schæf. ad Append. ad Bastii ep. crit. p. 26. and in ed. Aristoph. Plut. p. 38. s. Hermann. ad Aristoph. Nub. 1156. and in lib. i. de metris, p. 86. Brunck. ad Aristoph. Plut. 216.

It is to be observed also that the Attic poets always say ἦν for ἔάν, and never ἄν : see *Monthly Rev.* Aug. 1799. p. 430.

Ἐάν is often found erroneously substituted for ἄν, as in Xen. Mem. iii, 10, 12. iv, 2, 29. Id. Hier. i, 14. Demosth. de Fals. Leg. p. 436, 8. ed. R. adv. Timocr. p. 733, 4. adv. Euerg. p. 1152, 14. Lys. p. 753. [l. 7. ed. Reisk.] Athen. Deipn. ix. p. 399. in fin.^t

Ἐάν μὲν,—ἔάν δέ, elliptically : Plato Protag. p. 328. just as εἰ μὲν,—εἰ δέ, in Rule 4.

^t Add, ὅσοι ἔάν ἐθέλωσιν—καρτερεῖν : Plato in Lachet. p. 257. l. 46. ed. Bas. l. ὅπου ἔάν ᾧ, Xen. Anab. i, 3, 6. καὶ ἔάν μὲν γνωσκῶσι τὴν ὕψιν τοῦ ἀνθρώπου, ᾧ ἔάν δὲ ἀποδοῦναι, τοσούτον μόνον ποιεῖν :

Demosth. adv. Callipp. p. 1237. l. 3. ed. Reisk. οἱ περίοδοι, ὅπου ἔάν ὄντες τύχῳσι κατὰ περιοδίαν τῆς πόλεως : Æneas Comm. Poliorc. c. 22.—J. S.

Ἐάν τε—ἐάν τε, *whether—or*, (see R. 14. on εἴτε,) Plat. Euthyphr. c. 6. and in Crit. c. 12. ἐάν τε—ἐάν τε,—ἦν τε—ἦν τε in the same sentence: Xen. Cyrop. iii, 3, 17. In the same manner ἄν τε—ἄν τε are used; and καὶν τε—καὶν τε, Etym. M. p. 202, 19.

SECTION VII.—ON THE CONJUNCTIONS τε AND καί, AND THEIR CONCOMITANT PARTICLES.

RULE I. Τε—καί, is *both—and*: ἀνὴρ ὁξὺς τε τὴν διάνοιαν, καὶ τὸ σῶμα ἐρρωμένως ἔχων. Sometimes the part of a sentence, in which τε and καί occur, is connected with a foregoing part by another καί preceding; as, αἰροῦσι τὴν Θυρέαν, καὶ τὴν τε πόλιν κατέκασσαν, καὶ τὰ ἐνόντα ἐξεπόρθησαν: Thuc. iv, 57. v, 56. See Virg. Æn. v, 619. Ov. Met. iii, 265. When τε and καί are joined in the same member of a sentence, τε is copulative, and καί augmentative, *even*; as, φθάνει δέ τε καὶ τὸν ἄγοντα, Hom. Il. φ, 262.^u

Τε renders expressions more uncertain; it answers to *que* in Latin: whereas καί answers to *et*: hence ὅστε, οἷός τε, ὥστε, ἐνθα τε may be explained: see Hom. Il. ε, 467. Hermann. in Erf. ed. min. Soph. Œd. R. ad v. 688. Theogn. 336. Il. ε, 305. ὅσος τε, Od. λ, 25. ὄρέ τε, Il. ε, 500. ὥσεί τε, Il. ι, 447. [Il. β, 780.] ἐπεὶ τε, Herodot. Er. c. 84. ἔς τε, Arr. Exp. Al. ii, 11. See also Il. α, 218. And when τε connects, it does so otherwise than καί: for when whole members are connected by τε, they are so connected, that what is, as it were, not necessary, is thus added to what goes before; which is very frequent in the historians, and in disjunctive forms of speech; τε—καί (as *que—et*) is said, not καί—τε,—πατὴρ ἀνδρῶν τε καὶ θεῶν.

The form δέ τε makes expressions a little more uncertain or doubtful: see Hesiod, Op. 419. Hom. Il. φ, 151. Od. χ, 306. [See note *u* in this page.] Sometimes δέ τε answers to μέν τε preceding: e. g. Hom. Il. ε, 139. φ. 260. When δέ τε occurs in the tragedians, it is to be corrected: δέ γ' may be substituted in Æschyl. Choeph. 488. and Eurip. Hel. 517. Schæfer reads δὲ χή in Eurip. Ion, 1378. and, as Hermann thinks, rightly.

Καί τε, Hom. Il. α, 521. Theogn. 662.

Τε is sometimes used in the same manner as εἴτα and καὶτα after a participle, *then*: see Æschyl. Ag. 97. Choeph. 554. and Hermann. ad Aristoph. Nub. 180.

Τὲ often precedes ἄρα in interrogations, as in Hom. Il. α, 8. But the contraction of τοὶ ἄρα should be written τᾶρα: Soph. Œd. C. 1442. El. 404. Aristoph. Nub. 1157.

^u The connecting particle here is δέ, not τέ. Τε gives a slight shade of uncertainty: for the words do not contain a positive, peremptory, assertion of one particular actual fact, but a general representation, by way of simile, of something

which may, and perhaps often does, happen. So in those beautiful verses cited by Demetrius of Phalerum, § 106.

Οἶαν τὰν δάκνυθον ἐν οὐρεσι ποιμένες ἄνδρες
Ποσσὶ καταστρίβουσι, χαμαὶ ΔΕ' ΤΕ πορ-
φύρον ἄνθος.—J. S.

It is sometimes followed by δὲ instead of τὲ or καί: Soph. Œd. C. 367.

II. Καί, even unaccompanied by ἀλλὰ, sometimes signifies *also*, even: ἐμοὶ τὴν εὐνοίαν καὶ νυνὶ παράσχεσθε, Demosth. pro Cor. v. Dem. in Aristocr. [701, 7. R.]

III. It commences a parenthesis, for the purpose of connexion: αἶτιον δὲ τούτων,—(καὶ μοι, πρὸς θεῶν, ὅταν ἕνεκα τοῦ βελτίστου λέγω, ἔστω παρρησία,) ac: Demosth. de Chers.

It signifies *but*, (as the Hebr. ו,) 1 Thess. ii, 18. Acts x, 28. Ecclesiastic. xli, 13. Tob. iii, 10. Rev. ii, 2, 9.

It is, like δὲ, opposed to μέν: Pind. Pyth. ii, 106. And so τὲ in Pind. Pyth. ii, 60. is opposed to μέν in v. 56. v. Pyth. iv, 443. 445. Nem. viii, 51. 53.

IV. It is used in interrogation or doubt in the beginning of a sentence, or member: τί ἐροῦμεν, ἐάν τις ἡμᾶς ἀνακρίνη; καὶ τίς ἀνθρώπων τὸ μὴ ὄν δοξάσει; Plato Theæt. p. 188. l. 37. καὶ δυνησόμεθα, ὦ Ἑρμῆ, δὴ ὄντες—; Lucian, in Charon.

V. When οὐ μόνον is followed by ἀλλὰ without καί, there is a gradation: in which case the Latin writers also use *sed* without *etiam*: ἰμάτιον ἡμφίεσαι οὐ μόνον φαῦλον, ἀλλὰ τὸ αὐτὸ θέρους τε καὶ χειμῶνος: Xen. Mem. i, 6, 2. v. ii, 7, 6. Oppian, Cyn. i, 159.

VI. (VI. VII.) Καί often indicates a degree of doubt, and especially after τί ποτε, or τί alone: τί ποτε καὶ καλέσαι χρή; Xen. H. Gr. ii. p. 468. τί γὰρ καὶ βουλόμενοι μετεπέμπεσθ' ἂν αὐτούς—; Demosth. pro Cor. p. 316. l. 17.^v The question τί χρή λέγειν; merely asks *what* must be said, without expressing any doubt whether *any thing* ought to be said: but τί χρή καὶ λέγειν; is the question of one doubting not only as to *what* must be said, but also whether *any thing* ought to be said: *what must be said, if indeed any thing at all is to be said?* εἴ τι πράσσειν θέλεις is, *if you are willing to do any thing*; εἴ τι καὶ πράσσειν θέλεις is, *you will scarcely do any thing, but, however, if you ARE willing to do something*.

VII. (VIII.) Καί is sometimes rendered *atque*, as: v. Duker. ad Thuc. vii, 71. p. 494, 71. Valck. ad Herodot. vii, 50, 2. p. 534. κατὰ ταῦτα οὗτός τε ἤχρησε καὶ κιθάρᾳ κρουθεῖσα, *in the same manner as*: Paus. in Att. πάσης τυχῶν παρ' αὐτοῦ δεξιώσεως ἴσα καὶ παίδων ὁ τιμωτάτος, *as much as, equally with*—: Greg. Naz. οὐχ ὁμοίως διάκεινται τὴν ἑξιν καὶ ὅτε ὑγίαινον, *as when they were well*. *Similem sibi videri vitam hominum ET mercatum eum*, &c. Cic. Tusc. v. [c. iii. § 9.]

VIII. (IX.) Καί, ac, *atque*, *than*: ἔστι γὰρ ἑτέρα ἡ χρηματιστικὴ καὶ ὁ πλοῦτος ὁ κατὰ φύσιν, Aristot. i. Polit.

IX. (X.) In καὶ γὰρ καί, καὶ τις καί, the last καί is *even* or *too*: οὐ παρίει σείων ὁ θεός, καὶ τινες καὶ ἀπώλοντο τῶν στρατιωτῶν κεραυνωθέντες: Paus. in Lac. p. 168. καὶ γὰρ καὶ αὐτὸς ταλαντεύομαι τὴν γνώμην, *for I myself also, or for even I myself*—: Gregor. So κἀγώ, or καὶ ἐγώ, *I too, or even I*.

^v Θαυμάζω δ' αὐτοῦ τί ποτε καὶ τολμή- Timocr. p. 721. l. 27. ed. Reisk. See
σει λέγειν περὶ τούτων: Demosth. in Xen. Anab. iv, 8, 16. v, 1, 11.—J. S.

Καί, *when* : ἥδη δὲ ἦν ὄψε, καὶ οἱ Κορίνθιοι ἑξαπίνης πρύμναν ἐκρούοντο : Thuc. i, 50. So Xen. Cyrop. i, 26. This sense is very common in the N. T. See Acts Ap. v, 7. Mark xv, 25. Luke ii, 21. Hebr. viii, 8. For similar expressions in Latin see Virg. Æn. iii, 9. iv, 663. xi, 864. i, 86. ii, 692. iii, 356. v, 858. xi, 296. 621. G. ii, 80. iii, 493. Gell. x, 29. and, as in 1 Macc. vii, 23. καί, conformably to the use of the Hebrew particle ו, is placed at the beginning of both a preceding and following member of a sentence : καὶ (when) εἶδεν Ἰούδας, — καὶ ἐξῆλθεν, &c.

Καὶ is expressive of urgency and earnestness, both in commands and questions : καὶ μοι ἀνάγνωθι τὸ ψήφισμα, Lys. adv. Agorat. p. 466. ed. Reisk. καί μοι κάλει τὸν ταξiάρχον, Ib. p. 499. v. p. 474. [l. 4.] 493. [l. 3.] Demosth. pro Cor. p. 243. [l. 7. R.] ib. p. 253. [l. 9. R.] καὶ πῶς πατρῶαν γαίαν οὐ σῶσαι θέλω ; Eurip. Phæn. 907. v. 1357. Or. 1110. Tab. Ceb. p. 203. Lucian, in Solæc. t. iii. p. 575. Virg. Ecl. i, 27.

Καὶ sometimes intends, or has an augmentative power : ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο, Hom. Il. ε, 362. *even with Jove himself* : οὐπω ἦσθον καὶ ἓνα ἄνδρα, &c. Xen. Cyrop. iii, 1, 18. See Theogn. 342. Iliad φ, 268.

It imparts something of indefiniteness to the signification of words, as *cunque* in Latin, and *soever* in English : μάλα ἤδη παρεφύλαττον ὃ, τι καὶ μειδιάσειε : Lucian, Lap. t. iii. p. 428. ἔδρασεν ὃ τι δὴ καὶ ἔδρασεν, Heliod. v. init. [See Rule 6. and also Chap. II. Rule 2.]

Καὶ has sometimes the same meaning as καίπερ or κἄν : πολλὰ με καὶ συνιέντα παρέρχεται, *although* : Theogn. 419. v. 1114. Hom. Il. α, 663. ι, 651. μ, 171. Aristoph. Plut. 945. Luke xviii, 7. cf. Valck. ad Phæn. Eurip. p. 98, 99.

It is sometimes explanatory ; [being nearly equivalent to the French *savoir*, and to the English, *that is*, *namely*, *that is to say* ;] αὐτὰρ ὃ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὀλυμπον, Hom. Il. ν, 398. see Hom. H. Apoll. 17. and it very frequently connects an adjective with πολλὸς preceding : see Æschyl. Ag. 63. Soph. Trach. 1277. Hermann. ad Eurip. Hec. p. 162.^w

X. (XI. XII. XIII.) Κἄν (Hermann. de emend. rat. Gr. gr. i, 8. p. 36. is καὶ ἂν, *and perhaps*, *although* or *even perhaps* : or καὶ ἔαν, *even if* ; or καὶ ἐν, *and in*. κἄν παντάπασιν ἀπαίδεντος ὦν, τοῖς κομιδῇ πεπαιδευμένοις ἑαυτὸν ἀντιπαραβάλλει : *even though*. τοῦτο δὲ κἄν παῖς γνοίη, *even a child might know* : Plat. Euthyd. p. 279. l. 38. v. Mark vi, 56. εἰ περὶ ἐνὸς τέχνη καλῶς ἠπίσταντο λέγειν, κἄν περὶ τῶν ἄλλων ἀπάντων : *also, or even* : Plat. Ion, p. 524. τούτων μὲν κἄν ἄψαιο, κἄν ἴδοις, κἄν ταῖς ἄλλαις αἰσθήσεσιν αἰσθοιο : *you can both touch*, &c. Plato Phæd. c. 25. p. 97. a. κἄν μὲν, εὐλαβοῦμενος τοῦτο,

^w Add, καί, *and yet*, *why* : Anus : μῶν ἐμὲ ζητεῖς : Adul. πόθεν ; Anus : καὶ τὴν θύραν γ' ἤραττες : Aristoph. Eccl. 977. In place of ἀλλά : οὐχὶ δὲ μὲν λανθάνων ἐτι πονηρότερος γίγνεται τοῦ δὲ μὴ λανθάνοντος, καὶ κολαζομένου, τὸ μὲν θηριῶδες κομίζεται ; &c. Plat. de Rep. ix. p. 462. l. 30. ed. Bas. l. In fact, in reality : ὃ καὶ συνέβη, Plut. in Themist. p. 221. l. 7. H. St. and in C. Mar. p. 772. l. 11. —J. S.

μὴ λέγω τὰ πεπραγμένα ἐμυτῶ, &c. *and if, guarding against this, &c.* Demosth. pro Cor. See Plato Euthyphr. c. 10. Epict. c. 18. Luke xiii, 9. where the apodosis καλῶς ἔχει, or the like, is omitted; [see § vi. beginning of R. 4. 9.] οὗτος ἐμοὶ πολεμεῖ, κἂν μήπω βάλλῃ καὶ τοξεύῃ: *even if, i. e. even although:* Demosth. Phil. iii. p. 115. κἢν με φάγῃς ἐπὶ ῥίξαν, ὅμως ἔτι καρποφορήσω: Epigr. πάντα κινεῖται, κἂν ῥήγμα, κἂν στρέμμα, κἂν ἄλλο τι τῶν ὑπαρχόντων σαθρὸν ᾖ: *whether—or—or:* Demosth. Ol. ii. p. 24. [l. 6. ed. Reisk.] Κἂν εἰ, *even if perhaps:* κἂν εἰ ταῦτα πάντα ὑπῆρχεν, Demosth. de Fals. Leg. κἂν ἀσέβειαν εἰ καταγινώσκῃ τις τῶν πεπρεσβευμένων αὐτῷ, Ib. καὶ διακρίνεσθαι καὶ συγκρίνεσθαι, καὶ ψύχεσθαι καὶ θερμαίνεσθαι, καὶ πάντα οὕτω, κἂν εἰ μὴ χρώμεθα τοῖς ὀνόμασιν ἐνιαχοῦ, ἀλλ' ἔργῳ γοῦν πανταχοῦ οὕτως ἔχειν ἀναγκαῖον: *even although perhaps we may in some instances have no names for the things:* Plato Phæd. c. 15. p. 71, 6.

Κἂν in the designation of number or quantity, *about, even to the amount of*—: πελτασταὶ δὲ καὶ τοξόται γένοιοντ' ἂν ὡς ἐπὶ τῆς ἡμετέρας δυνάμεως κἂν ἑξοκισμύριοι, *even as many as about sixty thousand:* Xen. Cyrop. ii, 1, 6. Κἂν, *even, only, no more than:* ἦν γοῦν ἐπιτρέψω αὐτῷ κἂν ἅπαξ φιλησαί σε, οὐκέτι μέμψῃ μοι: Lucian, Dial. Deor. v, 3.

Κἂν, *at least:* ὅμως ἐράστην κἂν τοῦτον ἔχω, Lucian, Dial. Mar. i, 3. v. D. Deor. v, 2. [128. d. Salmur.] et in Solæc. t. iii. p. 574. Soph. El. 81.

With respect to the construction of κἂν with the indicative mood, see Brunck. ad Aristoph. Plut. 216. Hermann. ad Aristoph. Nub. 1156. and De Metris i, p. 86.

XI. (XIV.) Καὶ δὴ,^{*} or καὶ δὴ καί, or καὶ δὴτα, or καὶ δὴτα καί, is generally, *and indeed, and truly, nay even:* καὶ δὴ καί σου ἰδέως ἂν πυθοίμην.

Καὶ δὴ, with some other word intervening, is often *and more, and moreover, and—too, and what is more.* Xenophon, after saying that Astyages had made up a great hunting party to gratify Cyrus, proceeds, καὶ βασιλικῶς δὴ παρὼν αὐτὸς, ἀπηγόρευε μηδένα βάλλειν, πρὶν Κῦρος ἐμπλησθεῖν θηρῶν: Cyrop. i, 4, 14.

Καὶ δὴ is employed in stating something supposed for the sake of argument: καὶ δὴ τεθνᾶσι τίς με δέξεται πόλις; *well, I will suppose they are dead:* Eurip. Med. 388. καὶ δὴ δέδεγμαι τίς δέ μοι τιμὴ μένει; Æschyl. Eum. 883. and with a participle: καὶ δὴ τρεπόμενοι, ποίους ἢ ἱππέας ἢ τοξότας ἢ πελταστὰς ἢ ἄκοντιστὰς, ἀνευ ἵππων ὄντες, δυνάμεθα ἂν φεύγοντας ἢ λαβεῖν ἢ κατακτείνειν; Xen. Cyrop. iv, 3, 5. Valek. ad Herodot. vii, 184. p. 591. Markl. ad Suppl. Eurip. p. 129. b.

XII. (XV.) Καὶ δὴ sometimes signifies *at once, forthwith:* [see Rule 6. Sect. v. of this chap. and the note on the first part of it.] ὥς, ἐὰν πρότερός τις εἴποι τὰ προσόνθ' ἑαυτῷ περὶ ἄλλου, καὶ δὴ ταῦθ' οὕτως ἔχοντα: Demosth. pro Cor. [p. 318. l. 3. ed. Reisk.] τοσοῦτον

^{*} On καὶ δὴ καί see the last part of note there.—J. S.
Rule 6. § v. of this chapter, and the

ὑπειπῶν, ἐπ' αὐτὸν καὶ δὴ τρέψομαι : Gregor. So *atque*, Virg. Georg. i. [v. 203.]

XIII. (XVI.) Καὶ ironical, followed by γε δὴ : καὶ δὴλόν γε δὴ ὅτι —μαίρομαι, Plato Symp. sub init.

XIV. (XVII. XVIII. XIX.) Καὶ μὲν are joined in Hom. Il. ι. νηλῆς· καὶ μὲν τίς τε κασιγνήτοιο φόνιοιο ποιήνῃ, ἥ οὐ παῖδός ἐδέξατο τεθνεῖωτος : *and yet* : v. 628. But some other word commonly intervenes between them [and then each retains its own usual signification]. Καὶ μὴν signifies *and truly*, *and moreover* : καὶ μὴν Τάνταλον εἰσείδον, &c. Hom. Od. λ, 582. v. 593. also, *but, but indeed, but yet, and yet, atqui*. See Eurip. Suppl. 1010. and Markl. Iph. A. 1619. Aristoph. Lys. 559. 131. Eurip. Iph. A. 20. καὶ μὴν, εἴ τι τῶν ἄλλων, ὧν νυνὶ διέβαλλε καὶ διεξέρει, ἥ καὶ ἄλλ' ὁτιοῦν ἀδικούντ' ἀ με ὑμᾶς ἑώρα— : Demosth. pro Cor. [229, 25. ed. R.] See Demosth. ib. p. 316. [232, 25. ed. R.] ib. [249, 4.] ib. [247, 15.] ib. [257, 17.] καὶ μὴν καὶ κατ' αὐτὸ τοῦτο ἄξιός εἰμι ἐπαίνου τυχεῖν, Plato Symp. See also Demosth. pro Cor. p. 348. l. 15. [309, 12. ed. R.] καὶ μὴν ἐναγχὸς σε ἐζήτουν, *atqui, why, I was lately looking for you* : Plato Symp. [p. 176. l. 4. ed. Bas. 1.]

XV. (XX—XXV.) Καὶ τοι is *quamquam* ; *and yet* ; *however* ; *although indeed* ; καίτοι τί φημι ; Æschyl. Prom. 101. See Eurip. Or. 75. Iph. T. 720. Demosth. pro Cor. p. 341. l. 49. [294, 13. ed. R.] ib. [230, 11. ed. R.] ib. [260, 21. ed. R.] καίτοι καὶ λόγον τινὰ κατέσπειραν εἰς τὸν δῆμον, Plut. in Cæs. v. Demosth. de Cor. [248, 7. ed. R.] καίτοι σύ γε, οὕτω σοφὸς ὢν, οὐδὲν τῶν παρ' ἐμοῦ δεήσει λόγων : Lucian.² The expression is made more forcible by the addition of γέ : καίτοι γε ὅμην γε μεσοῦν αὐτὸν, Plato Phædr. p. 241. l. 29. καίτοι γε οὐ τῶν εὐ πεφυκότων περὶ ταῦτα εἰς ὦν, Greg. Naz. v. Aristoph. Ach. 617.

XVI. (XXVI.) Καὶ γάρ τοι and καὶ γὰρ οὖν are, *for truly* :^a καὶ γάρ τοι πᾶσι τοῖς Ἕλλησιν ἐδείξατε ἐκ τούτων— καὶ γὰρ οὖν ὑπογραφέας παρεστησάμην : Lucian, Dem. Enc. p. 920.

² Hoogeveen says he doubts whether these are Plato's words ; and he has good reason for doubting. The passage is in Demosth. de Cor. p. 262. l. 26. ed. Reisk. See also the same Oration, p. 250. l. 22. 252, 16. 254, 5. 267, 9. 304, 2. and Aristoph. Thesm. 1126. Plut. 93. Καὶ μὴν always begins a sentence, sometimes even a book or treatise, as Lucian's piece Adv. indoctum, &c.—J. S.

^a More examples of the use of καὶ τοι may be seen in the following pp. and lines of Reiske's ed. of Demosth. de Cor. 258, 14. 259, 14. 262, 21. 263, 13. 268, 18. 272, 28. 274, 10. 285, 12. 298, 19. 300, 2. 301, 16. 302, 24. 311, 3. 314, 27. 319, 26. 323, 4. 24. 328, 15.—J. S.

Καὶ γάρ τοι often signifies, *therefore*, *and therefore* : ἀλλ' οἶδε τοῦτο καλῶς ἔκει-

νος, ὅτι ταῦτα μὲν ἐστὶν ἅπαντα τὰ χωρία, ἄλλα τοῦ πολέμου κείμενα ἐν μέσῳ—καὶ γάρ τοι, ταύτη χρησάμενος τῇ γνώμῃ, πάντα κατέστραπται καὶ ἔχει : Demosth. in Phil. i, 41, 27. R. ἔγνω τὴν τιμὴν οὐχὶ τῷ κυρίῳ τῶν πραγμάτων δεδοκώς. καὶ γάρ τοι πρῶτον μὲν Ἀμφίπολιν δούλην κατέστησεν,—εἴτ' οὐδενὶ πώποτ' ἔδωκε χρήματα τουλοποῦ. Id. de Fals. Leg. 383, 23. See 384, 25. περὶ τῆς ἡγεμονίας ἐποίησε τῇ πόλει τὸν λόγον πρὸς Λακεδαιμονίους εἶναι. καὶ γάρ τοι μόνῳ τῶν πάντων αὐτῷ τοῦτ' ἐν τῇ στήλῃ γέγραπται· &c. Id. adv. Lept. 477, 25. See Demosth. in Mid. 563, 8. in Aristocr. 655, 7. 689, 9. ἄν τις βούληται νόμον καινὸν τιθέναι, ἐν βρόχῳ τὸν τράχηλον ἔχων νομοθετεῖ—καὶ γάρ τοι καινοὺς μὲν οὐ πολὺ μῶσι τίθεσθαι νόμους : Demosth. in Timocrat. 744, 9.—J. S.

XVII. (XXVII.) Καὶ οὐ and καὶ μὴ, *not, and not*: φαίνομαι τοίνυν ἐγὼ χάριτος τετυχηκὸς τότε, καὶ οὐ μέμψεως, οὐδὲ τιμωρίας: Demosth. pro Cor. καὶ μὴ ταῦτα μόνα ὧν ἔστιν εἰμαρμένη; Diogenian. ap. Euseb. Præp. vi.

SECTION VIII.—ON THE CONJUNCTIONS μέν AND δέ, AND THE PARTICLES JOINED WITH THEM.

RULE I. Μέν is not put after the relative *ὅς*, as *quidem* is put after *qui*: the Greeks rather say *ὅστις*, *ὅσπερ*, *ὅς δὲ*, *ὅς γε*, and the poets *ὅσπερ*.

It is sometimes used without δέ, in the same manner as *quidem* in Latin.^b

II. (II. III. IV.) Μέν* and δέ are almost always put correlatively in parts of sentences having some reference or opposition to one another; as, οὗτος μὲν ἡμᾶς φενακίζει, ἡμεῖς δὲ ὑπ' εὐθείας αὐτὸν ὑπερσπουδάξοιμεν ἡμῶν οἰόμεθα. τοῦτον δὲ ἄλλο μὲν οὐδὲν, περὶ δὲ τῇ χειρὶ χρυσοῦν δακτύλιον φέρειν: Plat. de Rep. ii. p. 359. ἡγεῖσθαι τὴν νῆσον ταύτην—ἄλλο μὲν οὐδὲν εἶναι βασιλεῖ χρησίμην,—τῆς δ' αὐτῆς ἀρχῆς ἐπιτείχισμα: Demosth. Phil. iii. p. 49. v. Aristid. de Smyrn. p. 292. Epict. Ench. c. 62. Θετταλοὶ δὲ ὑπ' ἀνάγκης μὲν, ὅμως δὲ ἐμῆδιζον: Aristid. pro Quat. p. 298. ἦδε γὰρ γυνὴ δούλῃ μὲν, εἶρηκεν δ' ἐλεύθερον λόγον: *although a slave, yet has, &c.* Soph. Trach. 62. Sometimes these particles indicate celerity: τὸ μὲν ἔπασσεν, ἡ δὲ ἔχει δαῖτα: Æl. V. H. i, 2. speaking of the spider seizing quickly the prey which falls into its web.

It is to be remarked that μέν and δέ are not always to be translated; and also that they frequently connect different parts of speech; as may be seen in some of the foregoing examples. The following may be added: κέρδους μὲν ἕνεκα, τὰ βέλτιστα δ' ὅμως λέγειν: Thuc. iii, 43. Æsch. S. c. Th. 765. Soph. Œd. C. 1454. When things are really opposed, so that μέν is *although*, a participle may be joined with μέν, and a verb with δέ. Sophocles has so joined an adjective with μέν: ἀδεῖα μὲν, ἀντία δ' οἶσω: Trach. 122. 'Αδεῖα is *lubens, willing*: ἄκοντες μὲν, ἔφερον δέ: v. Irmisch. Add. ad Herodian. iii. p. 654.

III. (V.) Μέν and δέ are sometimes, *cum,—tum, as—so*: πολλὰ μὲν οὖν ἔγωγε ἐλαττοῦμαι κατὰ τουτονὶ τὸν ἀγῶνα Αἰσχίνου, δύο δ', ἄνδρες Ἀθηναῖοι, καὶ μεγάλα: Demosth. pro Cor. [226, 13. ed. R.] See the beginning of Isocrates's Paræn. ad Demonic.

IV. (VI.) In enumerations, recitals, &c. these particles are often simply connective: πάντα μὲν πόνον, πάντα δὲ κίνδυνον ὑπομένειν:

^b In a question without δέ following; *ὀγιάινεις μὲν*; Aristoph. Av. 1214. *why, are you in your senses?*—J. S.

* Μέν, when opposed to δέ, is expressed in Italian by *Sì*, but with more of

affirmation: *S'alza, e gridando va, ch' è suo pensiero Di pianger Sì, ma non morir da vero.* BALDOVINI, Lamento di Cecco, &c.—J. S.

Xen. ἐθεράπευε μὲν τὰ σώματα, ἐθεράπευε δὲ τὰς ψυχάς: Gregor. ὡς ἅπαντα μὲν χαλκὸν, ἅπαντα δὲ φοίνικα φαίνεσθαι: Xen. Ages. ii, 7. cf. Xen. Mem. iv, 2, 25. iii, 8, 10. Anab. 460, 6. 465, 3. 475, 9. 479. 480. Cyrop. 270, 3. 276, 21. 286, 22. 290, ult.

V. (VII.) Sometimes the opposition expressed by μὲν and δέ is carried on with a climax through several negative members, the word joined with δέ in the first member being repeated with μὲν in the second, and that with δέ in the second, with μὲν in the third: οὐκ εἶπον μὲν ταῦτα, οὐκ ἔγραψα δέ· οὐδὲ ἔγραψα μὲν, οὐκ ἐπρέσβευσα δέ· οὐδ' ἐπρέσβευσα μὲν, οὐκ ἔπεισα δὲ Θεβαίους: *I did not advise these things without writing a psephism about them; nor write the psephism about them without going on the embassy; nor go on the embassy without persuading the Thebans*: Demosth. pro Cor. p. 339. l. 10. [288, 8. ed. R.]

VI. (VIII.) The omission of something is frequently opposed to the doing of something else: οὐ τὸ μὲν πρὸς ἀλλήλους ἀγωνίζεσθαι παραλείπειν, ἐτέρῳ δ' ὅτῳ κακὸν τι δώσομεν ζητεῖν: Demosth. pro Cor. and in that case the first member is to be translated into Latin by a substantive in the ablative absolute with a participle passive.

VII. (IX.) Very often, especially in enumerations or details, δέ is many times repeated after one μὲν; as, ὁρᾷς πανταχοῦ μὲν ξίφη, πανταχοῦ δὲ θώρακας, πανταχοῦ δὲ δόρυα, πάντα δὲ ἵππων, πάντα δὲ ὄπλων, πάντα δὲ ὠπλισμένων ἀνδρῶν μεσά: Dio Chrys. Or. xii. See Athen. Deipn. vii. p. 280. But in divisions, when one of the opposed particulars requires subdivision, both μὲν and δέ are repeated: see Ceb. Tab. [pp. 36, 37. ed. Simps. Oxon. 1738.]

Sometimes μὲν is placed at the end of one head of a discourse, or chapter of a book, and the corresponding δέ in the beginning of the next; as in Isocr. Paneg. [p. 103. l. 1—3. ed. Battie, Cantab. 1729.] and in Thuc. ii. c. 54. 55. cf. Plut. in Demosth. p. 851. Demosth. Ep. iii. p. 117.

VIII. (X.) In oppositions δέ following μὲν is often to be rendered *sed, but*; as, ἀκούεις μὲν, οὐ συνίεις* δέ: in which case μὲν is sometimes omitted; as, εἰ δὲ οὐ μοιχεύσεις, φονεύσεις δέ—: James ii, 11. and in others also. See Hom. Il. α, 3. 4. 5. 43. 358. ε, 38. Od. ξ, 319. Eurip. Or. 455. Sometimes after μὲν some other particle is put in place of δέ: as ἀλλὰ, see Hom. Il. γ, 214. Eurip. Or. 562. cf. 138. 1023. Aristoph. Vesp. 480. Thuc. iv, 57. Rom. xiv, 20. αὐτάρ: Il. α, 50. ι, 400. 701. φ, 514. ἀτάρ: Il. φ, 40. αὔθις: Soph. Ant. 170. μέντοι: Aristot. de Rep. i, 6. Plato de Rep. vi. p. 511. Xen. Cyrop. iii, 1, 26. μήν: Plato Phædr. p. 268. πλὴν ἀλλὰ: Heliodor. vi, 7. καί: Il. α, 267. Theophr. περὶ ἀγροικ. Lucian, Dial. Nept. et Delph. τέ: Eurip. Or. 1317. ἔπειτα, or rather δέ is understood with ἔπειτα, πρῶτα μὲν, or πρῶτον μὲν, having preceded: Isocr. ad Nicocl. p. 56. Aristoph. Vesp. 550. Plat. Phædr. p. 263. Xen. Mem. iii, 11, 14. i, 4, 11. i, 7, 2. iii, 8, 5. iv, 2, 31. So after εἶτα, Aristoph. Vesp. 1101. Xen. Mem. i, 2, 1. iii, 6, 9. αὔ: Hom. Il. λ, 108.

* See the Abridgment of Maittaire, p. 199. note a.—J. S.

and there are examples in Attic and prose writers also: αὐτε, Hom. Od. χ, 5. and so the Attic writers. But sometimes μέν is followed neither by δέ nor by any other particle instead of it; and in that case, either δέ is to be understood, or that member or part in which δέ should be, is omitted: ἐγὼ μέν οὐκ οἶδα ποίους τινὰς χρὴ μᾶλλον εὖξασθαι, ἢ τοιοῦτους στρατιώτας ἔχειν, i. e. *I indeed know not; but others perhaps know*: Xen. Cyrop. ii, 2, 10. see also iv, 2, 45. 5, 17. 5, 50. Xen. Œc. xv, 6. vii, 8. The division, in which δέ should be, sometimes precedes; as, οὗτοι δὲ ἀφίκται, in Plat. Crit. p. 43. d. On the repetition of μέν in the same member see Dorv. ad Char. p. 560. When μέν—καί, or μέν—τε, are joined, there is properly an anacoluthon, by which a transition is made from the disjunction indicated by μέν to the conjunction signified by καί or τε: v. Pind. Pyth. iv, 443. On the contrary, in repetitions of the same thing; as, ἀφαιρῶν μέν τὰς διὰ χυλῶν, ἀφαιρῶν δὲ τὰς δι' ἀφροδισίων, ἀφαιρῶν δὲ τὰς δι' ἀκροαμάτων, &c. (Epicur. ap. Athen. Deipn. vii. p. 280.) Καί and τε are never joined: the reading in Aristoph. Pac. 162. seems to be faulty.

IX. (XI.) Μέν δὲ marks the conclusion of a subject or topic: καὶ ταῦτα μέν δὲ ταῦτα, *so much for this*: Plato. τέλος μέν δὲ τοιοῦτον κατέλαβεν τὸν Ἀλέξανδρον, *such then was the end*, &c. Herodian vi. sub fin. But it generally indicates a transition, δέ corresponding to it in the apodosis or succeeding member; as, οἱ μέν δὲ ἄλλοι ἐγέλων ἐπὶ τῇ δορυφορίᾳ τῆς ἐπιστολῆς· ὁ δὲ Κῦρος εἶπεν, &c. Xen. Cyrop. ii, 2, 10. See also § 13. And in the same manner μέν—δὲ, Xen. Cyrop. ii, 1, 10. The same particles indicate the commencement of a topic or subject; but always with reference to something premised or prefatory: πατὴρ δὲ λέγεται ὁ Κῦρος γένεσθαι Καμβύσου, *well then*, &c. Xen. περὶ μέν δὲ τῶν ιδίων ὅσα λοιδορούμενος βεβλασφήμηκε περὶ ἐμοῦ, θεάσασθε, &c. Demosth. pro Cor. [p. 228. l. 13. ed. R. referring to those preceding words, ἀναγκαῖον εἶναι νομίζω—βραχέα περὶ τούτων πρῶτον εἰπεῖν.] So *ergo*, Hor. [Epod. ii, 9.] They also serve to connect different parts of narration: ἐπέταξαν τῇ ὄχθῃ τὰς ἵλας τῶν ἵππων. χρόνον μέν δὲ—ἡσυχίαν ἦγον: Arr. Exp. Al. i. p. 31.

X. (XII.) Μέν τοι is significant of assent, affirmation, asseveration: ἦ καὶ ἐμὲ οὖν, ἔφη ἡ γυνὴ, δεήσει ταῦτα ποιεῖν; δεήσει μέν τοι, ἔφη ἐγὼ, ἔνδον μένειν: Xen. v. Plat. Phæd. p. 93. a. c. p. 94. a. de Rep. p. 374. de Legg. p. 665. b. 666. a.^c δίκαιον μέντοι ἂν, εἴ τί μοι τοιοῦτον ἡμάρτηται, τῆς ἀρχῆς τε ἅμα καὶ τῆς ψυχῆς ἀποστερηθῆναι: Dion. Hal. iv. p. 239. l. 17.

XI. (XIII.) Sometimes μέν τοι is adversative: Servius, after asking

^a Ἐγὼ; σὺ μέντοι: Aristoph. Eq. 168. αἱ, γοι, *I say*.—ἡμεῖς ὑμᾶς σώσομεν.—ὑμεῖς; ἡμεῖς μέντοι, αἱ, *we*: Aristoph. Lys. 498. ἄφρονες δὲ καὶ φρόνιμοι δοκῶσιν ἑνθρώποι εἶναι τινὲς σοι; Alcib. εἶναι μέν τοι, Plat. Alc. ii. p. 228. l. 2. And this affirmative sense it has in the verse of Aristoph. cited by Zeunius in

proof of a different sense: οὗτος, σὲ λέγω μέντοι, σὲ τὸν τεθνηκότα: Ran. 171. *yes, you I say*: for, as Hermann rightly observes, μέντοι is said on account of some manifestation of surprise on the part of the dead man. See also Aristoph. Av. 1351.—J. S.

whether he had conducted himself tyrannically, says. *τίς μὲν τοι τῶν πρὸ ἐμοῦ βασιλέων οὕτω μέτριος ἐν ἐξουσίᾳ διετέλεσε; why, which of the kings before me, &c.* Dion. Hal. iv. p. 239. l. 22. τοῦτο μέντοι εἰδὼς, οὐδὲν μᾶλλον ἐπίσταμαι ὅπως δεῖ γεωργεῖν: *yet nevertheless, but notwithstanding:* Xen. σὺ δὲ ὠμολόγεις τῶν γε νῦν οὐδένα, τῶν μέντοι ἔμπροσθεν: *but:* Plat. in Gorg.^d See II. φ, 371. In Eurip. Phœn. 910. μέντοι applies to both members of the sentence; *however, what you now wish, you will presently unwish.* In this sense it is used in injunctions: μέμνησο μέντοι, ὡς οὐκ ἀδιάφορον ἡγῇ τὸν πόνον: *remember, however, &c.* Lucian, Lapith. t. iii. p. 450. and is sometimes correlative with μέν: πείθου μὲν καὶ τοῖς νόμοις, τοῖς ὑπὸ τῶν βασιλέων κειμένοις: ἰσχυρότατον μέντοι νόμον ἡγοῦ τὸν ἐκείνων τρόπον: Isocr. ad Demon. p. 19. οὐδ' αὐτὸς πάνν τοι γινώσκω τὸν ἄνδρα—ὀνομάζουσι μέντοι αὐτὸν, ὡς ἐγὼμαι, Μέλιτον: Plat. Euthyphr. Here μέν is not expressed. It is joined with ὅμως, Xen. Cyrop. ii, 3, 22. Οὐ μέντοι is used in questions which appear to deny something, for the purpose of having it more distinctly or positively affirmed in the answers: ἐν δικαστηρίοις οἱ ἀντίδικοι τί δρῶσιν; οὐκ ἀντιλέγουσι μέντοι; ἢ τί φήσομεν; *Ans.* τοῦτ' αὐτό: Plat. Phædr. p. 261. c. οὐκ ἐνθένδε μέντοι ποθὲν—λέγεται ὁ Βορέας τὴν Ὀρειθυϊαν ἀρπάσαι; *Ans.* λέγεται γάρ. Ib. p. 229. b. In Aristoph. μέντοι in a question indicates the impatience and anger of the speaker at having forgotten something: φέρ' ἴδω τί μέντοι πρῶτον ἦν; τί πρῶτον ἦν; τίς ἦν, ἐν ᾗ ματτόμεθα μέντοι τᾶλφτα; Nub. 787.

It is used ironically; *scilicet, forsooth:* Aristoph. Nub. 1338. *I have got you taught in truth with a vengeance.*

XII. (XIV.) Μέντοιγε is *tamen certe, however indeed:* εἴη δ' ἂν καὶ ἄλλος τις Ἀρχαῆδος· οὐ μέντοι γε Αἰγύπτιον τὸ οὖνομα: Herodot. ii, 68. φησὶ δὲ ὁ μῦθος καὶ ἀνθρωπὸν τινα Μυῖαν τὸ ἀρχαῖον γενέσθαι πάνν καλὴν, ἁλὸν μέντοι γε καὶ σωμύλην: Lucian, Enc. Musc. 10. t. iii. p. 97.^e See Diod. S. v, 73. But when another word intervenes between μέντοι and γέ, the latter appertains to the word immediately preceding it; as, ἀνὴρ Σπαρτιάτης, οὐ μέντοι γένεός γε τοῦ βασιλεῖος ἑών: Herodot. viii, 42.

Γὲ μέντοι has a signification similar to that of μέν τοι γε, *certainly however,* Eurip. Alc. 724. (727.) Rhes. 589. Heracl. 593. 637. 1016. κτεῖν, εἰ δοκεῖ σοι· δυσκλεῶς γάρ οὐ κτενεῖς· μᾶλλον γε μέντοι τοῖς ἐμοῖς πείθου λόγοις: *however you will certainly do better to be persuaded by my words:* Eurip. Hel. 999.

Μέντᾱν has the same significations as μέντοι alone; for ἂν belongs to the same verb: δικαίως μέντᾱν ἀπέθανον, Demosth. pro Cor. v. Soph. Aj. 86. and Hoogev. de Partic. p. 697. seq.

XIII. (XV. XVI. XVII.) Μὲν οὖν is used in transitions, to preserve

^d In this sense it is sometimes corrective also, and qualifies: νῦν δὲ τὰ μέγιστα τῶν ἀγαθῶν ἡμῖν γίγνεται διὰ μανίας· θεῖα μέντοι δόσει διδομένης: Plato in Phædr. p. 201. l. 51. ed. Bas. l.—J. S.

^e Καὶ λέγουσι μὲν τι, οὐ μέντοι γε ὅσον οἶονται: Plat. de Rep. i. p. 372. l. 3. ed.

Bas. 1. But in the following passage μέντοι γε has a different sense: τί ἂν οὖν εἴποι πρὸς ταῦτά τις, ὅτε τοιαῦτα ποιῶν ὅδ' ἀνασχυρτεῖ; Mnesil. κοῦπω μὲν τοι γε πέπαυμαι: *and what is more too, I have not yet done:* Aristoph. Thesm. 709.—J. S.

continuity; often in the beginning of recitals, and, as *μέν δὲ*, with reference to some preceding words, and with some signification of conclusion from them: *πολλὰ μὲν οὖν ἔγωγε ἐλαττοῦμαι κατὰ τουτονὶ τὸν ἀγῶνα Αἰσχίνου, δύο δ', ἄνδρες Ἀθηναῖοι καὶ μεγάλα*: Demosth. pro Cor. [226, 13. ed. R.] *πειράσομαι μὲν οὖν ὡς μετριώτατα τοῦτο ποιεῖν*: Id. ib. *εἰ μὲν οὖν περὶ ὧν ἐδίωκε μόνον, κατηγορήσεν Αἰσχίνης, &c.* Id. ib. v. Demosth. Ol. i. [15. 26. ed. Reisk.] After many prefatory remarks Lucian begins his enumeration of long-lived persons: *Ἀργανθώνιος μὲν οὖν, Ταρτησίων βασιλεὺς, πεντήκοντα καὶ ἑκατὸν ἔτη βιῶναι λέγεται*: Macrob. [635. b. ed. Salm.] For explication of something preceding: *ἄχρηστον μὲν οὖν λέγω, ἀφ' ἧς μηδὲν συντελεῖται ἐπὶ τὴν φύσιν*, Aristot. or for confirmation, or support of a supposition or presumption: *μνημεῖον μὲν οὖν ἐν Μαγνησίᾳ ἐστὶ τῇ Ἀσιανῇ*, Thuc. i, 138. speaking of a person supposed to have died in Asia.^f

XIV. (XVIII.—XXI.) *Μὲν οὖν* and *μὲν οὖν γε* are sometimes, *nay, yea rather*: *οἱ παρὰ σοι τούτων οὐδὲν ἐπίστανται ποιεῖν*; Answ. *πάντα μὲν οὖν*: Xen. See Aristoph. Eccl. 1102.^g *εἶπεν αὐτῷ, μακαρία ἡ κοιλία ἡ βαστάσασά σε, καὶ μαστοί, οὓς ἐθήλασας. Αὐτὸς δὲ εἶπε, μενοῦνγε μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ, &c.* Luke xi, 28. and in the beginning of an interrogative sentence; *nay but*: *μενοῦνγε, ὦ ἄνθρωπε, σὺ τίς εἶ, ὁ ἀνταποκρινόμενος τῷ θεῷ*; Rom. ix, 20. It may be remarked, by the by, that in the Ionic dialect *μὲν ὧν* and *μέν νυν* are used for *μὲν οὖν*: *τοῦτο μέν νυν τὸ ὅρος τοιούτων ἐστίν, and πέφυκε μὲν ὧν ἡ χώρα αὕτη οὕτω*: Herodot. ii.^h This ὧν often separates prepositions from the verbs with which they are compounded: *ἀπ' ὧν ἔδοντο*,—*κατ' ὧν ἐκάλυψε*,—*ἐν ὧν ἐπάκτωσαν*: Herodot. ii. v. Schæf. ad Long. p. 417. s.

XV. (XXII.) *Δέ* is enclitic not only when it is employed demonstratively, as in *ὅδε, ἥδε, τόδε*, but when it coalesces into one word with *τοῖος*, with *τόσος*, with *τηλίκος*, making *τοιούσδε, τοσούσδε, τηλικούσδε*, and also when it performs the office of the preposition *eis*, or the like, as in *οἴκαδε*, in *ἀγορήνδε*: Hom. Il. α, 54. in *ὄνδε δόμονδε*, Hom. Od. α. Hes. Scut. Herc. 38. and in such words signifying moral tendency, or the final cause; as, *μήτι φόβονδ' ἀγόρευ'*, Hom. Il. ε, 252.

XVI. (XXIII.) It is sometimes an adversative particle, *but*: *ἦ μὲν δούλος, οὐκ ἔστι φιλία πρὸς αὐτόν· ἦ δ' ἄνθρωπος*: Aristot. Eth. viii. *ἢ μὲν ὀψοποιητικὴ οὐ μοι δοκεῖ τέχνη εἶναι, ἢ δὲ ἰατρικὴ*, (underst. *δοκεῖ τέχνη εἶναι*,) Plat. Gorg. And in this use it elegantly concludes a sentence: *ἐγὼ σοι ἔρω ἄπιστον μὲν, νῆ τοὺς θεοὺς, ἀληθὲς δέ*: Plat. Theag. p. 130. *τὸν σοφὸν μὴ εἶναι μὲν ἀπαθῆ, μετριοπαθῆ δέ*: Diog.

^f Thucydides is speaking of Themistocles; nothing is said about the place of his death. The words immediately preceding are, *λέγουσι δέ τινες καὶ ἑκούσιον φαρμάκῳ ἀποθανεῖν αὐτὸν, ἀδύνατον νομίσαντα εἶναι ἐπιτελέσαι βασιλεῖ, ὃ ὑπέσχετο*.—J. S.

^g Euelp. *ἐπὶ τί γάρ μ' ἐκείθεν ἦγες*; Pisth. *ἴν' ἀκολουθοῖς ἐμοί*. Euelp. *ἵνα μὲν οὖν κλάδωμι μεγάλα*. Aristoph. Av. 341.

Cleon. *ἀπομυξάμενος, ὦ Δῆμ', ἐμοῦ πρὸς τὴν κεφαλὴν ἀποψῶ*. Isic. *ἐμοῦ μὲν οὖν, ἐμοῦ μὲν οὖν*. Aristoph. Eq. 911.—J. S.

^h Add *γε μὲν, however, however indeed*: *αὐτὰι δ' Ὀκεανοῦ καὶ Τηθύος ἐξεγένοντο πρεσβύταται κόραι· πολλὰ γέ μιν εἰσι καὶ ἄλλαι*: Hesiod, Theog. 363. See Hesiod, Scut. Herc. 260. 171.—J. S.

L. v. and is put after οὐ μόνον, with ἀλλὰ καὶ following it, when it requires some preceding words to be understood: as, τοιαύτην ἔχει φύσιν ἡ Τύχη, ὥστε ἂν δέδωκεν ἀφελέσθαι, καὶ ταχέως πάλιν δοῦναι πολλὰ πλάσια· αὐτὴς δὲ ἀφελέσθαι ἂν δέδωκεν· οὐ μόνον δὲ, ἀλλὰ καὶ τὰ προὔπαρχοντα: *and not only what she has given, but also what one possessed before*: Ceb. Tab. [p. 41. l. 12. ed. Simps. Oxon. 1738.] See Rom. v, 3.

XVII. (XXIV.) Δέ is sometimes equivalent to γάρ. Not that δὲ is properly put for γάρ, any more than *autem* is for *enim* in Latin: but when any thing, in rendering a reason, is so advanced, as to constitute a part of the subject spoken of, just as in any recital upon the accession of an additional predicate; δὲ and *autem* may have place, because on this very account, that something new is added, they indicate a sort of opposition: τὸν δ' οὐ περ ἔχει θράσος, ὅς κεν ἴδῃται, ἐγγὺς ἑὼν· χαλεπὸς δὲ Διὸς μέγαλοιο κεραυνός:ⁱ Hom. Il. ξ, 416. speaking of a tree struck by a thunderbolt: τοῦτ' οὖν δεῖ προσεῖναι· τὰ δ' ἄλλα ὑπάρχει: Demosth. Ol. iii. p. 12. l. 20. [32, 20. ed. R.]

XVIII. (XXV. XXVI.) When a protasis is unusually long, δὲ is sometimes added emphatically in the apodosis, to render it more distinct from the protasis: οἱ δ' ἂν δόξωσιν ἀνιάτως ἔχειν, —τούτους δὲ ἡ προσήκουσα μοῖρα ρίπτει εἰς τὸν Τάρταρον: Plat. Phædr. p. 113. l. 44. [45. 40. ed. Bas. 1.] and in the following sentence there is another example. V. Plat. de Leg. p. 898. Δέ is repeated after a long parenthesis, Soph. El. 783. where Brunck ought not to have expunged it. On δὲ supposed to be put for δὴ, v. interpp. ad Greg. Cor. de Dial. Att. s. 34. p. 78. ed. Schæf.

XIX. (XXVII.) The epic writers join καὶ δὲ without the interposition of any other word, (see Hermann, diss. de ætate Orph. Arg. p. 768.) but other writers insert some word between: εἰ ῥήτωρ ἐστίν, οἷους ἐνίοις ἐγὼ καὶ ὑμεῖς δὲ ὁρᾶτε: *and you indeed*: Demosth. δίκαιον γὰρ αὐτοῖς, καὶ πρέπον δὲ ἅμα, τὴν τιμὴν ταύτην δίδοσθαι: Thuc.^j See Æschin. Epist. v. [p. 671. l. ult. ed. Reisk.] Arr. de Exp. Al. iii. 2. Æl. V. H. ix, 9. in fin. John xv, 27. Acts Ap. iii, 24. v, 32. The assertion of Porson, Orest. 614. that καὶ and δὲ never occur in the same member of a sentence in the tragedians, is controverted on good grounds by Schæf. ad Long. p. 350. See Æschyl. Prom. 972. Eum. 65.

Δέ often occasions an anacoluthon by being added in an apodosis: εἰ οὖν ἐγὼ μὴ γιγνώσκω, —ὕμεῖς δὲ διδάξατέ με: Xen. H. Gr. iv, 4, 1. and especially after particles of time, as ὅτε, ἐπεὶ, ἕως [see Chap. VII. § vi. R. 4.] after ὥσπερ, Soph. El. 27. A more unusual anacoluthon is in Æschyl. S. c. Th. 751.

ⁱ Ὁ γ' Ἀπόλλων, ἱατρός γ' ὦν, ἰάσθω·
μισθοφορεῖ δέ: *for he receives pay*: Aris-
toph. Av. 584.—J. S.

^j Καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε,
&c. Xen. Anab. i, 1. 1. ἐδόκουν οἱ
Ἕλληνας, καὶ πάντες δὲ, *and indeed all*,

the whole army, ἀτάκτοι σφίσις ἐπιπε-
σεῖσθαι, Id. ib. i, 8, 2. παρέχει δὲ—καὶ
τῶν θυομένων ἀπὸ τῆς ἱερᾶς νομῆς λάχος,
καὶ τῶν θηρευομένων δέ: Id. ib. v, 3, 10.
—J. S.

It is employed as a connective particle even when discourse has been interrupted by the words of a second person; as in Æschyl. Pers. 480. Eurip. Or. 383. ed. Porson. It is used emphatically in answers, and with something of an adversative signification: ἐγὼ δέ γε δέχομαι, Xen. Hist. Gr. iv, 1, 18. See Erf. in ed. min. Soph. Œd. R. 480. And also in questions; as, εἰπέ μοι, ὦ Κρίτων, κύνας δὲ τρέφεις, ἴνα, &c. Xen. Memor. ii, 9, 2. Iliad α, 540. φ, 481. and even when a word has preceded which might seem to preclude any necessity for using δέ: ἀτὰρ φράσον μοι τοῦτ' ἀναστρέψας πάλιν, πόσον δὲ πλήθος ἦν νεῶν Ἑλληνίδων; Æschyl. Pers. 353. v. Soph. Œd. C. 1132.

It is employed also in expressing indignation: τὸν δὲ βάσκανον! τὸν δὲ ὀλεθρον! τοῦτον δὲ ὑβρίζειν; ἀναπνεῖν δέ; Demosth. in Mid. p. 582. [l. 1. ed. R.] So *vero*. See Liv. xxvi, c. 18. 21. Ter. Eun. v, 3. v. Il. α, 540. φ, 481.

Sometimes, where δὲ might perhaps be expected, γὰρ is rightly used; that is, when some thing, instead of being opposed to another, (in which case δὲ would be used,) is only added to confirm that other. See Æschyl. Ag. 767.

The interrogative particle δαὶ (which Hoogeveen supposes to be compounded of δὲ and αὖ)—1. is used in expressions of surprise or wonder: τί δαί; σὺ τί λέγεις; Aristoph. Ran. 1454. cf. Nub. 1273. Av. 225. Ran. 558.—2. τί δαί; is *what else then?* Chrem. αἰτοῦσιν οὐκ ἀργύριον οἱ χρηστοί. Car. τί δαί; Chrem. ὁ μὲν ἵππον ἀγαθόν, ὁ δὲ κύνας θηρευτικάς; Aristoph. Plut. 156. See Aristoph. Plut. 905. Av. 1451. 1640. Nub. 491. Vesp. 1212. Ach. 764. The tragedians also use δαὶ in the same manner, although according to Porson, Med. 1008. they refrain from using it at all. It appears to be the right reading in Eurip. Iph. A. 1444. Cycl. 449. Hel. 1262. El. 244. 978. But δὴ is to be substituted in Iph. A. 1448. El. 1116. Æschyl. Choeph. 900. Xen. Œc. vii, 17.—3. τί δαί; is *quid porro?* [It must be rendered variously in English, according to circumstances, *and, but, well, &c.*] In Aristoph. Av. the Epops, after inquiring about the wishes of one person, proceeds to ask a second, τί δαὶ σὺ; *and what do you wish for?* 136. So τί δαί σὺ φῆς; *and you, what do you say?* 1615. 1676. λιπαρὸν τὸ χρῆμα τῆς πόλεως. τίς δαί θεὸς πολιοῦχος ἔσται; *but what god?* &c. ib. 826. In this sense τί δαί δὴ; *well, what next, what further?* Plat. Crit. p. 49. c. Gorg. p. 474. c. Sophist. p. 234. c. 240. c. Cratyl. p. 406. c.

SECTION IX.—ON THE CONJUNCTIONS ὅτι AND τοίνυν.

RULE I. "Οτι, *that*, (formed from ὅ and τι,) is used with a finite verb and its nominative case, where the Latin writers commonly employ an accusative and an infinitive mood: ^k εἶπεν, ὅτι βούλεται:

^k In barbarous Latin *quia* is used in the same manner as ὅτι in Greek. Thus in the vulg. translation of St. Matth. dico vobis, *quia* omnis, qui irascitur fratri suo, reus

Xen. H. Gr. vi. ἀπαγγέλλετε τῷ Ἰνδῶν βασιλεῖ τάδε, ὅτι φαρμέν ἡμεῖς, &c. Xen. Cyrop. ii. διαγγελέσης οὖν, ὅτι νοσεῖ, φήμης: Philo Leg. ad Cai. p. 770. See Matth. xvi, 21. But in oblique recital, when something past is spoken of, the optative mood is used by good writers: οἱ δ' Ἰνδοὶ εἰσελθόντες ἔλεξαν, ὅτι πέμψειε σφᾶς ὁ Ἰνδῶν βασιλεὺς, καὶ κελεύσειεν ἐρωτᾶν, &c. Xen. Cyrop. ii, 4, 7. But sometimes after ὅτι an infinitive mood follows; see Acts Ap. xxvii, 10. Steph. Byz. de Urb. in Τρεμιθοῦς: Plat. Phæd. c. 8. There is sometimes an ellipsis before ὅτι in this sense; ὁ δὲ πάντων γελαστότατον, (underst. τοῦτ' ἔστι,) ὅτι—τὰ χεῖριστα τυγχάνομεν διαφυλάττοντες: Isocr. Paneg. 151. ὅτι δ' ἀληθῆ λέγω, λάβε μοι τὰ ψηφίσματα, &c. (underst. ἵνα δηλον ᾗ, or the like,) Æschin. de Fals. Leg. p. 233. [1. 7. ed. Reisk.] and sometimes after it: Socr. οὐκοῦν κακῶ ὑπερβάλλον τὸ ἀδικεῖν κακίον ἂν εἴη τοῦ ἀδικεῖσθαι. Pol. δηλον δὴ ὅτι. (underst. τὸ ἀδικεῖν κακίον ἂν εἴη τοῦ ἀδικεῖσθαι,) Plat. Gorg. p. 475. l. 38. So de Rep. ii. p. 381. And the import of δηλονότι is no other than δηλον, ὅτι ταῦτα οὕτως ἔχει. Ὡς ὅτι are often joined by Xen. v. H. Gr. vi, p. 604. 601. Anab. vi. p. 382. Cyrop. v, 3, 30.

II. (IV.) "Οτι in this sense is sometimes redundant: ὁ δὲ γίνεται φανερόν ὅτι διεσώζετο, for ὁ δὲ γίνεται φανερόν, ἐσώζετο: Pseudodemosth. p. 1396, 4. And especially when the words of any one are recited in direct phraseology, and not in oblique: οὐδὲ γὰρ εἶχε καλῶς εἰπεῖν, ὅτι, ἀλλ' ἔχουσιν ὁ δεῖνα καὶ ὁ δεῖνα: Demosth. in Leptin. ὅτι λέγεις, ὅτι πλούσιός εἰμι: Rev. iii, 17. [Here, if the second ὅτι were translated, the person said to be rich would be Christ himself, the speaker of the words ὅτι λέγεις: whereas the person really intended is the subject of the verb λέγεις, i. e. the angel of the church of the Laodiceans. See Chap. v. § i. R. 16.]

III. (V.) Sometimes the compound διότι is used instead of ὅτι, *that*: διότι δὲ ταχέως ὑφ' αὐτοὺς ποιήσονται τὴν Σκελίαν, προφανὲς ἦν: Polyb. i, p. 9. See also p. 4. πολλὰ παραδείγματα λέγουσιν—ἀλλὰ τε καὶ διότι φιλόξενος: Aristot. Pol. viii, 7, 16. In philosophical writings ὅτι and διότι, with the neuter article before each, are sometimes contradistinguished; τὸ ὅτι signifying *the being or existence* of any thing, and τὸ διότι *the cause*: ἀρχὴ γὰρ τὸ ὅτι καὶ εἰ τοῦτο φαίνοντο ἀρκούντως, οὐδὲν προσδεήσει τοῦ διότι: Aristot. Eth. i, 4.

"Οτι signifies *because*: ἄρα τὸ ὅσιον, ὅτι ὅσιόν ἐστι, φιλεῖται ὑπὸ τῶν θεῶν, ἢ ὅτι φιλεῖται, ὅσιόν ἐστιν; Plat. Euthyphr. c. 12. v. Plat. Euthyphr. c. 2. Phædr. p. 237. Apol. c. 7. ὅτι—διὰ τοῦτο, *because—, therefore*: John xv, 19. In this sense also διότι is often put for ὅτι: τὸ φερόμενον, διότι φέρεται, φερόμενόν ἐστιν, ἢ δι' ἄλλο τι; Plat.

erit iudicio, v, 22. audistis quia dictum est, oculus pro oculo, et dentem pro dente, v, 38. non legistis quia qui fecit hominem, ab initio masculum et fœminam fecit eos? xix, 4. This use of quia led me to observe in the Supplement to Johnson's Dictionary published in 1819, that, credo quia impossibile est, which Addison

(Freeh. 14.) calls the celebrated rant of an ancient father, may after all mean no more than, *I believe that it is impossible*: yet there is something very like this rant in Montaigne: C'est aux Chrestiens une occasion de croire, que de rencontrer une chose incroyable. Ess. l. 2. c. 12.—J. S.

Euthyphr. c. 12. "Οτι is sometimes *why*, as in Hom. Il. α, 64. ὅς κ' εἶποι ὅτι τόσσον ἐχόσατο Φοῖβος Ἀπόλλων.

IV. (III.) "Οτι is used in interrogation: τί (underst. ἐστίν) ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; Mark ix, 28. Sometimes τί follows ὅτι, as ὅτι τί δή; Aristoph. ὅτι δή τι; Plato de Rep. i. p. 343. ὅτι τί; Lucian, in Charon. p. 141. "Οτι τί is nothing but τί ὅτι: ¹ it is always used without a verb, as the verb must be supplied from what goes before; wherefore it never occurs except in replies: Socr. ἰθλεις, ἀπερ' ὃ, οὐκ ἂν διδασκάλῳ σ' ἔτι. Streps. οὐτὶ τί; i. e. τί, οὐτὶ οὐκ ἂν με διδάξαισθ' ἔτι; Aristoph. Nub. 780.

V. (VI. II.) "Οτι μὴ is, *except*: ἐν ἐπιστολαῖς ταῖς Ἑλληνικαῖς οὐδὲν ἦν ὅτι μὴ Ἀθῆναι, Aristid. Panath. i. e. properly, οὐδὲν ὃ τι μὴ, *nothing which was not*. cf. Æl. V. H. ii, 10. When from this original, namely οὐδὲν ὃ τι μὴ, ὅτι μὴ came to be commonly used for *except*, then the construction began to be changed: οὐ γὰρ ἦν κρήνη, ὅτι μὴ μία ἐν αὐτῇ τῇ ἀκροπόλει: *for there was no fountain except one, &c.* Thuc. iv, 26. This would properly be, οὐδὲν ἦν ὃ τι μὴ κρήνη μία, *there was nothing which was not one fountain, there was nothing, except that there was one fountain*. καὶ οὐτ' ἐπὶ θεωρίαν πῶποτε ἐκ τῆς πόλεως ἐξῆλθες, ὅτι μὴ ἀπαξ εἰς Ἴσθμόν, οὔτε ἄλλοσε οὐδαμῶσε, εἰ μὴ ποι στρατευσόμενος: Plat. Crit. c. 14. And in the same way ὅτι with superlatives, &c. may be explained: εὐδαίμων ὥς ὅτι μάλιστα e. g. was originally and properly said: i. e. ὥς ὃ τι μάλιστα εὐδαίμων ἐστι. Afterwards, through negligence, and inattention to the nature and proper meaning of the particle, ὅτι ἄριστος, i. e. ἀγαθὸς ὥς ὃ τι ἄριστον, came to be said; ὅτι βέλτιστα, *in the best manner possible*; ὅτι τάχιστα, *as speedily as possible*; ὅπως—ὅτι μέγιστη πρόφασις εἶη τοῦ πολεμεῖν: Thuc. i, 126. ὅπως ἔσονται ὅτι ἄριστοι, Plat. Euthyphr. init. See Plat. de Rep. iv, 420. γράφων ὅτι τάχος, *as quickly as possible*: Hippocr. Epist. ad Hystan.

"Οτι μὴ καὶ is, *except that, or nay, nay even*: τοὺς ἐλέγχους δὲ οὐ διέφηνεν, ὅτι μὴ καὶ μᾶλλον τούτοις ἑαυτὸν ὑποθεῖς ἠγνόησεν, *nay, he even, &c.* Greg. Naz. i. contra Jul. p. 479. Also, *although, however*: ὅσον δὲ εἰς δαίμονας φέροι, διεπτύσαμεν, ὅτι μὴ κακὰ τούτων εἰς θεοσέβειαν ὠφελήμεθα: Gregor. Or. xx.

Πλὴν γ' ὅτι καὶ is a corrective formula; *except that, only, only that*; ὥστ' ἔμοιγε δοκεῖ τῆς Τερπάνδρου μᾶλλον ἂν μουσικῆς εἰκάσαι, πλὴν γ' ὅτι καὶ παρελήλυθεν: Aristid. pro Quat. p. 305.

Οὐδὲν ἄλλο ὅτι μὴ is, *almost, all but*: οὐδὲν ἄλλο ὅτι μὴ πολιορκούμενοι ἐν ταῖς ναυσίν, Arr. de Exp. Al. p. 52. l. 23.

In Greek not classically pure ὅτι is put for ὥστε, see 1 Jo. iv, 17. John vii, 35. Matth. xiii, 13. And for ὅτε, *when*: John xvi, 25.

VI. (VII.) Τοίνυν, which is put in the beginning of sentences, but not without some word preceding, signifies,—1. *therefore, then*: τὸ

¹ Perhaps in this phrase ὅτι is the commencement of an anticipation of the reason expected from the person addressed: but

the speaker, being at a loss how to proceed, breaks off abruptly, and asks τί; —J. S.

μὲν τοίνυν ἐν τῇ πρεσβείᾳ πρῶτον—, Demosth. pro Cor.—2. *jam, now*: τούτων τοίνυν, ὃ μὲν ἐστι πρὸς ἡδονήν, τούτῳ δέδοται, ὃ δὲ πᾶσιν, ὥς ἔπος εἰπεῖν, ἐνοχλεῖ, λοιπὸν ἐμοί: Id. ib.

VII. (VIII.)—3. For μὲν οὖν, *atque*; and, *now*: πάντα μὲν τοίνυν τὰ κατηγορημένα ὁμοίως ἐκ τούτων ἂν τις ἴδοι οὔτε δικαίως, οὔτ' ἐπ' ἀληθείας οὔδεμιᾶς εἰρημένα· βούλομαι δὲ καὶ καθ' ἐν αὐτῶν ἕκαστον ἐξετάσαι: Dem. ib. p. 815. l. 8. [230, 18. ed. R.]

VIII. (IX. X.)—4. It is used in oratorical transitions: τῶν τοίνυν τὰς πανηγύρεις καταστησάντων, δικαίως ἐπαινουμένων, &c. Isocr. Paneg. ἐπειδὴ τοίνυν ἐποίησατο τὴν εἰρήνην ἢ πόλιν, ἐνταῦθα πάλιν σκέψασθε, &c. Demosth. pro Cor. See Dem. pro Cor. p. 347. [308, 5. ed. R.] ib. [243, 2.] ib. [260, 6.] ib. [262, 11.]

IX. (XI.)—5. *But, or now*: οὐ τοίνυν ἐποίησας οὐδαμοῦ τοῦτο, Dem. ib. p. 316. φαίνομαι τοίνυν ἐγὼ χάριτος τετυχηκὼς τότε, Id. ib.

X. (XII.) It ushers in a recital or topic of some considerable length: ἐγὼ μὲν τοίνυν ἔγραψα, βουλευὼν ἀποπλεῖν τὴν ταχίστην τοὺς πρέσβεις: Demosth. ib.

SECTION X.—ON THE CONJUNCTION ὥς, AND THE PARTICLES CONNECTED WITH IT.

RULE I. Ἴνα, ὥς, ὅπως, ὅφρα, *afin que, in order that, to the end that*, govern a subjunctive mood in construction with a present tense: λέγω, ἵν' εἰδῆς: v. Eurip. Or. 446. Phæn. 1095. An optative in construction with past tenses: ἔλεξα, ἵν' εἰδείης: v. Palæph. c. 7. Eurip. Phæn. 1105. Iph. A. 234. But the subjunctive may be put even after a past tense, if what is signified by the subjunctive still continues, as in Hom. Od. γ, 76. See Hermann, De Emend. Rat. Gr. Gramm. ii, 21. p. 212. seq. More negligent writers, also, and historians, who often speak of the past as present, and writers of later periods, do not always join the optative with past tenses, and the subjunctive with present. Even ancient and accurate authors join the optative mood with a present tense, when they indicate the end to be not that something may be done or brought about, but that it may be possible to be done or brought about: v. Seidler. ad Eurip. El. 59. Further, the indicative of past tenses is joined with these particles, when it is indicated that something would have been, which is not now, or which is not about to be; and the indicative of the imperfect is used, when it is signified that the thing would have lasted or continued: ἵν' ἦν τυφλὸς τε καὶ κλύων μηδὲν, Soph. Œd. R. 1389. ὑπὸ τῇ ῥινὶ μάλιστα ἔχρην αὐτοὺς στέφεισθαι,—ἵν' ὥς πλεῖστον ἀνέσπων τῆς ἡδονῆς: Lucian, Nigr. v. Plat. Symp. c. 10. Demosth. Phil. i. p. 47. [l. 18. ed. R.] pro Phorm. p. 958. [l. 29. ed. R.] adv. Callicl. p. 1273. [l. 9. 15. ed. Reisk.] it. p. 1434. 1441. 1444. Lys. p. 43. [l. 11. ed. R.] and Markl. Id. p. 169. apud Isæum p. 274. 317. But αὐ aorist, either first or second, is used, when a thing is signified as not lasting, but done and over: τί μ' οὐ λαβὼν ἔκτεινας εὐθύς, ὥς ἔδειξα μήποτε ἑμᾶντὸν ἀνθρώποισιν ἐνθεν ἦν γεγώς: Soph.

Viger.

2 D

(Ed. R. 1392. v. Liban. t. i. p. 842, 41. Lys. adv. Simon. p. 147. [l. 13. ed. R.] The case is the same with regard to the preterpluperfect as to the imperfect: *δυοῖν γάρ θάτερον ἐχρήν αὐτοὺς*,—*ἵνα*—*ἀπηλλάγμεθα τούτου τοῦ δημαγωγοῦ*: Dinarch. adv. Demosth. p. 9. [l. 4. ed. R.] The indicative of the preterperfect cannot be joined with these particles, any more than the indicative of the present, of which the signification is comprehended in the preterperfect. With the future indicative these particles are joined, in construction both with past tenses and with the present: see Hom. Il. φ, 314. η, 353. Plat. de Rep. iv. p. 420. Revelations xxii, 14. 1 Cor. ix, 18. In this sense *ἵνα* is sometimes elegantly suppressed: *ἀλλὰ τί δὴ ποιῶμεν; ἢ περὶ αὐτῶν τούτων βούλει διαμυθολογῶμεν*; Plat. Phæd. c. 14. v. Anacr. Od. xii, 1. xxxii, 24. *Ἴνα* and *ὄφρα* are by the more recent poets very frequently put after verbs of commanding: v. Hermann, diss. de æt. Orph. Argon. p. 814. It may here be observed that *ἵνα*, besides the signification of *that, in order that*, which it bears in the passages above cited and referred to, has also that of *where, and whither*: *οὐκ ἄρα ὀρθῶς ἔχει λέγειν, ἵνα γὰρ δέος, ἔνθα καὶ αἰδῶς*· *ἀλλ' ἵνα μὲν αἰδῶς, ἔνθα καὶ δέος*, &c. Plato Euthyphr. c. 13. *εἰ ἦν ἑτέρος τις τόπος ἀνοσιώτερος, ἵνα ἔξην ἀπάγειν τοὺς ἐκ δεσμωτηρίου κλέπτοντας εἰς ἐκεῖνον ἂν τοῦτο τὸ θηρίον ἀπαχθῆναι*: Dinarch. adv. Aristogit. p. 81. See Lysias adv. Panceleon. p. 731. [l. 2. ed. Reisk.] Iliad v, 478. ε, 360. κ, 127. Arr. Exp. Al. v, 2. Lucian, adv. Indoct. t. iii. p. 101. Thuc. iv, 48. and of *ὅτε, when*: Aristoph. Nub. 1235. John xvi, 2. xii, 23. xiii, 1.

Ἴνα τί; why, wherefore? is an elliptical expression for *ἵνα τί γένηται* in construction with a present tense, and *ἵνα τί γένοιτο* with a past. Sometimes it is used with a verb following: *ἵνα τί δὲ τοῦτο δρᾶτον*; Aristoph. Pac. 409. v. Aristoph. Nub. 1194. Matth. xxvii, 46. 1 Cor. x, 29. *ἵνατί ταῦτα λέγεis*; Plato Apol. p. 26. v. Id. in Symp. p. 205. Sometimes the verb is to be assumed from what precedes: *τὰς πόρνas καταπαῦσαι βούλομαι ἀπαξαπάσας*. Bl. *ἵνατί*; Aristoph. Eccl. 718. In the same sense *ὥς τί* is used: *ὥς τί μ' ἰστορεῖς τόδε*; Eurip. Phœn. 624. *ὥς τί δὴ τόδε*; Id. Or. 794.

II. Ωs and ὥστε often require an infinitive mood: *ἡμεῖς ἐτι νέοι ὥστε τοσοῦτον πρᾶγμα διελέσθαι, we are as yet too young to, &c.* Plat. in Prot. *τίς οὕτως ἀνέραςτος ἦν, ὥς ἀποκτείνειν τὸ καλὸν ἐκεῖνο μειράκιον*; ^m *so—as to*: Lucian, Dial. Merc. et Apoll. See Æl. V. H. xii, 1. *βραδὺς εἰμι καὶ χολὸς ἀμφοτέροις, ὥς μόλις τελεῖν ἐπὶ τὸ τέρμα*: *so that I, &c.* Lucian, Tim. c. 20. See Æl. V. H. xii, 35. *μαστιγοῦσαι ἀπήλλαξεν ἂν τῶν τοιούτων, ὥς μὴ μιᾶν μήτε τὸν Ὀλμειδὸν, μήτε τὴν τοῦ ἱππου κρήνην*: *that they might not; so as to prevent their, &c.* Lucian, adv. Indoct. c. 3. [538. d. Salmur.]ⁿ

Ωστε, when a negative has preceded, is sometimes so employed as to have reference to a verb only which is joined with the negative, and not to the negative also: *φίλων δὲ χρυσὸν πολλάκις δωρουμένων,*

^m See Xen. Anab. iii, 3, 5.—J. S.

ἂν ἐτι κακὸν παθεῖν: Xen. Cyrop. viii.—

ⁿ Ἐν τῷ ἀσφαλεῖ ἤδη ἔσομαι, ὥς μὴδὲν J. S.

οὐκ εἰσεδέξατ' οἶκον, ὥστε τοὺς τρόπους δούλους παρασχεῖν, χρημάτων
 ζευχθεὶς ὑπο: Eurip. Suppl. 875. [obsequiousness and servility are
 the consequence (indicated by ὥστε) of *accepting* money, not of
rejecting it, which latter is signified by οὐκ and εἰσεδέξατο when taken
 together.] See also Iph. T. 1325. And so after a verb including
 a negation, as ἀποτυγχάνειν: v. Plat. de Rep. iii. p. 394. e.

Ὡστε is sometimes joined with verbs to which one would think it
 was quite incongruous: and in that case, says Hermann, its meaning
 may be expressed by *adeo* or *vel*; as in Soph. Phil. 656. v.
 Thuc. i, 28. viii, 86. and in Eurip. Iph. T. 1379. Hermann
 holds the true and authorised reading to be, φόβος δ' ἦν ὥστε μὴ
 τέγξαι πᾶδα, and there was fear of even running the sheet under
 water.

Ωs and ὥστε with an infinitive are joined with a nominative case,
 when the verb on which the particle depends is understood of the
 same thing or person as that nominative case: ἔτι δὲ πρὸς τὸ μετρίων
 δεῖσθαι πεπαιδευμένος οὕτως, ὥστε πάνν μικρὰ κεκτημένος πάνν ῥάδιως
 ἔχειν ἀρκεῦντα: Xen. Mem. i, 2, 1. If he had said ἐπαίδευσέ τις,
 κεκτημένος must have followed.

In the Attic dialect ὡs and ὥστε, *so that*, are joined with an in-
 dicative mood: ὥστε καὶ Βαρύβας συναπήχθη τῇ αὐτῶν ὑποκρίσει,
 Gal. ii, 13.

Ὡστε is sometimes followed by an imperative mood; when it
 signifies *therefore*: ὥστε καὶ σὺ, εἴ τι ὅδε ἁλλείπει, ἐπαμύνε: Plat. de
 Rep. ii. p. 362. See Epict. Ench. c. 69. Soph. El. 1175. And it
 has the same signification, when followed by an interrogative word:
 ὥστε πῶs ἐκείνους μὴ πρὸς τὸ βέλτιστον λέγειν αἰτιάται; Aristid. pro
 Quat. p. 452. And there is another example in the beginning of the
 same page.^o

III. Ωs is elegantly construed with participles in the genitive; as,
 περὶ Θαΐδος φησὶν ὁ Κλείταρχος ὡs αἰτίας γενομένηs τοῦ ἐμπρησθῆναι τὰ
 ἐν Περσепόλει βασιλεια, *speaks of Thais as having been the cause, &c.*
for, says that Thais was the cause. So, φήμη τις ἐξῆλθεν ὡs ἡμῶν
 αὐτίκα δὴ μάλα ἀκολουθησόντων τῷ τῶν ὑπεναντίων στρατῷ, *that we*
were about to, &c. v. Plat. Crit. c. 14. Phæd. c. 2. c. 4. c. 24.
 Xen. Mem. ii, 2, 13. So ὥσπερ, Ceb. Tab. c. 12. It is construed
 in this manner also in another signification, that of *quomodo, how*:
 ἔτι δὲ πρότερον (ἀναμνήσθητε viz.) ὡs ἐχόντων τῶν πραγμάτων αὐτὸν
 κατεδέξασθε, Isocr. de Bigis p. 689.^p

It is joined in a similar manner with accusatives also, *νομίζων* or
 the like being understood: καὶ εὐχετο δὲ πρὸς τοὺς θεοὺs ἀπλῶs τὰγαθὰ

^o Add, that ὥστε appears to have the
 sense of *utpote* in Polybius: γενομένηs
 δὲ μεγάλης ἐξουσίας περὶ τοῦτο τὸ μέρος,
 ὥστε κατὰ τὴν ἡλικίαν ἀκμαίως ἔχοντος
 αὐτοῦ, καὶ κατὰ φύσιν οἰκείως διακειμένου,
 καθάπερ εὐγενοῦs σκύλακος ἐπίμονον αὐτοῦ
 συνέβη γενέσθαι τὴν περὶ τὰs κυνηγεσίας
 ὁρμήν: as being in the vigor of his age:
 E. Peiresc. p. 123. ed. Ern.—J. S.

^r Ωs is used for *utpote, how*, in other
 constructions: ἔστι γὰρ, ἐστὶ Θηβαίους
 ταπεινοὺs ποιεῖν—καὶ πάνν γε ῥᾶν ὡs δ',
 ἐγὼ πειράσομαι πρὸs ὑμᾶs εἰπεῖν: Demosth.
 pro Megalop. p. 208. l. 9. ed. R. ἔτι
 τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, τὴν διοίκησιν
 ἀναρεῖ, τὴν θ' ἱερὰν καὶ τὴν ὁσίαν. ὡs δὲ,
 ἐγὼ φράσω: Demosth. in Timocrat. 730,
 25.—J. S.

διδόναι, ὡς τοὺς θεοὺς κάλλιστα εἰδóτας : Xen. Mem. i, 3, 2. v. i, 2, 20. Eurip. Phœn. 1470. Isocr. Nicocl. p. 71. Fisch. ad Well. p. 387. seqq. In Soph. Ed. R. 536. *νομίζων* or the like is latent in *ἰδών*, and on it ὡς with the optative depends.

IV. ᾽Ως, ὡς γε, ὡς δὴ, ὡς οὖν, ὡς γοῦν, sometimes signify *for*, i. e. *considered as*; or *considered with reference or regard to*: ἦν δὲ οὐδὲ ἀδύνατος, ὡς Λακεδαιμόνιος, εἰπεῖν: *nor was he ineloquent for* (i. e. *considered as*) *a Lacedæmonian*: Thuc. iv. ἀνὴρ, ὡς δὴ τότε, *for those times, (considered with reference to the age he lived in,)* κομψός πον καὶ ἀστεῖος. And τοῦργον ἐξηκρίβωσεν ὡς γε, or ὡς δὴ, κατ' ἰσθρῶπον: *he finished the work with great exactness for a man, the limited capacity and faculties of human beings being considered.*

᾽Ως signifies *when, whilst*: ὡς ἐγεωργοῦμεν ἐν τῇ Νάξῳ, ἐθήτευσεν ἐκεῖ παρ' ἡμῖν: Plat. Euthyphr. c. 4. v. Luke xii, 58. John ii, 23. *When, as soon as*: ὡς δ' οὐκ ἠθέλον, — χαρακώματα βαλόμενος πρὸς τῇ πόλει, καὶ μηχανήματ' ἐπιστήσας, ἐπολιόρκει: Demosth. pro Cor. [254, 25. ed. R.] *mais comme ils ne le voulurent pas, &c.* In this sense it is elegantly repeated, to express the celerity of an occurrence: ὡς εἶδ', ὡς μιν μᾶλλον ἔδν χρόλος: *as soon as he saw them, immediately, &c.* Hom. Il. τ, 16. ὡς εἶδ', ὡς ἀνέπαλτο: Il. v, 424. χῶς ἴδον, ὡς ἐμάνην, ὡς μοι περὶ θυμὸς ἰάφθη: Theocr. ii, 82. ὡς ἴδεν, ὡς ἐμάνη: Id. iii, 42. So Virgil, *ut vidi, ut perii, ut me malus abstulit error*: [Ecl. viii, 41.]

᾽Ως is often expressive of a wish; in verse, by itself; as, ᾧ Ζεῦ, ὡς Χαλύβων πᾶν ἀπόλοιτο γένος: Callim. *Jupiter, ut Chalybon omne genus percat*: Catull. v. Soph. El. 126.⁹ But in prose εἴθε γε is often joined with it, or γε alone, some other word intervening: ὡς εἴθε γε καὶ ἐξεμέσαι δυνατὸν ἦν, Lucian. ὡς εἴη γε τοῦτον ἡμῖν εἶναι, &c. Synesius. So the French *que: que plût à Dieu! que fusses-tu bien loin d'ici!*

It is often used also in exclamations, and has an augmentative force: ὡς αὐτίκα μάλα τὰς γνάθους ἀλγήσετε! Aristoph. Pac. 236. ταῦθ' ὡς ἐγανώθην! Id. Ach. 7. ὡς σε μακαρίζομεν! Id. Vesp. 1266. φεῦ, φεῦ, βροτοῖς ἔρωτες ὡς κακὸν μέγα! Eurip. Med. 330.

V. (V. VI.) ᾽Ωσεῖ, ὡσπερεῖ, ὡσανεῖ, ὡσπερανεῖ, (but oftener ὡς ἂν εἰ and ὡσπερ ἂν εἰ,) signify *as if*: ὡς, ὡσπερ, ὡς ἂν, ὡσπερ ἂν, ὡς ἄρα, ὡσπερ ἄρα, ὡς ἀμέλει, ὡσπερ ἀμέλει, ὡς ἂν δηλαδὴ, ὡς ἂν δήπου, (or δήπουθεν) ὡς γε, ὡς δὴ, ὡς οὖν, ὡσπερ οὖν, ὡς οὖν δὴ, and ὡσπερ οὖν δὴ, signify *as if forsooth*, ironically.

VI. (VII.) ᾽Ως has sometimes the signification of ὅτι, *that*: πρῶτον μὲν οὖν, ὡς οὐκ ἐνόμιζεν, οὐς ἡ πόλις νομίζει θεοὺς, ποίῳ ποτ' ἐχρήσαντο τεκμηρίῳ; Xen. Mem. i.

VII. (VIII.) Like ὅτι, it is also put before superlative adverbs and nouns in a similar sense: ἀλλ' ἐξέθ' ὡς τάχιστα, *as quickly as possible*: Eurip. Med. 322. i. e. ἐξέθι οὕτως ὡς δυνατὸν τάχιστα ἐξίεναι. v. Thuc. vii, 60. Fuller in Xen.: ἦκε πρὸς τὸν Κύρον ὡς ἐδύνατο

⁹ Theocr. iii. ult. is referred to by Hermann, a verse commonly interpreted as not expressing any wish: *κείσεύμαι δὲ*

πεσῶν, καὶ τοὶ λύκοι ᾧδε μ' ἔδοντι ὡς μέλι τοι γλυκὺ τοῦτο κατὰ βρόχθοιο γένοιτο. —J. S.

τάχιστα, Cyrop. iii. and, ὡς οἷόν τε μάλιστα καλόν τε καὶ ἀγαθόν, Ib. ὡς, or ὅσον, τάχος, with all possible speed. But ὡς τάχιστα is sometimes, as soon as ever; ut primum: ὡς δὲ ἡμέρη τάχιστα ἐγεγόνεε, Herodot. i, 11. pr. So i, 65. 80. 141. 213. And in the same sense Polybius says ὡς θάσσον: Καρχηδόνιοι γὰρ ὡς θάπτον κατεστήσαντο τὰ κατὰ τὴν Λιβύην, εὐθέως Ἀμίλκαν ἐξαπέστειλαν: ii, sub init.

Sometimes ὡς and ὅτι are conjoined before superlatives, when οὕτως may be understood: θυμοειδῇ μὲν δὴ χρὴ πάντα ἄνδρα εἶναι, πρῶτον δὲ ὡς ὅτι μάλιστα, ut quam maxime, [in the same degree as what is most so,] Plato. ἔστιν οὗτος (οὕτως, Reiz.) ἀφελὴς μὲν ὡς ὅτι μάλιστα, Hermogen. speaking of Xenophon. ὡς ὅτι κάλλιστα ἐξεικάσαντες, Æl. V. H. ii, 13. v. Heliodor. x, 28.

VIII. (IX.) Ως is put before some adverbs in the positive degree; ἧς (παιδείας) τῶν μὲν ὡς ἀληθῶς τετυχηκότων οὐδ' ἂν εἷς εἴποι περὶ αὐτοῦ [αὐτοῦ, 270, 1. ed. R.] τοιοῦτον οὐδέν, Demosth. pro Cor. ὦν κατορθουμένων μεγίστοις ἀναμφισβητήτως ὑπῆρχεν εἶναι, ὡς ἐτέρως δὲ συμβάντων, τὸ γοῦν εὐδοκμεῖν περίεστιν: Id. ib. δι' ἃ δὴ καὶ μονῇ τῇ πόλει ὡς κυρίως ἂν τις φαίη συμβῆναι, Aristid. in Panath. ὡς καλῶς ἡμῶν ἐστρατηγήκατε καὶ πρότερον, ἵνα καὶ νῦν λαβόντες ἐλπίδας ἀκολουθῶμεν ὑμῖν: ironically; Dionys. Hal. xi, p. 723. Ως ἀληθεστέως also is found.

IX. (X.) It is elegantly put after adverbs in the positive degree expressive of what surpasses, of what excels or exceeds in any way, as, ὑπερφυῶς μὲν οὖν, ἔφη, ὡς βούλομαι: Plat. Phædr. θαυμασίως ὡς ἄθλιος γέγονεν, ἐπεὶ τὰ μέγιστα ἠδίκησε: Id. in Gorg. So, ἀμηχάνως ὡς σφόδρα ἐπιθυμῶ. Ως (or ὅσον) may be put in the same manner after the adjectives θαυμάσιον, θαυμαστόν, ἀμήχανον. Ως follows even substantives in the same manner, ἔστι being expressed or understood before it: γέλως ἔσθ' ὡς χρώμεθα τοῖς πράγμασιν, Demosth. Phil. i, p. 17. l. 32. for γελοῖον ὡς, or γελοῖός ὡς χρ. &c. Thus when ὡς follows a substantive or adjective, ἔστι is to be understood: θαῦμά, or θαυμαστόν, (ἔστιν) ὡς χρᾶται τοῖς ἵπποις: when an adverb, ἔχει: θαυμασίως (ἔχει) ὡς χρᾶται, &c. and when, as in R. 8. ὡς precedes the adverb, the ellipsis is to be supplied in some other manner: ἐρήσει τοὺς ὡς ἀληθῶς δικαστάς, Plat. Apol. p. 41. i. e. οὕτως δικαστάς ὄντας, ὡς ἀληθῶς ὀνομάζοι ἂν τις, or the like.

X. (XI. XII. XIII.) Ως, in the same manner as ὅτι, is sometimes prefixed to the words of a person recited in direct phraseology, just as they were spoken, and not in oblique: τίνες οὖν ἦσαν οἱ παρὰ τούτου λόγοι τότε ῥηθέντες; why, ὡς οὐ δεῖ θορυβεῖσθαι τῷ παρεληλυθέναι Φίλιππον εἴσω Πυλῶν: ἔσται γὰρ ἅπανθ' ὅσα βούλεσθ' ὑμεῖς: Demosth. pro Cor. where οὐ δεῖ θ. &c. are the very words of Æschines: otherwise the construction might have been ὡς οὐκ ἂν δέοι, or ὡς οὐκ ἔδει. In Demosth. Ol. iii. [38, 19. ed. R.] where ὡς is thus used, there is a transposition, the order, as to signification, being οὐκ ἔστιν ὅπου ἐγὼ εἶπον, ὡς δεῖ νέμειν τοῖς μηδὲν ποιῶσι τὰ τῶν ποιησόντων.

The following transpositions in sentences where ὡς signifies *quem-admodum*, as, may here be noticed: ἐξῆγε δὲ πολλάκις τοὺς Συρακουσίους ὡς ἐπὶ στρατείαν καὶ φυτείαν, for ἐξῆγε τ. Σ. ἐπὶ φυτείαν, ὡς ἐπὶ

στρατείαν: Plat. in Apophth. So ὥσπερ: ἄγουσι γὰρ ἀγῶνα πενταετηρικὸν ὥσπερ καὶ ταῖς Μούσαις, καὶ τῷ Ἑρωτι, for τῷ Ἑρωτι ὥσπερ καὶ ταῖς Μούσαις: Id. Ἑρωτικ. init. ὡς ἱατρῷ, παραδεδωκέναι σεαυτὸν τῷ ἐπιστάτῃ: *to the trainer, as to a physician*: Epict. Ench. c. 35. So οἶονεῖ, AEl. V. II. i, 1. And ὡς in this sense goes before οὕτως, (see Chap. II. R. 13.) v. 1 Thess. v, 2.

XI. (XIV.) Ω in the sense of *quod, that*, after words signifying proof of evidence, as τεκμήριον, σημεῖον, ἀπόδειξις, is joined with an indicative mood: as, ἀπόδειξιν δὲ παρεστησάμην, ὡς ὁ δεῖνα—ἀκόλαστος ὢν διετέλει: *and I adduced as a proof of it, that such an one, &c.*

XII. (XV.) In the sense of *quemadmodum* or *quantum, as, or as far as*, it is oftener joined with an infinitive; as, ὡς (or ὅσα, or ὅσον) εἰκάσαι, τεκμαίρεσθαι, ὑπολαβεῖν: *as far as any one may conjecture, &c.* ὡς ἔμοιγε δοκεῖν, *as I think*: ὡς εἰπεῖν, *so to speak*: ὡς ἐμὲ εἴ μεμνήσθαι τὰ ὁ ἑρμηνεύς μοι ἔφη, *as far as I well remember, &c.* Herodot. Eut. c. 87. See Chap. v. § iii. R. 6. Leopard. viii, 21. Plat. Socr. Ap. pr.

XIII. (XVI.) Ω is very often put for εἰς or πρὸς before accusatives of persons or animate things, but very seldom before accusatives of inanimate things. (See Thom. M. p. 933. and interpp. Brunck in ind. Aristoph. v. ὡς.) τὸν ὁμοῖον ἄγει θεὸς ὡς τὸν ὁμοῖον, Hom. Od. ρ, 218. ἡ γυνὴ ἀπῆει καθευδήσουσα ὡς τὸ παιδίον, Lys. adv. Eratosth. p. 13. ed. Reisk. ἐλθόντες οἴκαδε ὡς ἐμὲ, ib. p. 27. See Polyb. iv, 51. Exc. Peir. p. 129. Heliodor. ix, 5. 11. 24. Herodian i, 11. 8. Lysias adv. Simon. p. 143. [l. 3. ed. R.] Demosth. adv. Aph. i. p. 822. [l. 5. ed. R.] Xen. Mem. ii, 7, 2. ἦλθ' ὡς Λωτοφάγων ἀνδρῶν πείραν ἄρουραν, Hom. Od. ψ, 311. [v. II. λ, 720.] κλίμακας ὡς τὸ φρούριον ἄγοντες, Xen. Cyrop. v, 3, 13. οὐκέτ'—ἐλθεῖν ὡς οὐδὲν τῶν ἱερῶν: Demosth. in Neær. 1374, 1. [ed. R.] v. Heliodor. ix, 13. Xen. Mem. ii, 7, 2. [v. Ernest. ad l.]

In this sense it is joined with prepositions: ἀπέπλεον—ὡς ἐς τὰς Ἀθήνας, Thucyd. iv. p. 160. συσκευάζεσθαι ὡς εἰς στρατείαν, Xen. Ages. i, 14. ἀνήγοντο ὡς ἐπὶ ναυμαχίᾳ, Thuc. i. p. 12. ed. Camer. ἡτοιμάζετο ὡς ἐπὶ τὰς Σίφας, Id. iv. p. 106. v. v, c. 3. vi, p. 161. προῆγε πάλιν ὡς ἐπὶ Κόρινθον, Polyb. iv, 24. προσῆγεν ὡς ἐπὶ Δαρεῖον, Arr. de Exp. Al. ii, c. 6. v. i. p. 15. l. 13. Zosim. i, 6, 7. Xen. Œc. i, 6. Acts Ap. xvii, 14. ἀπὸ δὲ τῆς παρεμβολῆς ὡς πρὸς τὰς χελώνας τὰς χωστρίδας πεποίητο σύριγγες κατάστεγοι, Polyb. ix, 34. ἔφυγον ὡς πρὸς τὴν πόλιν, Id. iii, 19. And also with other words: διόπερ οὐκ ὡς ἕως τοῦ μέσου νομίζοντας διατείνειν τὰς ἀρχάς, Polyb. v, 32.

Ω sometimes signifies ἐπεὶ, καὶ γὰρ, *for*: Socr. βούλει οὖν, ἐν τῷ Λυσίου λόγῳ ἰδεῖν τι ὃν φαμεν ἄτεχνόν τε καὶ ἔντεχνον εἶναι; Phædr. πάντων γέ που μάλιστα ὡς νῦν γε φιλῶς πῶς λέγομεν, οὐκ ἔχοντες ἱκανὰ παραδείγματα: Plat. Phædr. p. 262. v. Eurip. Phœn. 1267.

* Here another phrase may be noticed: τάνες; Her. κακῶν γυναικῶν εἴσοδος μ' Or, πῶς οὖν τὰδ, ὡς εἰποῖ τις, ἐξημάρ- ἀπώλεσαν: Eurip. Androm. 930.—J. S.

Or. 1103. Soph. El. 370. Usually in the beginning of sentences or members: *ὡς νῦν γε οὐδέν σου γένοιτ' ἂν εὐτελέστερον*, S. Chrys. in c. vi. ep. ad Rom.

XIV. (XVII.) Ως is put before *ἐκαστος*: οἱ δ' οὖν ὡς ἕκαστοι Ἕλληνες, κατὰ πόλεις τε ὅσοι ἀλλήλων ξυνέεσαν, καὶ ξυμπαντες ὕστερον κληθέντες, [οὐδὲν πρὸ τῶν Τροϊκῶν δι' ἀσθένειαν καὶ ἀμιξίαν ἀλλήλων ἀθρόοι ἐπραξαν.] Thuc. i. p. 3. [c. 3. p. 7. ed. Bekk.] i. e. *pro se quisque*, ὡς ἕκαστοι τυγχάνουσι or ἔτυχον. καὶ οἱ μὲν ἐπλανήθησαν ὡς ἕκαστοι, Thuc. v. 4. v. Schæf. ad Lamb. B. Ellips. p. 602.^s

XV. (XVIII.) Ως μὲν,—ὡς δὲ are put in different members of sentences: *ἐλαφοὶ τῶν λόφων ποθὲν ὑπερφανέστεροι ἀθρόοι, ὡς μὲν εὐμεγέθεις, ὡς δὲ πίονες, ὡς δὲ πρόθυμοι πρὸς σφαγὴν*: Greg. Naz. Or. de S. Basil. [as—so—so; or *how* in each place.]

XVI. (XIX.) Ως πρὸς, ὅσον or ὅσα πρὸς, with an accusative of a person or thing, signify *with regard to*: *ὡς πρὸς ἐμὲ, ἀδιάφορον τοῦτό γε*: *with regard to myself; as far as I am concerned*. τί γὰρ καὶ ἀδικούμεθα ὡς πρὸς ἡμᾶς αὐτοὺς, θανάτῳ ἀπολυόμενοι πρὸς τὸν Κύριον; Clem. Alex. Str. iv.

Ως πρὸς sometimes denotes comparison: *τυφλὸς ὁ Λυγκεὺς ἐκείνους ὡς πρὸς ἐμὲ*, *in comparison with me, compared with me*: Lucian. v. Xen. Cyrop. i. 5, 11. With *ἐπὶ*: τὰ μὲν δὴ κατὰ τὴν Μυκαλησσοῦν, πάθει χρησαμένων, (Μυκαλησσίῳν viz.) οὐδενὸς, ὡς ἐπὶ μεγέθει,^e (for the size of the town,) τῶν κατὰ τὸν πόλεμον, ἥσσαν ὀλοφύρασθαι ἀξίῳ, τοιαῦτα ξυνέβη: Thuc. vii. 30. and without any preposition; *μικρὸς γε ὡς τοσοῦτων ἐτῶν, but little for its age*: Athen. Deipn. xiii. p. 584. So *ut*: v. Corn. Nep. in Epam. c. 5. Curt. ix, 1, 24.

XVII. (XX.) Ως is put before *ἐκ τῶν δυνατῶν*, and phrases of the like import: *ἐπεὶ δὲ ὡς ἐκ τῶν δυνατῶν εἶοιμα ἦν*, *to the best of their power, as far as circumstances would admit*: Thuc. ii. p. 100.

XVIII. (XXI. XXII.) Ως is put for *οὕτως*, *so*: *ἐδόκει γὰρ ὁ πρὸς Πελοποννησίου πόλεμος καὶ ὡς εἶσθαι αὐτοῖς, even so*: Thuc. i. ἀλλὰ καὶ ὡς ἀνέμινε, *but even so, even in those circumstances*: Hom. Il. π, 363. v. Il. α, 116. *ὡς λύκοι ἄρνα φιλοῦσ'*, ὡς παῖδα φιλοῦσιν ἐρασταί: *so, in the same manner*: Plat. Phædr. p. 241. *ὡς δὲ (and in the same manner, and thus) καὶ Ἰουδαίοις, διοιχθείσης τῆς παλαιᾶς γραφῆς, τὸ νέον καὶ εὐγενὲς ἐγκεντρίζεται τῆς ἐλαίας φυτὸν*: Clem. Al.

^e The following examples may further illustrate this phrase. In the first passage of Thuc. Weiske renders *ὡς ἕκαστοι*, *ut conjuncti ab aliis*, or, *ut non mixti et conjuncti cum aliis*. Pleon. Gr. ἄλλοι τε παρίοντες ἐγκλήματα ἐποιοῦντο ὡς ἕκαστοι, καὶ Μεγαρήϊς: Thuc. i. 67. οἱ δὲ ξυμμαχοὶ ξυνελέγοντο, Βοιωτοὶ μὲν πεντακισχίλιοι ὀπλῖται καὶ τοσοῦτοι ψιλοὶ καὶ ἱππῆς πεντακόσιοι καὶ ἑμποὶ ἴσοι, Κορίνθιοι δὲ δισχίλιοι ὀπλῖται, οἱ δ' ἄλλοι ὡς ἕκαστοι, Φλιάσιοι δὲ πανστρατιᾷ: Id. v. 57. τὸ μὲν ἀριστέρων (εἶχε) Θράσυλλος, ὁ δὲ Θρασύβουλος τὸ δεξιὸν οἱ δὲ ἄλλοι στρατηγοὶ ὡς ἕκαστοι διετά-

ξαντο: Id. viii, 104. καὶ πρὸς τε τὰλλα ἐξηρτάναντο ὡς ἕκαστα, καὶ πρὸς τοῦτο: Id. vii, 65. ἀπέπλευσαν ἐξ Ἑλληνπόντου ὡς ἕκαστοι κατὰ πόλεις, Id. i, 89. ὦν ἀκροᾶσθαι ὡς ἕκαστος ὄρηγγο, Id. ii, 21. ἐστράτευσαν ἑαυτῶν μὲν χιλίοις ὀπλῖταις, τῶν δὲ ξυμμάχων ὡς ἕκαστοις: Id. i, 113. ἐπολέμουν μὲν καὶ ἄλλοι, Ὡς ἕκαστοις ἐτνεβαινεν, ἐν τῇ Σικελίᾳ, καὶ αὐτοὶ οἱ Σικελιώται, &c. Id. iii, 90. So ὡς ἐκάτεροι, Thuc. iii, 74.—J. S.

^f Ως ἐπὶ μεγέθει ἦτοι πόλεως, ἢ ὡς ἐπὶ μεγέθει πάθους. Schol.—J. S.

Str. vi. Οὐδ' ὥς is not even so : 'Ἀλέξανδρος δὲ οὐδ' ὥς τῇ πόλει προσέβαλεν, Arr. Exp. Al. i, 7."

"Ὡς, with ἔστι before it, is sometimes of the same import as πῶς, in a certain manner, in certain respects: ἔστι μὲν ὥς τοῦ οἰκονόμου καὶ τοῦ ἄρχοντος, καὶ περὶ ὑγιείας ἰδεῖν ἔστι δ' ὥς οὐ, ἀλλὰ τοῦ ἱατροῦ: Aristot. Polit. i.

Also when ὥς follows the word to which it relates, it is accented, as θεὸν ὥς, Hom. Od. τ, [δρνώχους ὥς, Od. τ, 574.]

"Ὡσπερ τί; is a demand of an example: *as what for instance?* ἀφελόντες τοῦ ἔρωτός τι εἶδος, ὀνομάζομεν τὸ τοῦ ὕλου ἐπιτιθέντες ὄνομα, ἔρωτα τὰ δὲ ἄλλα ἄλλοις καταχρώμεθα ὀνόμασιν. Ὡσπερ τί; ἦνδ' ἐγώ. "Ὡσπερ τόδε. Οἷσθ' ὅτι, &c. Plat. Symp. p. 205."

CHAPTER IX.

THE PREPOSITION.

OF prepositions in general, it may be remarked that by poets and Ionic writers they are often separated widely from the cases governed by them; as, αὐτὰρ ὑπὸ χθῶν σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων: Hom. Il. β, 465. ἐσθλῶν μὲν γὰρ ἥπ' ἐσθλὰ μαθήσεται, Theogn. 34. ἐν γὰρ σὲ τῇ νυκτὶ ταύτῃ ἀναίεσθαι, Herodot. Er. c. 69. See Ter. Andr. iii, 3, 6. Ovid, de Pont. iii, 3, 46. Heroid. ep. ix, 69. In Attic writers also μὲν, γὰρ, δὴ, οὖν, &c. are inserted between prepositions and their cases, as ἐν μὲν εἰρήνῃ, &c. Prepositions have often been erroneously added by transcribers, see Brunck. ad Eurip. Phœn. 828. and often interchanged, as παρὰ and πρὸ, v. Bergl. ad Alciph. 395. A preposition is sometimes repeated, but not by chance or negligence, nor tautologically, the first being in place of an adverb. v. Herodot. ii, 176. and Hermann, De Emend. Rat. Gr. Gr. "Ἄν in Il. ψ, 709. for ἄνα, i. e. ἄνω. ἐν δ' ὑπέρας τε, κάλους τε, πόδας τ' ἐνέδησεν ἐν αὐτῇ: Hom. Od. ε, 260. "Ἐν δὲ is in place of an adverb; to explain which the poet adds, according to his custom, ἐν αὐτῇ. In some phrases and passages, however, one or other of the prepositions is redundant, as, ἀπὸ βοῆς ἔνεκεν, τίνος χάριν ἔνεκα, ἀμφὶ σ' οὐνεκα. v. Diss. de ellipsis. et pleonasm. in Museo Antiq. Stud. i, 1. p. 202. So a preposition is sometimes redundant, when a substantive performs the office of another preposition: 'Ἐπευκλέους θανόντος ἀμφ' ἐπταστόμους πύλας ἀδελφοῦ χειρὶ Πολυνείκους ὕπο, Eurip. Suppl. 401. On the other hand one preposition sometimes serves for two nouns,

"Κῦρος δὲ, ὁρῶν τοὺς Ἕλληνας νικῶντας τὸ καθ' αὐτοὺς,—οὐδ' ὥς ἐξήχθη διώκειν: Xen. Anab. i, 8, 15. v. iii, 2, 14. οὐ μὴν ἄλλ' εἰ καὶ μηδὲν τούτων ὑπῆρχεν ἡμῖν, οὐδ' ὥς χαλεπὸν ἔστι γινῶναι περὶ αὐτῶν—: Demosth. adv. Spud. 1032, 19. ed. R. εἰς τὴν οἰκίαν οὐδ' ὥς εἰσδέσασθαι τούτους ἡξίωσεν, Demosth. adv. Bæot. de

dot. mat. 1011, 22. ed. R.—J. S.

"Add the following phrase: θάπτον, ἢ ὥς τις ἂν φέτο, more quickly than one could have thought it possible, μετεώρους ἐξεκόμεσαν τὰς ἀμάξας, Xen. Anab. i, 5, 8. οἱ τε ἀκοντισταὶ βραχύτερα ἡκόντιζον ἢ ὥς ἐξικνεῖσθαι τῶν σφενδονητῶν, Id. ib. iii, 3, 6.—J. S.

being joined with the last only, although equally applicable to the first: οἱ δὲ νέοι μολπὴν τε καὶ ἐς χορὸν ἐντύνεσθε, Callim. h. Apoll. 8. v. Ruhnck. in epist. crit. p. 130. Valck. ad Mosch. ii, 138. ad Callim. p. 178. seq. Hor. Carm. iii, 25. 2. Lastly, one individual preposition sometimes appertains to two different cases: πρὸς ἧῷ τε καὶ τοῦ Ταράϊδος, Herodot. iv, 122. See Wessel.

SECTION I.—ON THE PREPOSITIONS ἀμφί, ἀνά, ἀνευ, ἀντὶ, ἀπό.

RULE I.—Ἀμφί, (in epic poetry ἀμφὶς) in the poets and Ionic writers signifies, with a genitive, *about, by, and on account of*; with a dative, *about, on account of, and around*:^w but ἀμφὶς with a genitive is oftener *without, apart from, beyond, out of*. [See II. ψ, 393.]

In other prose writers it is usually joined with an accusative; ἔχειν ἀμφί τι, or τινα, *to be engaged about, or employed in, a thing; to be engaged for, or with a person*: ὅσοι ἀμφὶ φῶδὴν ἔχουσι, Arr. de Exp. Al. c. 11. ὁ μὲν Κναζάρης ἀμφὶ δεῖπνον εἶχεν, *was at supper*: Xen. Cyrop. v. εἶναι ἀμφί τι has the same meaning: ἀμφὶ ταῦτα ἦσαν, Dionys. Hal. ix. p. 642. l. 14. κατὰ νόμους—, τοὺς ἀμφὶ θυσίαν ὕψ' Ἑλλήνων κατασταθέντας, *about, or concerning, sacrifice*: Id. vii. p. 479. init.

II. With the same case it signifies *about, i. e. nearly*: ἀπέχων τῆς Ῥώμης ἀμφὶ τοὺς τριάκοντα σταδίους, Dion. Hal. i. p. 73. l. 5. ἀπέθανον ἀμφὶ τοὺς μυρίους καὶ τρισχιλίους, Id. v. p. 310. l. 18. and with μάλιστα: τῶν δὲ πολιτῶν ἀμφὶ τοὺς ἡμίσεις μάλιστα διεφθάρησαν, Id. x. p. 677. l. 4. εἶναι ἀμφὶ δέκα ἔτη, *to be about ten years old*.

Before enumerating the significations of ἀμφί in composition, it may be remarked generally,—1. that words do not always receive any additional or different sense by being compounded with prepositions: hence the compounded and the simple have been frequently interchanged by ignorant copyists. See Brunck, ind. ad Aristoph. in v. *præpositiones*. Bos, ad Thom. M. p. 683. Brunck, ad Aristoph. Lys. 408. 1010. 1220.—2. that the same preposition in the same compound word may have a different import in different passages: ἀνάγειν e. g. may signify sometimes *to lead back*, sometimes *to lead upwards*; ἀνέχειν sometimes *to hold back or restrain*, sometimes *to raise, &c.* Ἀμφί then in composition signifies—1. *encompassing, environing, surrounding, enclosing, circuition*; as in ἀμφιβάλλειν, ἀμφιτιθέναι, ἀμφιπεριτρέφεσθαι.—2. *on both sides or parts*; as in ἀμφορεύς, *a vessel with two handles*; ἀμφίβιος, ἀμφιδέξιος, ἀμφώδοντα ῥῶα.—3. the same figuratively, as in ἀμφίλογος, ἀμφίβολος, ἀμφήριστος.—4. It *intends, amplifies, or augments* the signification of words with which it is compounded; as in ἀμφίπνευμα, *an extreme difficulty*

^w See Aristoph. Nub. 595. ed. Br. 586. *respect to*, Hesiod. Theog. 476. ed. Bekk. ἀμφί, *concerning, as to, with*

of breathing; ἀμφιβρότη ἄσπις, a shield which covers the whole person; ἀμφαφᾶσθαι, to feel or handle very exactly and minutely.

III. Ἀνά (ἂν in poetry before consonants) with a dative is *on* or *with*: χρυσέῳ ἀνὰ σκήπτρῳ, Hom. II. α, 15. Both in poetry and prose it much oftener governs an accusative, with which case it has all the following uses: ἀνὰ πᾶσαν ἡμέρην, every day, Herodot. ii, 130. ἀνὰ πάντα ἔτεα, in all years, every year: Id. viii, 65. πᾶσαν ἂν ὄρφναν, through the whole night: Eurip. Rhes. 42. ἀνὰ τὴν Ἑλλάδα, through Greece; ἐλάσας τὸν ἵππον ἀνὰ κράτος, having put his horse to the utmost speed in his power, having rode with all his might: Dionys. Hal. iii. p. 167. l. 11. p. 190. l. 24. and xi. p. 707. l. 33. ἀνὰ κράτος πολεμεῖν, πολιορκεῖν, with the utmost force and might: Id. xi. p. 703. l. 38. ἀνὰ κράτος τὴν πόλιν ἐλεῖν, by assault, by force, by storm, sword in hand.

IV. In the sense of ἐν: τὰ μὲν λόγια τοῦ Θεοῦ ἀνὰ στόμα ἔχουσι,* in their mouths, they speak or talk of, &c. Clem. Al. Str. vii. Ἀνά μέρος for ἐν μέρει, which see in Chap. III. § vii. R. 2.

Ἀνά, into, through: v. Eurip. Ion, 1476. (1455.) 1515. (1494.) Phanias epigr. 4. Damaget. epigr. 9.

V. It signifies among: συνομόσας ἀνὰ πρώτους, Xiphilin. in Domit.^γ Up, against the course of: ἀπὸ θαλάττης ἀνὰ τὸν ποταμὸν διεκόμισαν, Dionys. Hal. v.

Ἀνά χρόνον is, in process of time: ἀνὰ χρόνον ὑπὸ Τυρρηνῶν ἀφῆρέθησαν, Id. i. κατέσκηπεν ἀνὰ χρόνον εἰς πολέμους, Id. ii. v. Herodot. i, 173. v, 27. Eurip. Ion, 848.

VI. Ἀνά τὸν αὐτὸν λόγον is, in the same manner: Clem. Al. Str. ii. p. 318. l. 15. Ἀνά λόγον for κατὰ λόγον, or διὰ λόγου, by discourse or by argument: ἀνὰ τὸν τῆς ἀληθείας λόγον, Id. in Protrept. p. 9. l. 31.

VII. It signifies equal division or distribution: κινναμώμον καὶ γάρδον ἀνὰ οὐγκίαν μίαν, of each one ounce; ὥστε καὶ δωρεὰν τοῖς Ῥωμαίοις ἀνὰ πέντε καὶ εἴκοσι δραχμὰς τελευτῶν καταλιπεῖν, twenty-five drachmæ to each: Xiphilin. in Augusto. ἔλαβον ἀνὰ δηνάριον, they received each a denarius: Matth. xx, 9. v. Rev. iv, 8. And with an accusative of a person: τοὺς στρατιώτας ἐξιέναι κελεύει ἀνὰ πέντε, by fives, five and five. It is sometimes added redundantly to ἕκαστος in another case, and not the accusative: Rev. xxi, 21.^ε

In composition ἀνά signifies—1. elevation or raising; as in ἀνακύπτειν, ἀναβαίνειν, ἀνέχειν τὰς χεῖρας.—2. repetition; as in ἀνατρέχειν, ἀναγράφειν, ἀνατίθεσθαι, ἀναδέχεσθαι, ἀναπλεῖν.—3. putting off, tendency backwards, delaying; as in ἀναβάλλειν, ἀναπίπτειν, ἀνιέναι.—4. separation; as in ἀναχωρεῖν, to depart.—5. It intends

* See Hom. II. β, 250.—J. S.

^γ Ἦν δὲ ἀξιώσης τῶν ἐμῶν φίλων εἶναι, ἔσθ' ἀνὰ πρώτους: Pisistratus to Solon in Diog. Laert. Sol. p. 19. l. 31. of H. Stephens' last edition.—J. S.

^ε The Mess. de Port Royal have ob-

served that in the passage here referred to, ἀνὰ εἰς ἕκαστος τῶν πυλῶνων ἦν ἐξ ἐνὸς μαργαρίτου, there is an ellipsis of the case of ἀνά,—εἰς ἕ. τ. π. ἀνὰ ἓνα, ἦν, &c. and that Vigerus did not, in appearance, understand the passage.—J. S.

or *augments*; as in ἀναπείθειν, ἀναλίσκειν, ἀναβοᾶν: v. Abresch. ad Cattier. p. 65. Valek. ad Hippol. p. 303. b.

VIII. "Ανευ (by some reckoned an adverb,) governs a genitive only, and usually signifies *without*; but it signifies also *besides, over and above*; as, ἀνευ τοῦ τῆς προὔπαρξάσης ἀποπεσεῖν εὐδοκιμήσεως, καὶ μυρίοις ἑαυτὸν ἐνέβαλε τοῖς κινδύνοις: v. Aristid. pro Quat. p. 247. Also *out of, except in*: ἐψηφίσαντο μηδένα Ῥωμαίων ἀνευ παρατάξεως ἀναιρεῖν, Plut. in Pomp.

IX. 'Αντί also governs a genitive only, and is most commonly, *in place of*; i. e. *equal to, as good as*: ἀντί τῷ πολλῶν λαῶν ἔστιν ἀνὴρ, ὅντε Ζεὺς κῆρι φιλήσῃ, Hom. Il. ι, 116. and this sense it retains in composition: πολλῶν ἀντάξιος ἄλλων, Il. λ, 514. ὃν ἐγὼ φημι ἀντί πάντων τῶν ἐνθάδε ἀγώνων εἶναι, *to be worth them all*: Plut. *instead of*: ἀντ' ἀγάπης μῖσος εὐρασθαι: v. Schæf. in Liban. epist. 1398.

And in the sense of *comparison, equality, permutation, preference*, it is frequently joined with the verbs ἀγαπᾶν, αἰρεῖσθαι, δέχεσθαι, ἀλλάττειν, τίθεσθαι: ἀντί παντὸς ἀγαθοῦ τιθεμένων, ἐκείνον τὸν ἄνδρα εὐπορεῖν, *preferring before*, &c. Dionys. Hal. x.

X. Sometimes ἀντί signifies, *on account of, in return for*: εἰτά μ' ἐρωτᾷς, ἀντὶ ποίας ἀρετῆς ἀξιώ τιμᾶσθαι: Demosth. pro Cor. ἀνθ' ὧν τὴν ἐπαρχίαν ἐκάκωσε, τιμωρίας ὑπομένειν τὰς ἐσχάτας δίκαιος ἦν: *on account of, for the sake of*: Soph. El. 537.

In conjuring and obtestations ἀντί signifies *by*: οἳ σ' ἀντὶ παίδων τῶνδε καὶ ψυχῆς, πάτερ, ἱκετεύομεν: Soph. Œd. C. 1326.*

In composition ἀντί signifies—1. *equality, balancing, or equalisation*: ἀντάξιος, ἀντίθεος, ἀντίβροπος, ἀντίγραφον, ἀντίπετρος: Soph. Œd. C. 192.—2. *opposition, resistance, counteraction*; as in ἀντιλέγειν, ἀντιπαράταττειν, ἀντιπαρεξάγειν, ἀντικείμεναι, ἀντιφέρειν, ἀντίδικος, ἀντίχριστος.—3. *oppositeness*; as in ἀντίθυρον, ἀντιβλέπειν, ἀντικίνημιον.—4. *reciprocation or requital*; as in ἀντωφελεῖν, ἀντενεργετεῖν, ἀντικαλεῖν, ἀντιθεραπεύειν.—5. *rivalry and imitation*; as in ἀντίτεχνος.—6. *exchange or substitution*; as in ἀντωνεῖσθαι, ἀντιπαρέχειν.

XI. 'Από with its case (which is always a genitive) has sometimes an adverbial signification; as, ἀπὸ τοῦ ἀδοκήτου, *unexpectedly*: Thucyd. vi, 47. ἀπὸ γλώττης, *orally, viva voce*; πρέσβεις ἐπιστολὴν τε κομίζοντες, καὶ αὐτοὶ ἀπὸ γλώσσης δεησόμενοι, &c. Arr. de Exp. Al. ii, 13. ἀπὸ μνήμης and ἀπὸ στόματος, εἰπεῖν: *memoriter, from memory, by heart*: Plat. Theæt. Hence ἀποστοματίζειν, *to recite or dictate from memory*: Plato Euthyd. p. 276. ἀπὸ τῶν ὀνομάτων, *nominately, by name*: Aristid. ad Capit. p. 545. ἀπὸ τοῦ παραχρῆμα, *at once, suddenly*; ἀπὸ τοῦ προφανοῦς, and ἀπὸ τοῦ φανεροῦ, *openly*: Thuc. i. ἀπὸ σπουδῆς, *seriously, earnestly, zealously*; ἀπὸ ταυτομάτου, and ἀπὸ τύχης, *fortuitously*; ἀπὸ τοῦ φρονίμου, *discreetly, prudently*.

XII. 'Απὸ τοῦ βελτίστου, and ἀπὸ τοῦ κρατίστου, signify, *with the best intentions, honestly, sincerely, with good faith*: Dionys. Hal.

* Add, that ἀντί sometimes signifies *griefs*; griefs for griefs, instead of the usual alternation of joys and griefs.—
 παυμα μεριμνῶν εὐροίμην, δόξης δ' ἀντ' ἁνίων ἀνίας: Theogn. 344. *griefs after*
 J. S.

i. p. 62. vii. p. 470. Sometimes παντὸς is added to βελτίστου: ἀπὸ παντὸς τοῦ βελτίστου, Id. iii. p. 130. iv. p. 221. On these phrases and ἀπὸ τοῦ διακειμένου, see Leopard. Emend. i, 21.

XIII. Preceded by the article it signifies *conjunction, connexion, relation*: οἱ ἀπὸ φιλοσοφίας, *the philosophers*; ἐτέρως μὲν γὰρ Ἐπικούρῳ δοκεῖ τὰ πράγματα ἔχειν, ἐτέρως δὲ τοῖς ἀπὸ τῆς Στωάς, (*to the Stoics*; literally, *to those from the portico or porch*), ἐτέρως δὲ τοῖς ἀπὸ τῆς Ἀκαδημίας, (*to the Academics*), ἐτέρως δὲ τοῖς ἀπὸ τοῦ Περιπατοῦ, *to the Peripatetics*: Lucian, de Parasit. οἱ ἀπὸ Πλάτωνος, *the Platonists, the Platonic philosophers*: Clem. Al. Str. ii. p. 384. l. 29. οἱ ἀφ' αἵματος πάντες, καθ' ἑκάτερον γένος, τό τε πατρῶον, καὶ μητρῶον, *kindred, kinsfolk*: Philo de Legat. ad Caium. And when the article is in the neuter, κατὰ is understood before it: τὰ δὲ ἀπὸ τῆς μητρὸς (*but on his mother's side*) Σκύθης, Æschin. c. Ctes. p. 299. l. 10. βασιλεὺς μέγας Πτολεμαῖος—τὰ μὲν ἀπὸ πατρὸς, Ἡρακλέους τοῦ Διός· τὰ δὲ ἀπὸ μητρὸς, Διονύσου τοῦ Διός: Monum. Ptolem. Euerg. οἱ ἀπὸ τῆς βουλῆς, *the senators*: Herodian vii, 1. οἱ ἀπὸ τοῦ πλῆθους, *the plebeians*; οἱ ἀπὸ τῶν αἱρέσεων, *the heretics*: Clem. Al. Str. ii. p. 383. l. 30. οἱ ἀπὸ τῶν Ἀθηναίων Ἰῶνες, *the Ionians descended from the Athenians*; οἱ ἀπὸ παιδείας, *the learned*: Epitom. Athen. i. cf. Casaub. ad Athen. i. c. 11. οἱ ἀπὸ τῶν μεγάλων τιμμημάτων, [*the men of great fortunes*:] Aristid. ap. Thom. M. p. 854.

XIV. It is used in speaking of persons who have ceased to be in any office or employment: περιτυχόντες τῶν ἀπὸ ὑπαρείας—τινὶ, *consular men, men who had been consuls*: Herodian vii, 1. οἱ ἀπὸ τῆς στρατηγίας, *those who have been generals*, [or *who have been prætors*;] ὁ ἀπὸ τῆς πρεσβείας, *who has been ambassador*.

XV. Allied to this sense is that of *after*: ἀπὸ δείπνου, *immediately after supper*; ἀπὸ παιδων, *after boyhood, from a boy*; ἀπὸ παραγγέλματος, *upon the word of command*; ἀπὸ σάλπιγγος, *at the sound of the trumpet*; ἀπὸ τοῦ πολέμου, *after the war, at the end of the war*.

XVI. As παρὰ is very seldom used in speaking of inanimate things, except in poetry, (παρὰ νηῶν, *from the ships*: Hom.) so ἀπὸ is very seldom said, especially in prose, of animate things; as, τοὺς ἐκλελεγμένους ἀπὸ τοῦ Θεοῦ, *by God*: Clem. Al. Str. ii. p. 389. l. 7. v. Matth. xi, 19. Mark viii, 31. 1 Macchab. viii, 6. 12. ix, 15. and Jens. in Ferc. Liter. p. 16. seqq.

The following senses may also be noticed; *moral source*: ἀπ' ὁρθῆς καὶ δικαίας καὶ ἀδιαφθόρου τῆς ψυχῆς πάντα μοι ἐπέπρακται, Demosth. pro Cor. p. 355. l. 12. See Eurip. Ion, 1313. ἢ ἀπ' ἀλλήλων ὠφέλεια, Plat. Ep. xiii. p. 360. l. 13. *through, on account of, because of*: ἐνδοξοὶ ἀπὸ λόγου καὶ σοφίας, Plut. in Cic. p. 872. ἀπὸ τῆς ἄγαν ἀκрасίας ἡδονὰς ἐπὶ μέγιστοις μισθοῖς ἐθρηῶτο, Herodian i, 3. ἀπὸ τῆς χάρας, *through joy*: Acts xii, 14. v. Luke xix, 2. xxii, 45. Matth. xxviii, 4. John xxi, 6. ἀπὸ τούτου, *on this account*: Herodot. ii, 64. v. c. 175. ἐθαύμαζον τὸν Ἑρμογένην ἀπὸ τῆς φιλοσοφίας, Liban. Epist. 20. v. Thuc. iv, 130.^b *form or manner of pro-*

^b Βδελύττομαι τὸν Λέπρεον ἀπὸ Μελανθίου. Av. 151.—J. S.
blon, on account of Melanthius: Aristoph.

ceeding: ἀπ' εἰσαγγελίας κρίνεσθαι, Æschin. c. Ctes. p. 441. [440, 13. ed. R.] *means*: ἀπὸ ποίων ψηφισμάτων οὗτος ἢ ποίων νόμων οὐκ εἴληφεν ἀργύριον; Dinarch. p. 33. ἀπὸ μοχθηρῶν καὶ αἰσχυρῶν πραγμάτων ἀργύριον αὐτῷ πορίσασθαι, Æschin. Dial. ii, 36. The instrument, *with*: ἀπὸ κύμαων καθίστασθαι ἄρχοντας, Xen. Mem. i, 2, 9. v. Demosth. Phil. i. p. 49. [l. 22. ed. R.] *value or cost*: χρυσῷ στεφάνῳ ἀπὸ ταλάντων ἐξήκοντα, Demosth. de Cor. p. 256. [l. 24. ed. R.] See R.'s index.^c *from*, denoting place: καταβαίνειν ἀπὸ τοῦ ὄρους, Mark ix, 9. παρὼν ἀπὸ Σικελίας, Æschin. Dial. ii, 1. ἀπὸ τῶν ἵππων ἡκόντιζεν, Id. i, 4. δεσπότης ἐστὶν ἀπάντων ἀνθρώπων ἀφ' ἡλίου ἀνιόντος μεχρὶ δυομένου, Æschin. c. Ctes. p. 522. [l. 11. ed. R.] It is sometimes used periphrastically, and needs not be translated; as, τὸ ἀπ' ἡμέων, *our*: Herodot. ix, 1. v. Wessel. p. 693. τὸ ἀπὸ σεῦ, *thy*: Id. vii, 101.

XVII. Ἄπο, with an acute accent on the penultima, signifies *separation, absence, distance, incongruity, unsuitableness, disagreement, estrangement, &c.* ὡς ἀπο τῆς γῆς ἐγένοντο, *when they were at a distance from land*: Xiphilin. in Pomp. Hence the superlative ἀπωτάτω, Plut. de anim. procr. v. Bast. ad Greg. Cor. p. 210. s. ἀπο τρόπον, *absurd, preposterous*; πρὸς τρόπον, the contrary; οὐκ ἀπο τρόπον, *not without reason*: Plut. in Cæs. p. 734. ἔσται δὲ ταῦτα οὐκ ἀπο τοῦ πράγματος, *not foreign to the purpose*: Demosth. adv. Timocr. p. 701. [l. 23. ed. R.] ἀπο σκοποῦ, *far from the mark*; ἀπο τοῦ εἰκότος, *at variance with probability*; ἀπο καιροῦ, *unseasonably*; ἀπο θυμοῦ, *unacceptable, disagreeable*; ἀπο θυμοῦ μᾶλλον ἐμοὶ ἔσσει, Hom. Il. α, 562. ἀπέδειξεν ἅπασι βασιλεὺς, ὅτι παντάπασιν αὐτῷ ἀπο θυμοῦ καὶ ἀλλοτρία ἢ μέλαινα ψῆφος: Themist. Or. de Theodos. clem. v. Diog. L. i, 100. In the same sense ἀπο γνώμης: καὶ τῷ Διὶ τοῦτο οὐκ ἀπο γνώμης ἦν: Julian. August. in Cæs.

Ἄπο in composition signifies—1. *separation*; as in ἀποβαίνειν, ἀποβάλλειν, ἀποτίθεσθαι, ἀποδιδράσκειν, ἀπελαύνειν, ἀποδημεῖν, ἀπειπεῖν ὁμιλίαν, ἀπογίνεσθαι ἀπὸ τινός, ἀπόμισθος, ἀπύρρηγον, ἀποστράτηγος.—2. *restoration, restitution, recovery*; as in ἀποδιδόναι, ἀποκαθιστάναι: Demosth. p. 256. [l. 4. ed. R.] ἀπολαμβάνειν, Lys. p. 590. [l. 4. ed. R.] p. 609.—3. *accomplishment, consummation, and consequently desistance*; as in ἀποτελεσεσμενός, Xen. Œc. xiii, 3. ἀπεργάζεσθαι, ἀποφουτᾶν, Lys. Fragm. p. 38. ed. Reisk. ἀπομάχεσθαι, Id. p. 148. v. Valck. ad Herodot. p. 122. 706. ad Theocr. Adon. p. 203. ad Mærin p. 401. Kæn. ad Greg. Cor. p. 246. Wytttenb. ad Ecl. hist. p. 339. Huschlk. in Anal. p. 56. et in indic. in v. ἀποκλαίειν.—4. *place, office, situation*; as in ἀπόγειος, opposed to πλέοντι κατὰ τοῦ κλύδωνος, Lucian, Lexiph. t. ii. p. 338. cf. Dorv. ad Char. p. 106. ἀποτέλειοι, *magistrates*: Polyb. x, 21. xvi, 20. ἀπομάχεσθαι ἐκ τῶν πλοίων, *to fight from the ships*: Polyb. viii, 6. ἀποθεωρεῖν, *to watch from a place of observation*: Polyb. E. L. 65.—5. *imparture, communication, participation*; as in ἀπομερίζειν.—6. *instrumentality*; as in ἀποκληροῦν, *to elect by*

^c Ὅς ἀπὸ σμικρᾶς δαπάνης ὑμᾶς ἀριστί- Aristoph. Eq. 538.—J. S.
ζῶν ἀπέπεμπεν, *at a small cost or expense*:

lot; Polyb. ii, 58.—7. *materials, that from which any thing is made*; as in ἀπομέλι, Dioscor. ἀπομεμιμημένος, Athen.—8. It *tends or augments* the force of words; as in ἀποχρῆσθαι, ἀπαιτεῖν, ἀποκαλεῖν, ἀποτολμᾶν, ἀποθανυμάζειν, ἀπομνημονεύειν, &c.—9. It has the force of a *privative*; as in ἀπότιμος for ἄτιμος: v. Toup. ad Longin. p. 367. Kæn. ad Greg. Cor. p. 250. ἀπόσιτος: v. Valck. ad Callim. p. 7.

On ἀπό in composition, see Cattier. in Gazoph. Abresch. p. 62. seq. 67. 74. Valck. ad Theocr. p. 238. et ad Callim. p. 159. seq.

SECTION II.—ON THE PREPOSITIONS διὰ AND εἰς.

RULE I. Διὰ, with a genitive, signifies parts of time recurring at intervals: τὴν μέντοι μίαν, (the one day) τὴν ἐκ τῶν τεταρτημορίων συμπληρουμένην, διὰ πέντε καὶ αὐτὸς ἐτῶν εἰσήγαγεν: *every fifth year*: Xiphilin. in Julio. ἀρδεύουσι δὲ τὰ γήδια αὐτῶν, ἐν θέρει μὲν διὰ τρίτης ἡμέρας, *every third day*, ἐν χειμῶνι δὲ διὰ ἑκτῆς, *every sixth*: Photius in Olympiod. exc. διὰ τρίτου ἔτεος, *in the beginning of every third year*: Herodot. ii, 4. v. Wessel. p. 105.

II. Διὰ χειρὸς, or χειρῶν, ἔχειν, is not only *to hold in the hands, or handle*, but also *to be carefully employed upon; to manage with care and attention*; φοβούμενοι γὰρ διὰ χειρῶν ἔχουσι μᾶλλον τὴν πολιτείαν, Aristot. Politic. v. τὰ τε τῶν ξυμμάχων διὰ χειρὸς ἔχειν, Thuc. ii, 13.

III. Προσομιλῆσαί παντί τῳ διὰ χαρίτων ἡπίστατο, *affably, courteously, complaisantly, engagingly*: Xiphilin. in Julio, of Cleopatra. δι' ἀπορρήτων εἰπεῖν, *secretly, under injunction of secrecy*: Dionys. Hal. viii. p. 482. l. 31. καὶ μυρίους ἄλλους διὰ κενῆς ἀνεπλάττομεν ἡμῖν αὐτοῖς φόβους, *causelessly, vainly*: Dionys. Hal. vi. p. 346. l. 20.

IV. Ἐν παντὶ δι' ἀθυμίας ἐγένεσθε, *you were dispirited, you desponded*: Dion. Halic. vi. p. 399. l. 49. διδάξω πῶς ἡ χώρα δι' ἀσφαλείας γένοιτο, *in security*: Id. xi. p. 700. l. 41. δι' ὄχλου γίγνεσθαι τινι, *to be troublesome to him*: Plat. Alcib. i. τὸ γὰρ διὰ μέσου χωρίον οὐ πολὺ, *between*: Dionys. Hal. p. 688. l. 18. ὥστε—μηδὲν ἂν γενέσθαι τὸ διὰ μέσου, ἀλλ' ἦτοι τὸ δημοτικὸν ἀπολωλέναι πλῆθος, ἦ, &c. *so that there would have been no medium, no middle condition; but the one or the other extreme of the alternative would have been unavoidable*: Id. vii. p. 451. l. 4.

V. Διὰ, with a genitive, and the verbs ἔχω, λαμβάνω, τίθεμαι, and the like, forms many circumlocutory phrases; as, δι' αἰσχύνῃς ἔχειν, *to be ashamed to*; μαθοῦσα δὲ ἡ βουλή τοῦτο, δι' αἰσχύνῃς τὸ πρᾶγμα ἔλαβε: *thought the affair disgraceful to themselves; were ashamed of it*: Dionys. Hal. vi. δι' ἐλπίδος ἔχειν, *to expect or hope*: v. Herodian ii, 1. τῆς πόλεως ἐπάρχοντα τοσούτων ἐτῶν διὰ τιμῆς τε καὶ θαύματος ἔσχετε, *you both honored and admired, or wondered at*: Herodian ii, 2. φέρουσι διὰ μνήμης, *they remember*:

Id. ii, 2. κάμοι δὲ δι' εὐχῆς ἔστι, *I wish or pray for it*: Id. ii, 10. Ἀνακρέοντα—διὰ σπονδῆς ἦγε, *valued or made much of him*: Æl. V. H. ix, 4. καὶ ἡ ἄλλη δὲ πᾶσα στρατιὰ δι' οἴκτου τὸ πρᾶγμα ἔλαβεν, *was moved with pity at the affair*: Dionys. Hal. x. p. 670. l. 39. τὴν μαγερικὴν μάχαιραν διὰ χειρὸς ἔχων, *holding, grasping*: Id. xi. p. 720. l. 16. διὰ στόματος ἔχειν, *to talk much of*: δι' αἰτίας ἔχειν, *to accuse, blame, find fault with*: Id. iii. p. 148. l. 36. δι' αἰτίας εἶναι, *to be blamed or accused*: Id. i. p. 56. l. 33. δι' ὠφελείας τιθεσθαι, *to convert to one's own profit or use*: Id. vii. p. 446. l. 12.

VI. Διά with a genitive signifies *space, duration, interval*: διὰ βίου, *for life, through life*: Dionys. Hal. iii. p. 187. l. 37. v. Fisch. ad Plat. Phæd. c. 20. ἀρχόμενός τε καὶ διὰ τέλους τοῦτο ἐπεμαρτύρατο, *from first to last; always, to the end*: Plat. Sophist. p. 237. δι' ἡμέρας, *through the whole of the day*: v. Valek. ad Herodot. p. 443. Wessel. p. 604. δι' ἔτους, *during a whole year*: διὰ δευτέρου ἔτους, *every other year [through a second year]*: διὰ τρίτου ἔτους, *every third year [through a third year]*: διὰ μακροῦ, *at a great distance*: οὐ διὰ μακροῦ τὴν Ῥώμην ὑποχείριον ἔχειν ἐλπίσαντες, *soon, at no distant time*: Dion. Hal. iii. p. 254. l. 35.^d ἔπειτα διὰ σταδίων μάλιστα κη πέντε ἀναφαινόμενος, *a river disappearing under ground, and reappearing at a distance of five stadia*: Herodot. vii, 30. ἀπὸ δὲ τούτου διὰ εἰκοσίου σταδίων ἄλλος ποταμός, *at the distance of twenty stadia*: Id. vii, 198. διὰ βραχέων εἰπεῖν, *in few words*; διὰ πλειόνων εἰπεῖν, *in many words*; δι' ὀλίγου, *at a short distance*: Thuc. vii. p. 515. διὰ δέκα δὲ ἐπάλξεων πύργοι ἦσαν μεγάλοι, *at every tenth bastion or bulwark*: Thuc. iii, 21. κῶμαι διὰ πολλοῦ, *at a great distance apart*; θαυμάζειν τὰ διὰ πλείστον, *things very far distant*: and οἱ διὰ πλείστον, Thuc. iii, 115. μάλα πρεσβύτης μοι ἔδοξεν εἶναι· διὰ χρόνον γὰρ καὶ ἐωράκειν αὐτὸν, *for it was a long time since I had seen him*: Plat. de Rep. [p. 371. l. 23. ed. Bas. 1.] Sometimes διὰ is omitted before χρόνον: πολλοῦ χρόνου, Xen. Agesil. ii, 23.^e διὰ τοσούτου, *at so great (or at so little) an interval*.

It is often used adverbially with a genitive; as, διὰ ταχέων, *quickly*: Thuc. i, 8. διὰ βραχέων, *briefly*: Plat. Tim. [p. 473. l. 8. ed. Bas. 1.] and διὰ βραχυτάτων, *ib.* p. 89. διὰ τάχους, *speedily*: Thuc. ii, 18. δι' ἀπεχθείας, *inimically*: Plato Theag. p. 130. l. 12.

It is employed periphrastically with a genitive signifying *the instrument*: αἱ ἡδοναὶ αἱ διὰ τοῦ σώματος, Plat. Phæd. c. 9. αἱ διὰ τῶν ὀλίγων πολιτεῖαι, Demosth. adv. Lept. p. 489. [l. 27. ed. R.] ἡ διὰ τῶν ὄρκων πίστις, Æschin. c. Ctes. p. 600. [l. 1. ed. R.]

^a Τύμβον δὲ βουλόμην ἂν ἀξιόμμενον τὸν ἐμὸν ὁρᾶσθαι διὰ μακροῦ γὰρ ἡ χάρις, *permanent, lasting*: Eurip. Hecub. 320. ed. Pors. Διὰ is sometimes, *through the whole extent of a place*: κατεστρατοπέδευσε διὰ τῆς τῶν Ἀρβητίνων πόλεως, Polyb. iii, 77.—J. S.

^e Πολλοῦ γὰρ αὐτοὺς οὐχ ἑώρακα χρόνον, *for it is a long time since I have seen*

them: Aristoph. Plut. 98.—J. S.

^f Add that διὰ denotes *succession*: δ μὲν χρόνος δὴ διὰ χρόνου προῦβαιν' ἐμοί, Soph. Phil. 285. But Brunck explains διὰ χρόνου, *aliquantisper, for a little while*. Διὰ, *with*: βροντῇ δ' ἐρβᾶγη δ' ἄστραπῆς, Aristoph. Nub. 583. Br. 574. Bekk.—J. S.

VII. Διὰ with an accusative often signifies *instrumentality*: Φωκικοῦ συστάτης τοῦ πολέμου, οὗ δι' ἐμὲ, οὗ γὰρ ἐπολιτευόμενῳ πῶς τότε: Demosth. pro Cor. p. 315. l. 17. τῆς καθόδου δι' ἐκείνον τυχόν, Dion. Halic. p. 305. l. 21. οὐδὲ γὰρ ὑποδήματα ἔχει διὰ τὸν χαλκέα, οὐδ' ὅπλα διὰ τὸν σκυτέα: Epist. Ench. c. 31. v. Hom. Il. θ, 510. Aristoph. Plut. 93. And see Chap. VIII. § vi. R. 9.^s

Διὰ is often elegantly construed with the neuter article and an infinitive: διὰ τὸ μὴ σοφοὶ εἶναι, *through not being wise*: Plat. Gorg. p. 487. l. 5. Σοφοὶ is in the nominative, because it is understood of the same persons as the preceding verb. Οὐχ οἱοί τέ εἰσι βασιανίζειν, διὰ τὸ μὴ, &c.

It is often understood before τοῦτο, ταῦτα, and τί: as καὶ τοῦτο, *and on this account*: Æschin. Dial. iii, 9. v. Fisch. ad l. et Plat. Apol. c. 17. Raphael. ad 2 Petr. i, 5.

In composition διὰ signifies—1. *passage through, or transmission*; as in διορύττειν, διάγειν, διελαύνειν, διαφαίνειν, διαπίπτειν, διαπνεῖν, διασώζειν πρὸς, &c.—2. *completion, accomplishment*; as in διαπερᾶν τὸν βίον, Xen. Cæc. xi, 7. διαπράττειν, διεργάζεσθαι: Polyb. iv, 22. διαπίπτειν πρὸς τινα, Polyb. iv, 86. viii, 21. διακρίνειν, Demosth. 163, 15. διαλογίζεσθαι, Id. 1236, 17.—3. *duration or tract of time*; as in διατελεῖν, διαμένειν: οὐδὲν ἄδικον διαγεγένημαι ποιῶν: Xen. Apol.—4. *dispersion, division, distribution*; as in διαγγέλλειν, Demosth. p. 163, 8. διανέμειν, διαιδιδόναι, διάστασθαι, διασιωπῆσαι: *to be silent one and all*: v. Dorv. ad Char. p. 381. διασπᾶσθαι, ib. p. 312. διατᾶττειν, διαπωλῆσαι et διαπιπράσκειν: ib. p. 92. διαγινώσκειν, διαδοκιμάζειν: Xen. Cæc. xix, 16.—5. *separation*: as in διακαθίζειν, Xen. Cæc. vi, 6. διαχωρίζειν, ib. viii, 11. διαζευγνύναι, Demosth. p. 1399, 11. διατειρίζειν, Polyb. viii, 27.—6. *secrecy, privacy*; as in διαδύναι, Demosth. p. 1045, 25. διακλαπῆναι, Polyb. ii, 62.—7. *It intends or augments*; as in διαγωνιᾶν, Polyb. iv, 10. διαμαρτύρεσθαι, Id. i, 37. δόμνυσθαι, Demosth. p. 320, 7. διαπυνθάνεσθαι, v. Dorv. ad Char. p. 670. διίσχυρίζεσθαι, διακυρᾶν, διαθερμαίνεισθαι, διεξιέναι, διακωλύειν.—8. *It signifies eminence or excellence*; as in διέχειν, διαφέρειν: v. Reisk. Animadv. vol. i. ad Dion. Chrys. p. 153.—9. *diversity or contrariety*; as in διαγορεύειν, opposed to συναγορεύειν in Isæus. v. Harpocr.—9. *contention for superiority*; as in διαπίνειν: v. Hemst. ad Lucian, t. i. p. 444. a. Valck. ad Theocr. x. p. 95. ad Herodot. p. 379. Wyttenb. ad Eccl. Hist. p. 379. Tyrwh. ad Aristot. Poet. p. 215. Cattier. Gazoph. p. 70.

VIII. Eis governs an accusative only. When it is joined with a genitive, an accusative is understood; as, eis ἄδον, underst. δόμον, *to the infernal regions*. ἐπειδὴν οὖν εἰσέλθω οἴκαδε εἰς ἐμαυτοῦ, *into my own house*: Plat. Hipp. Maj. εἰς Διονυσίου τοῦ γραμματικοῦ εἰσῆλθον, *I entered the school of, &c.* Plat. Amat. init. εἰς Ἀμφιαράου, *into the cave of Amphiaræus*. It sometimes signifies *for, in, in the performance or solemnization of*; πρό τε γαμικῶν, καὶ ἐς ἄλλα τῶν ἱερῶν

Ἔ Εἴ τι γ' ἔστι λαμπρὸν καὶ καλόν, ἢ τόφ. Plut. 145.—J. S.
 χάριεν ἀνθρώποισι, διὰ σὲ γίγνεται: Aris-

νομίζεται τῷ ὕδατι χρῆσθαι: Thuc. ii, p. 111. It is often omitted, when it signifies motion to a place; and so in Latin, see Virg. *Æn.* i, 6. iv, 164, 165. and usually after verbs signifying division; as, λέγοντες, ὡς πλείστα μέρη ἡ οὐσία νενεμημένη εἶη: Plato *Parmen.* c. 14. τρεῖς μοίρας ὁ Ξέρξης δασάμενος πάντα τὸν περὶ στρατὸν, Herodot. vii, 121. διέλωμεν τοίνυν αὐτὴν δύο μέρη, Plat. *Politic.* c. 24.

IX. It signifies, *on account of, on the score of*: βουλόμενος αὐτὸν τοῖς Πελοποννησίοις ἐς τὴν αὐτοῦ καὶ Ἀθηναίων φιλίαν ὡς μάλιστα διαβάλλειν: Thuc. viii, 88.

X. It is used for κατὰ, *against*: τὰ ἐγκλήματα τὰ ἐς τοὺς Ἀθηναίους, Thuc. i. ἀπειριδόμενος εἰς Περικλέα, δι' Ἀναξαγόρου, τὴν ὑπόνοιαν: *fixing Pericles with the suspicion through Anaxagoras; directing it against, or contriving that it should attach to, Pericles*: Plut. in *Pericl.* So αἰνίττεσθαι εἰς τινα, *to insinuate something against a person; to throw out innuendos against him.*

Also for κατὰ, *according to*: εἰς ἡμετέραν δύναμιν, *according to our ability; to the best of our power*: Plato in *Phædr.* p. 257. οὐκ ἄσεμνος τὴν ὄψιν ἐς τὸ βαρβαρικόν, Lucian, *Dial. Mort.* εἰς τὸ ἑταιρικόν, *according to the manner or fashion of courtizans*: Id. *Bis Accus.* v. Hor. *Serm.* i, 6, 95.

XI. It is put for ἐν, as ἐς τὸ φανερόν, for ἐν τῷ φανερῷ, *openly*: οἱ καταλειφθέντες ὑπὸ τοῦ τυράννου εἰς στρατόπεδον, *in the camp*: Dion. *Halic.* p. 276. l. 41.^h

It signifies, *quite to, as far as*: δέκνυται καὶ ἐς ἐμὲ τὸ μνημα, *even to my time*: Paus. in *Ach.* p. 399. ἐς τοῦτο ἡμῖν περίεστι [περιέστη,] τὰ πράγματα, *to this condition*; ἐς ὃ δὴ, *until, until at length*, and ἐς ὃ, *until*: Herodot. *Er.* ἐς τί; *how long?* Hom. *Il.* ε, 465. εἰς δὲ ἐς τοσοῦτον λογιστικαί, *so far*: *Æl.* V. H. i, 6. and with a genitive after τοσοῦτος; ἐς μὲν δὴ τοσοῦτο τοῦ λόγου οἱ πάντες Ἕλληνες λέγουσι, *as far as this part of the account*: Herodot. *Er.* εἰς τοσοῦτον μεταβεβλήκασιν, *to such a degree are they changed*: Isocr. *Paneg.* κακωθέντες ἐς τὸ ἔσχατον, *to the last degree*: Paus. in *Ach.*

Also, *with respect to, with regard to*:ⁱ ἐντετυχηκότα ἀνθρώπων τοιοῦτω οἷον ἐγὼ οὐκ ἂν ᾔμην ποτὲ ἐντυχεῖν εἰς φρόνησιν καὶ εἰς καρτερίαν: Plato *Symp.* c. 35. τό γ' εἰς αὐτόν, *as far as regards himself*: Soph. *Œd. R.* 706. οὐδὲν εἰς σαφηνείαν, οὐδὲ κάλλος, ἢ φράσις βλάπτεται: Plut. *Quæst. Plat.* εἰς ὠμότητα καὶ αἰσχροτήτα ὑπερβαλέσθαι πάντας φιλονεικίᾳ, Photius in *Herodiani* exc. So, Ἰωνία, πάρεξ τῶν τε ἱερῶν, καὶ τῆς τοῦ ἀέρος κρίσεως, παρέχεται καὶ ἄλλα ἐς συγγραφὴν: Paus. in *Ach.* underst. φέροντα, *pertaining to*:^k as also in λέγειν εἰς τὸ βέλτιστον, and εἰπεῖν εἰς ἀγαθόν: Hom. *Il.* ι,

^h Τὴν δὲ γῆν—οὕτως ἐκλιπαρῆσθαι,—
ὥστε καρπῶν ὑπερβάλλον εἰς ἔρας πλήθος
ἐξεγενεῖν, *in due season*: Plut. in *Mario*
p. 763. l. 22. ed. H. St.—J. S.

ⁱ Νενουθέτηκεν αὐτὸν ἐς τὰ πράγματα,
he has reformed or corrected himself in
these matters: Aristoph. *Vesp.* 743.—
J. S.

^j This sense of εἰς may be expressed
by for: For tusks with Indian elephants
he strove: Dryden, vol. iii. p. 426. War-
ton's edition, 1811.—J. S.

^k I should construe ἐς συγγραφὴν with
παρέχεται, *affords for, as subjects for, de-
scription.*—J. S.

102.¹ ἡγοῦμαι τοῖνυν πάντων μάλιστ' εἰς τὸ πρᾶγμα εἶναι, τούτων μάρτυρας παρέχεσθαι, *to be pertinent to, or promotive^m of, the matter in hand*: Demosth. pro Phorm.

XII. Παριέναι, and παρελθεῖν, εἰς τὸν δῆμον, εἰς τὴν βουλὴν, εἰς τοὺς δικαστὰς, *to address the people, the senate, to come into court, to trial*.

Eis is put for ἀμφί, *about*: τριηκόντοροι μὲν εἰς διακοσίας κατεσκευάσθησαν, Zosim. Hist. ii.

For περὶ, *about, at, near*: τοῖς εἰς τὸν Ἰστρον φυλάττονσι στρατιώταις, Id. iv.

It is put for πρὸς, *to, before* accusatives signifying persons; as in Hom. Il. α, 100. 431. 389. ο, 402. ρ, 709. Od. χ, 479. Joseph. Arch. xii, 2, 5. ἐλθὼν εἰς τὴν ἐμὴν μητέρα, Isæus de Apollod. Herod. p. 169. R. ἀφικνούμαι εἰς τὸν καὶ τὸν, Lysias de Eratosth. Cæd. p. 27. [l. 8. ed. Reisk. In both these last passages Reiske has substituted ὡς.] But to this head those passages are not to be referred, in which, by a person or animate thing, the place in which either the former or latter is, is signified; as, ἐξίεναι εἰς ἀνθρώπους, *into public*: Xen. Mem. i, 1, 4. Æl. V. H. xii, 1. Pind. Ol. vii, 56. Charit. iv, 4. Lys. p. 500. [l. 6. ed. R.]

XIII. A genitive governed by the case of eis is sometimes put before eis, instead of after its case; usually when that case signifies a place which is a part only of the place or country denoted by the genitive; as, ἐσβαλὼν τῆς Ἀττικῆς ἐς Ἐλενσίνα, Thuc. ii. p. 114. σχόντες τῆς Ἡλείας ἐς Φειάν, ἐδήουν τὴν γῆν: Ib. p. 116.

XIV. Eis is joined with adverbs and nouns signifying time: εἰς ἅπαξ, ἐς τρίς, *as far as once, as thrice; not less than such a number of times*; αἰγά τέ τοι δωσῶ διδυματόκον ἐς τρίς ἀμέλξαι, Theocr. i, 25. [v. Xen. Anab. vi, 4, 11.] v. Soph. Fragm. inc. 23. ap. Stob. iit. lxiii. p. 239. et Huschk. in analect. p. 155. and Æl. V. H. xiii, 34. τὰ τοιαῦτα εἰς μὲν ἅπαξ καὶ βραχὺν χρόνον ἀντρέχει, Demosth. Ol. ii. εἰς αἰὲ or ἑσαεὶ, *for ever*: τῷ ἐκείνοι ἐς αἰὲ χρέωνται, Herodot. Eut. κέλσεται σοι εὐεργεσία ἐν τῷ ἡμετέρῳ οἴκῳ ἐς αἰὲ ἀνάγραφτος, Thuc. i. εἰς ἔπειτα, or εἰσέπειτα, or ἐς τὰ ἔπειτα, *for the future, henceforth*; εἰς αὔριον, *to-morrow*; εἰς τὴν ὑστεραίαν, *the next day, the day after*; εἰς τρίτην ἡμέραν, *the next day but one, the third day, the day after to-morrow*: Plat. Hipp. Maj. p. 268.πραχθήσεσθαι δὲ οὐκ εἰς μακρὰν, ἀλλ' εἰς τὴν ἔκτην ἐπὶ δέκα τοῦ Ἀνθεστηριῶνος μηνὸς: *not at a distant time, very soon; on the sixteenth of the month Anthesterion*: Æschin. c. Ctes. ἦκειν—εἰς τὴν σελήνην, *to come at new moon*: Ib. εἰς τὴν μεσημβρίαν, *at noon*; εἰς ὅποτε; *at what time?* εἰς τριακοστὸν ἔτος, *in the thirtieth year from such a time*; or, *within thirty years*.ⁿ But eis^o δύο, eis τρεῖς, &c. is *two*

¹ Εἰπεῖν εἰς καλὸν, *to say well*: ἀλλ' εἰς καλὸν σύ τ' εἶπας, οἱ δὲ γ' ἀρτίως Κρέοντα προσπετείχοντα σημαίνουσίν μοι: Soph. Ed. R. 78.—J. S.

^m See Supplement to Johnson's Dictionary, published in 1819.—J. S.

ⁿ Προδοθέντων τῶν πρώτων ἐπίπλων εἰς

δέκα μῆνας, *within ten months*: Polyb. Exc. Peiresc. p. 119. ed. Ern.—J. S.

^o Eis δύο, a military term, *two in rank*: ὁ δὲ Κλέαρχος ἡγήετο μὲν εἰς δύο, ἐπορεύετο δὲ ἄλλοτε καὶ ἄλλοτε ἐφιστάμενος: Xen. Anab. ii, 4, 14.—J. S.

and two, three and three, &c. πρῶτον μὲν ἦγοντο τῷ Διὶ ταῦροι πάγκα-
λοι εἰς τέσσαρας, Xen. Cyrop. viii, 3, 6.

'Es with τε, ἔστε, signifies *as long as*: ἔστε μὲν φάος ἦν, ἀνὰ κράτος
ἐδίωκεν: Arrian xi, 11. but ἔστε ἐπὶ is *as far as, quite to*: ἔστε ἐπὶ
τὸ στρατόπεδον ἡκροβολίζοντο ἐς τὰς προφυλάκας, Arrian i. σατραπεύ-
ειν Λυκίας, καὶ τῆς ἐχομένης Λυκίας χώρας ἔστε ἐπὶ τὸν Ταῦρον τὸ ὄρος:
Id. iii. and used of time also, ἔστε signifies *quite to, until*: ἀπὸ τῆς
ἐσπέρας ἔστε μέσας τὰς νύκτας, Id. iii, 4. and so εἰσόκε, which is εἰς ὃ
κε, *until*: Hom. Il. η, 30. γ, 409.

Here may be mentioned that use also of εἰς by which one thing is
spoken of as immediately consequent upon another: μετενόησαν εἰς
τὸ κήρυγμα Ἰωνᾶ, *at the preaching of Jonas*: Luke xi, 31. [32.]

XV. Eis is elegantly joined with the article in the neuter and an
adverb or adjective in the superlative degree; as, ἐς τὰ μάλιστα ξένος
ὦν, *connected by the closest possible ties of friendship and hospi-
tality*: Thuc. viii, 6. τειχὴ εἰς τὸ ἀσφαλέστατον ὄχυρωθέντα, *fortified
to the utmost degree of security*: Paus. in Ach. γέρων ἐς τὸ
ἔσχατον, *aged in the extreme, in extreme old age*: Lucian, Herc.
Gall. Also with nouns, and with adjectives not in the superlative
degree: εἰς ὑπερβολὴν, *extremely, excessively*; εἰς καιρὸν, *seasonably,
opportunistically*; and in the same sense καιρὸν alone: Soph. Aj. 34.
1334. εἰς καλὸν ἦκει, *opportunistically*: Plato Hipp. Maj. εἰς καλὸν
εἰπεῖν, *to say rightly or well*: [see note l, p. 221.] εἰς δέον, *commo-
diously, conveniently, opportunistically*; εἰς μακρὰν, *far off, a long while,
at a distant time*; οὐκ εἰς μακρὰν, *presently*: Demosth. de Cor. p. 318.
εἰς τέλος, *absolutely, utterly*;^p also *completely, to the end, until
death, for ever*: v. Dorv. ad Char. p. 460. εἰς τὰ πολλὰ, *gene-
rally, for the most part*; εἰς ὅσον, *as much as, or as long as*: ἀντι-
σχόντες εἰς ὅσον ἐνεδέχετο ἀνδρείως, τελευταῖον πάντες διεφθάρησαν:
Herodian vi. εἰς ὅσον μὲν γὰρ ὑπὸ δημοκρατίας τὰ Ῥωμαίων διωκεῖτο,
Id. ii. εἰς ἅπαν, *altogether, absolutely, always, invariably*: Epict.^q
ἐς ὀλίγον, *slightly, cursorily*: ἀπεπειράθη ἐς ὀλίγον τῆς προσβολῆς,
Arr. Exp. Al. ii. but with ἔλθειν or a verb of similar signification,
and an infinitive after it, it signifies, *to be within a little of; to
have a narrow escape from*: ἐς ὀλίγον ἀφίκετο πᾶν τὸ στράτευμα τῶν
Ἀθηναίων νικηθῆναι, Thuc. iv, 129. εἰς πλεόν, *more at large,
more fully*: ταῦτα μὲν δὴ καὶ ἐς πλεόν ἐπέξεισιν αὐθὶς μοι τὰ ἐς Ἀρκά-
δας, Paus. in Ach. ἐλύπησαν δὲ καὶ εἰς πλεόν τοὺς Ἀχαιοὺς, *still
more*: Ib. p. 413. Eis τόδε is, *hither*; [and *to this point, to this
pass*.] Note also that a person condemned to pay a fine is said,
εἰς ἀργύριον καταψηφίζεσθαι, Æschin. in Timarch. and that εἰς is some-
times, *after, i. e. in imitation of*: κατεσκευασμένος εἰς τὸν ἀρχαῖον
ῥυθμόν, Diod. S. v, 58. v. Musgr. ad Eurip. Iph. T. 1483. τὸ σῶμα
πρὸς τὸν ἥλιον εἰς τὸ Αἰθιόπειον ἐπιχράναντες, Lucian, Bis. Acc. 6.

^p Τῶν δὲ ναυπηγῶν εἰς τέλος ἀπείρων
ὄντων τῆς περὶ τὰς πεντήρεις ναυπηγίας,
&c. Polyb. i, 20. and in the same sense
κατὰ τὸ τέλος: διὰ τὸ μήθ' ὕδωρ κατὰ
τὸ τέλος ἐν αὐτῇ, μήτε τὴν ἀργίαν ὕλην

ὑπάρχειν: Polyb. xi, 13.—J. S.

^q Ὅρκον παραίτησαν· εἰ μὲν οἶδον τε, εἰς
ἅπαν, εἰ δὲ μή, ἐκ τῶν ἐνόντων: Epict.
Ench. c. 44.—J. S.

διακοσμούμενος εἰς Ἡρακλέα, and ὅποτε ἀσκούτο εἰς Διοσκούρους; Philo Jud. p. 1093. b. v. Eurip. Hec. 1160.^r

In composition εἰς signifies—1. *motion into*; as in εἰσιέναι, εἰσάγειν, εἰσπέμπειν, εἰσφορά.—2. *motion, tendency, or direction towards or to*; as in εἰσιδεῖν, Theocr. Epigr. xix, 1. εἰσαφικάνειν, Hom. Il. ζ, 230. ν, 336. χ, 17. Theocr. Id. xxii, 29. Demosth. p. 907, 5. [εἰσαφικνούμενοι, l. 4. ed. Reisk.].—3. *publication; exhibition or propounding, &c. in public*; as in εἰσφέρειν καινὰ δαιμόνια, Xen. Mem. ab init. et Apol. § 12. εἰσάγειν τινὰ, Polyb. E. L. 93. εἰσφέρειν γνώμην, Id. ii, 6. εἰσέρχεσθαι, Id. iii, 44. εἰσηγεῖσθαι τι, Id. vi, 1.—4. *acquisition*, as in εἰσποιεῖν: v. Cattier. Gazophyl. p. 73.

SECTION III.—ON THE PREPOSITIONS ἔκ OR ἐξ, AND ἐν.

RULE I. Ἐκ before a consonant, ἐξ before a vowel, is used with its case (which is always a genitive) adverbially; as, ἔκ τοῦ φανεροῦ or προφανοῦς, or ἔμφανοῦς, is *openly*: ἔκ τοῦ ῥάστου, *most easily*; ἔκ τοῦ δικαίου, *justly*; ἔκ τοῦ ἀδίκου, *unjustly*; ἔκ πολλῆς ἐπιμελείας or ἀκριβείας, *very carefully or exactly*; ἐξ ἴσου, *equally*; ἔκ τοῦ ὁμοίου, *alike, in like manner*;^s ἐκ προσαγωγῆς, *gradually, more and more*; ἐξ ἐτόιμον, *readily, promptly*; ἐξ ἐφόδου, *by sudden onset, assault, irruption*; ἐκ παραλλήλου, i. e. παραλλήλως, *comparatively, by comparison*; [also, *similarly; by parity of circumstances or reason*]; ἐκ προαιρέσεως, *on purpose*; ἐκ λαθραίας ἐπιθέσεως, *by secret attack*; ἔκ τοῦ ἐπιπλείστον, *for the most part*; ἐξ ἐπιβουλῆς or ἐνέδρας, *insidiously, treacherously*; ἔκ τοῦ εὐθέος, *rashly, precipitately*; ἔκ τοῦ παραχρήμα, ἔκ τοῦ παραντίκα, ἐξ ὑπογυίου, ἔκ τοῦ αὐτοσχεδίου, *at once, extempore, inconsiderately*; ἔκ τοῦ ἀσφαλοῦς, *cautiously, securely*; ἐκ παρασκευῆς, *designedly*; [premeditately]; ἔκ τοῦ ἀνελπίστου, and ἀπροσδοκῆτον, *unexpectedly*; ἔκ τοῦ βιαίου, *forcibly, violently*; ἔκ τοῦ ἀναγκαίου, *necessarily*; ἐκ ταυτομάτου, *fortuitously*; ἐκ προνοίας, *designedly, wilfully*; ἐκ τοῦ τεθαρρήκτος, *confidently, boldly*; ἐκ τοῦ σπουδαίου, *seriously*; ἐκ τοῦ παραβόλου, *venturously, desperately*; ἐκ πολλῆς ὑπεροψίας, *very contemptuously or superciliously*; ἐξ ὑπονοίας, *upon suspicion*; τὴν φήμην ἐκ πολλοῦ παρειλήφαμεν, *long ago, from remote time*: Isocr. Paneg. p. 91. So ἔκ παλαιῷ, Paus. in Ach. p. 411. ἐξ ἑαυτοῦ, *spontaneously, of himself*; ἐκ μέρους, *partly, in part*.^t

II. Ἐκ signifies *after*; ἐκ τούτου, *after this*: γελᾶσαι ἐκ τῶν πρόσθεν

^r Add, εἰς ταῦτα, moreover, besides: Demetrius Pepagomenus in Proœmio de Podagra. V. Toup. ad Longin. § xliii. Εἰς sometimes signifies the final cause: ἀκροῶμαι πάσας φωνὰς ἵέντων εἰς ἀπόφενξιν, *for the purpose of escaping, in order that they may escape*: Aristoph. Vesp. 562.—J. S.

^s But in Thucyd. b. iii. ἐκ τοῦ ὁμοίου

is, on an equality, on a par: εἰ γὰρ δυνατόι ἦμεν ἐκ τοῦ ἴσου καὶ ἀντεπιβουλευσάι καὶ ἀντεπιμελλῆσαι, τί ἔδει ἡμᾶς ἐκ τοῦ ὁμοίου ἐπ' ἐκείνοις εἶναι; *what necessity would there have been for us, having thus equal powers or means, to be in subjection to them?* c. 12. p. 396. ed. Bekk.—J. S.

^t Add ἐκ παντὸς, indispensably, by all means. See note w, p. 50.—J. S.

δακρύων, Xen. Cyrop. i, 26. εὐθὺς ἐξ ἀρχῆς ὥρμηκότε προεστάναι τῆς πόλεως, Xen. Memor. i, 2, 39. ἰδρὼς πολλὸς ἐξ ὕπνου, *immediately, after sleep*: Hippocr. Aph. vi, 41. ἐκ περιόδου, ἐκ περιόδων, ἐκ περιτροπῆς, *by turns or rotation*.

With: καὶ κρατήσας αὐτῶν ἐκ πολλοῦ τοῦ περιόντος, *with great advantage or superiority*: Eutrop. Metaphr. ii. and in the same sense, εἰς χεῖρας ἔλθων, ἐκ τοῦ κρείττονος ἀνεχώρησε: Id. iii. Herodian vi, 6, 11. τὰς ἐκστρατείας ἐκ μεγίστων ἐποιήσατο συμφορῶν, (for μετὰ,) Metaphr. Eutrop. vii.

III. Ἐκ περιουσίας has a similar sense: ἐνὸν ἐκ περιουσίας κρατεῖν, *when he might have conquered with ease, and without risk*: Greg. Naz.

Ἐκ περιουσίας τι ποιεῖν is often, *to do a thing with abundance of ease and security, or out of mere wantonness*: οὗτος δ' ἐκ περιουσίας μὲν κατηγορεῖ, Demosth. pro Cor. [μου κατηγορεῖ, p. 226. l. 19. ed. R.]^u

Οἱ δ' ἐκ περιουσίας πονηροὶ οὐδεμίαν πρόφασιν ἔχοιεν ἂν εἰπεῖν, *although they enjoy abundance, and are not urged by necessity*: Demosth.

IV. Ἐκ is sometimes, *on account of; in consequence of; because of*: ἐκ τούτων ἐπάρατος μὲν ἦν ἐν πάσῃ τῇ βασιλευμένῃ γῇ, Eutrop. Metaphr. vii. ἐκ δὲ τοῦ τούτων ὀλιγώρως ὑμᾶς ἔχειν, Demosth. Phil. iv. p. 60. l. 48. ἐκ τοῦ πάντας ὄρῳ ἐν ἴσῳ ἀπολλυμένους, Thuc. ii, 53. παρεκάλει θαρρῆν μὲν ἐκ τῶν ἤδη σφίσιν καλῶν κекινδυνευμένων, καὶ ὅτι πρὸς νενικημένους ὁ ἀγὼν νενικηκόσιν αὐτοῖς ἔσται: Arr. Exp. Al. ii, 7. where ὅτι has the same signification [i. e. the construction might have been καὶ ἐκ τοῦ—τὸν ἀγῶνα, &c. with an infinitive]: ἐκ τοῦ; *on what account? wherefore?* Eurip. Hel. 92.

Sometimes, *according to, in proportion to*: ἐκ τῶν ἐνόντων, ἐκ τῶν δυνατῶν, ἐκ τῶν ἐνδεχομένων: *to the best of one's power*: see Epict. Ench. c. 44. Aristid. t. iii. p. 270. in which sense ἐκ τῶν ὄντων, Zosim. i, 2. but ἐκ τῶν ἐνόντων χρῆσθαι τῷ λόγῳ, *as the nature of the affair requires*: Demosth.^v

For διά: ἐκ τοσαύτης ἐπιμελείας, *by so much care and attention*; ἐκ τούτου τοῦ λόγου, *by this method, or by this way of reasoning*; ἐκ θαλάσσης, *by sea*; ἐκ παντὸς or παντὸς τρόπου, *by every method*; [and *totally, or all together*;] to which is opposed ἐκ μέρους or μεμῶν: εἰ δ' οὐκ ἐκ τοῦ παντὸς, ἀλλ' ἐκ μέρους ἐπαινεσόμεθα: Lucian, Dem. Enc. p. 899. [by the great; in the gross;] ἐκ τοιούτου τοῦ τρόπου, *in such a manner as this*; ἐκ βίας, *by force*: Soph. Phil. 563.

^u The following is the interpretation of this phrase offered by me in my Commentary on Demosthenes published in the Classical Journal: *Videtur figura ab iis desumpta, qui supervacanea tantum ex fortunis suis in discrimen committunt; quibus vel amissis, jacturam non ita magnam faciunt*. I suppose it is a figure taken from persons venturing the superfluous part only of their fortune; which if they

happen to lose, they suffer no inconvenience.—J. S.

^v I suppose the passage alluded to is the following: ἀλλ' ὅπῃ τῆς τουτου τοῦ χαλεποῦ βλασφημίας καὶ συκοφαντίας εἰς τοιούτους λόγους ἐμπίπτειν ἀναγκάζομαι, οἷς ἐκ τῶν ἐνόντων ὥς ἂν δύνωμαι μετριώτατα χρῆσθαι: de Cor. p. 312. l. 20. ed. Reisk. *as far as the occasion or circumstances will permit*.—J. S.

V. Ἐκποδῶν^w or ἐκ ποδῶν, (literally *from before one's feet*,) besides the sense mentioned in Ch. v. § v. R. 8. signifies with εἶναι, γίνεσθαι, ἵστασθαι, or ποιεῖσθαι, *to be killed or destroyed*, [as we say, *to be put out of the way*:] οὐ πολλὰῖς ὕστερον ἡμέραις ἐκποδῶν ὁ κακοδαίμων γίνεται, Philo de Legat. ad Caium. τὸ μεῖράκιον ἐκ ποδῶν γεγένηται, Id. ib.

Ἑκ is put for ἐν, *in*: ἐκ παρατάξεως κρατεῖν, *in pitched battle*: Polyb. ii, 19. In Thuc. vi, 32. ὁ ἄλλος ὄμιλος ὁ ἐκ γῆς is opposed to ὁ ναυτικός ὄμιλος: v. Dorv. ad Char. p. 106. Cic. Ep. iii, 9. Cæs. B. G. i, 43. but in Hom. Il. τ, 375. φαίνεσθαι ἐκ πόντοιο is, *to appear to persons viewing it from the sea*. Ἑκ, *per, by, through, from*: ἴσθι γὰρ ἐξ ἐμέο τὰ πεποιημένα ὑπὸ Μήδων, Herodot. viii, 80.^z

Ἑξ is redundant with nouns having *θεν* added to them, as ἐξ οὐρανόθεν in epic poetry.

In composition ἐκ signifies—1. *departure or removal from a place*; as in ἐκβάλλειν, ἐκπίπτειν, ἐκρέειν, ἐκκομίζειν, ἐξέρχεσθαι, ἐκτοπίζειν ἑαυτόν: Polyb. i, 74. v. Valck. diatrib. p. 197.—2. *transfer, transference*; as in ἐκδιδόναι ἀδελφὴν, *to give a sister in marriage*: Demosth. p. 763. [l. 8. ed. R.] ἀνδριάντα, στέφανον, *to set a statue, a crown, to be made by contract*: Id. p. 268. 521. *to let for hire*: Æschin. Or. p. 2, 41. ἐκδιδόναι χώρας, *to transfer or give over to others*: Demosth. p. 423. [l. 15.]—3. *secret removal*; as in ἐκκλέπτειν, Polyb. i, 23. Xen. Apol. 23. ἐκπηδᾶν, Polyb. i, 43. ἐκπίπτειν Id. iv, 86.—4. *removal from the rest, selection*; as in ἐξέτασιν ποιεῖσθαι, Xen. Cæc. iv, 6. ἐκλέγειν, Demosth. p. 760. ἐξαιρεῖν, Id. p. 658.—5. *removal from, or privation of, what is signified by the uncompounded word, or the contrary of the uncompounded word*: v. Valck. ad Herodot. p. 173. as in ἐκκαλύπτει τὴν γραφὴν, Æl. V. H. ii, 44. τὸ ἦθος, ib. iii, 7. ἐκσπονδος, Polyb. iv, 33. ἐκνομίως, Aristoph. Plut. 982. ἐξόμνησθαι, Demosth. p. 396. 1119. &c. ἐξορκοῦν, *to absolve from the obligation of an oath*: Id. p. 535. [l. 23. ed. R.]—6. *completion, accomplishment, consummation, end*; as in ἐξαιτεῖσθαι ἐταίρους, Æschin. Or. p. 24. 35. ἐκφυσᾶν, Polyb. i, 48. ἐξαδυνατεῖν, Id. i, 58. ἐκπολιορκεῖν, Id. i, 39. ἐξήκειν, Demosth. in Indic. [Reiske's index.] ἐκθερίζειν, Id. p. 1253. ἐκπονεῖν, Xen. Mem. i, 2, 4. and Cæc. xi, 12. ἐξεργασία, Polyb. x, 42.—7. *removal from obscurity, or concealment, into publicity*; as in ἐκφέρειν, Ælian ii, 4. x, 13. ἐκλαλεῖν, Demosth. p. 354. ἐξαγγέλλειν, Id. p. 45. ἐκκεῖσθαι, Id. p. 458. ἐκτιθέναι, Polyb. xv, 9.—8. *It intends or augments*; (v. Valck. diatr. p. 167. Musgrav. ad Eurip. Iph. T. 259.) as in ἐκφανλίζειν, Æl. V. H. iii, 33. ix, 41. ἐκκαγχάζειν, Xen. Symp. i, 16. ἐκλογισμός, Polyb. x, 6. ἐξακριβοῦν, Id. ii, 56. ἐξευκρινεῖν, Id. E. L. 141. ἐκθεραπεύειν, Æschin. Or. p. 24, 15.—9. *continuation or per-*

^w Πάρεχ' ἐκποδῶν, *give me your place*; stand out of the way; *make room*: Aristoph. Vesp. 949.—J. S.

^z Ἑκ, *upon*: καθήμεθ' ἄκρων ἐκ πάγων, Soph. Antig. 411. *by: ὦν οὐνεχ' ἡ Κόρινθος ἐξ ἐμοῦ πάλαι μακρὰν ἀπεκείτ'*,

Soph. Cæd. R. 997. Ἑκ νυκτὸς, *in the night, by night*: καὶ γὰρ ἐκ νυκτὸς, εἴ τινος δέοιτο Ἀστυάγης, πρῶτος ἡσθάνετο Κῦρος, καὶ πάντων ἀοκνότατα ἀνεπήδα: Xen. Cyrop. i.—J. S.

sistence ; as in ἐκτρέφειν, ἐκτείνειν τὰς χεῖρας.—10. It is *redundant* ; as in ἐξαμαρτάνειν : v. Musgrav. ad Eurip. Iph. A. 333. Fisch. præf. ad Well. p. 13.

VI. The preposition ἐν is construed with no other case than a dative ; which, when not expressed, is to be understood ; as, ἐν Διονύσῳ τραγῳδοὺς ἐθέασασθε, Demosth. de Pac. [p. 58. l. 24. ed. R.] underst. ἐορτασίμοις ἡμέραις.⁹

It is used for ἐπὶ with a genitive, *before* ; as, ἐν τοσοῦτοις μάρτυσι : ἐν τοῖς δικασταῖς, or διαιτηταῖς. διαδικάζεσθαι ἔν τισι τῶν ἱατρῶν, Plat. Leg. 11. προτεθείσης δὲ βουλῆς ἐν τοῖς τῶν νεῶν ἡγεμόσι περὶ τῆς ναυμαχίας, Diod. S. xi, 12.

Εν, *during the office or magistracy of* : ἐν δὲ τούτοις τοῖς νομοθέταις μὴ θέσθε νόμον μηδένα, Demosth. Ol. iii. So, ἐν τούτοις ὑπάτοις.

VII. Εν with its case is used adverbially : ἐν τούτῳ, *meanwhile* ; and in this sense ἐν ᾧ is correlative with it : ἐν τούτῳ, *then*, preceded by ἐπειδὴν and ὅταν, Xen. de Re Eq. vii, 17. x, 13. ἐν τούτῳ, *therefore*, (a Hebraism,) Acts xxiv, 16. ἀνάστα ἐν τάχει, *quickly*, Acts xii, 7. v. Rom. xvi, 20. Rev. i, 1. κάποφανῶ γε νῆ Δία, ὡς ἐν δίκη σ' ἔτυπον, *justly* : Aristoph. Nub. 1335. [1332. Br. 1314. Bekk.] cf. Plat. in Phædr. p. 278. l. 40. ἐν δέοντι, ἐν καιρῷ, ἐν καλῷ, *seasonably, conveniently* : Demosth. Phil. i. p. 19. l. 21. [51, 23. ed. R.] ἐν καλῷ ὁρμεῖν, *commodiously* : Xen. H. Gr. ii. v. Thuc. v, 60. Æl. V. H. x, 11. ἐν ἴσῳ, *equally*, followed by καὶ, Thuc. ii, 62. p. 137. [c. 61. p. 306. l. 2. ed. Bekk.] In the same sense ἐν ὁμοίῳ, Thuc. ii, 53. ἐν τῷ παρόντι, *now, at present* : Æschin. Dial. de Virt. init. ἐν βραχεῖ, *shortly, soon* : Plat. Symp. p. 217. Sometimes, *summarily, generally* : Harpocrat. ἐν βραχυτέροις, *more briefly* : Plat. Gorg. p. 449. In one word ἔμβραχυ, Plat. Hipp. min. p. 365. l. 34. ἐν ὀλίγῳ, *almost*, to which ἐν πολλῷ is opposed, Acts xxvi, 28. 29.

VIII. To these adverbial expressions a genitive is sometimes joined : τὴν δὲ Κέρκυραν κεῖσθαι ἐν καλῷ μὲν τοῦ Κορινθιακοῦ κόλπου, (*with regard to it*), καὶ τῶν πόλεων, αἱ ἐπὶ τοῦτον καθήκουσιν, ἐν καλῷ δὲ τοῦ τὴν Λακωνικὴν χώραν βλάπτειν (*for injuring it*) ἐν καλλίστῳ δὲ τῆς ἀντιπέρας ἡπείρου, Xen. Hist. Gr. vi. ἐν τούτῳ τῆς παρασκευῆς ἦσαν, *in this state of preparation, or were thus preparing* : Thuc. ii. [c. 17.] And sometimes a dative besides the person or thing advantaged, &c. πρὸ τοῦ θεάτρου, καὶ οὗ πᾶσιν ἐν καλῷ τῆς θέας ἔσται : *and where all will have a good view* : Aristid. pro Quat. p. 267.

IX. Εν signifies, *at, near* : Ἐπαμεινώνδας ὅτε ἐπρώθη ἐν Μαντινείᾳ, Æl. V. H. xii, 3. ἡγημένος ἐν Μαντινείᾳ ἵππομαχίᾳ, Xen. H. Gr. vii. p. 645. v. Perizon. ad Æl. V. H. ii, 25. Bach. ad Xen. Ages. ii, 23. ἐν ἀριστερᾷ μὲν ἔχων τὰ Σογδιανῶν ὄρη, ἐν δεξιᾷ δὲ αὐτὸν τὸν Τίγρητα : Arr. Exp. Al. iii, 7. *on the left, on the right* : ἐρριμένους ἐν ποσὶ, *at*, Æl. V. H. i, 16. v. Dorv. ad Char. p. 206. 418. ed. Lips.

For eis, *to* : ἀποστελόντες ὀπίστας ἐν Σικελίᾳ, Thuc. vii, 17. p. 449.²

⁹ Wolf understands ναῶν or ἐορτῇ. As stood.—J. S.

theatres were dedicated or consecrated to Bacchus, perhaps θεάτρῳ may be under-

² Ὡχιοντο δὲ ἐν τοῖς ὄχυροις. Xen. Anab. iv, 7, 12. where see Hutchinson,

X. Ἐπιχειρητέον ὑμῶν ἐξελέσθαι τὴν διαβολὴν, ἢν ἐν πολλῷ χρόνῳ ἔχετε, (*of, or from, a long time,*) ταύτην ἐν οὕτωσι ὀλίγῳ χρόνῳ, (*in so short a time:*) Plato Apol. It signifies also *within*, when thus governing nouns of time: ἐν πέντε ἡμέραις ἐβοηθήσατε αὐτοῖς, Æschin. c. Ctes. p. 286. l. 35. v. Æl. V. H. i, 6. And also *process of time*: ἐν δ' αὐτῇ χρόνῳ, *then after a time*: Pind. Pyth. iii.

XI. Ἐν ᾧ is sometimes *when*: τὸ γένος τὸ τῶν Θρακῶν, ἐν ᾧ ἂν θαρσῆσῃ, φονικιώτατόν ἐστιν: Thuc. vii. p. 509. c. 29. Ἐν ᾧ is often followed by ἐν τούτῳ as correspondent to it; and then it may be rendered *while*: ἐν ᾧ ὧν Κορινθίων ἐδέοντο χρῆσθαι σφι νέας, ἐν τούτῳ διεφθάρη τὰ πρήγματα: Herodot. Er. c. 89. So Xen. Cyrop. ii, 6. Ἐν ὅσῳ, also is *while*: ἐν ὅσῳ δὲ καταβαίνεις, ἐγὼ ἐπάσομαι μέλος, Aristoph. Eccl. 1144. It may be noticed in general that ἐν is employed in signifying time: ἐν δείπνῳ, *during supper*; ἐν σπονδαῖς, *during a truce or peace*; ἐν μηνὶ τρίτῳ, *in the third month*.

Ἐν ᾧ signifies also, *by which, through which, which being done or effected*: ὠρμημένων γὰρ τῶν ἐν Σάμῳ Ἀθηναίων πλεῖν ἐπὶ σφᾶς αὐτοὺς (ἐν ᾧ σαφέστατα Ἰωνίαν καὶ Ἑλλήσποντον εὐθὺς εἶχον οἱ πολέμιοι,) Thuc. viii. c. 86. p. 612. τῷ τοιούτῳ προσέκειντο, ἐν ᾧ περ καὶ μάλιστα ὀλιγαρχία ἐκ δημοκρατίας γενομένη ἀπόλλυται, Id. viii. c. 88. p. 615.

XII. Ἐν and its case are joined with εἶναι, and verbs of similar signification, in various forms; as, ἐν φόβῳ εἶναι, *to be in fear*: v. Cic. Catil. i. c. 7. [§ 18.] Hor. Epod. i, 17. Hence ἔμφοβος [Luke xxiv, 5.] and ἔμφοβοῦμαι. Ἐντρομος, of kindred signification, is in Acts Ap. vii, 32. ἐν στόματι, and more elegantly ἐν λόγοις, ἐν φήμῃ, εἶναι, *to be talked of, to be celebrated*: γενεαλογοῦντες αὐτὸν ἀπὸ τῆς ἐν φήμῃ Λαΐδος, *from the famous Lais*: Synes. Ep. iii. Πολυκράτης ὁ Σάμιος ἐν Μούσαις ἦν, *was addicted or devoted to poetry*: Æl. V. H. ix, 4. οἱ ἐν ποιήσει γενόμενοι, *poets*: Herodot. ii, 82. ἐν σοὶ γὰρ ἔσμεν, *upon you is our sole dependence*: Soph. Œd. R. 322. [314.] ἐν ὀργῇ εἶναι τινι, *to have a person angry with one*; ἐν ἡδονῇ εἶναι τινι, *to be the delight of a person, to be agreeable to him*; ἐν αἰρίαις or ἐν ἐγκλήματι, εἶναι, *to be accused*: οἱ ἐν ταῖς αἰρίαις (ὄντες viz.) Demosth. Ep. ii. p. iii. l. 34. But ἐν αἰρίαις ἔχειν τινα, *is, to accuse one*; ἐν ὀργῇ ἔχειν τινα, *to be incensed against one*; ἐν αἰσχύνῃ τίθεσθαι, *to esteem disgraceful or shameful*: v. Sall. B. C. c. 31. Cic. ad Fam. x, 28.

XIII. Ἐν is sometimes omitted: σκότῳ for ἐν σκότῳ, Soph. Trach. 596. v. Hermann. ad Eurip. Hec. 591. Ἀταλάντῃ, for ἐν Ἀταλάντῃ, Thuc. ii. τοῖς εἰρήνῃ πράγμασι, for τ. ἐν εἰρήνῃ π. Zosim. Hist. ii. τῇ φνγγῇ, for ἐν τ. φ., Id. iii. p. 328. Sometimes redundant: οἱ Πάρθοι ἐν τῷ σφετέρῳ τρόπῳ ἤρξαντο βασιλεύεσθαι, Xiphil. in Trajan. v. Brunck. ad Soph. Œd. R. 1112. Tyrwh. ad Aristot. Poet. p. 120. But it sometimes appears to be redundant,

who gives several examples of this sense.
—J. S.

^a See Supplement to Johnson's Dic-

tionary, published in 1819. This sense of *of* is omitted even in Mr. Todd's edition of Johnson.—J. S.

when it really is not; e. g. in ὅρος μέγα ἀνεστραμμένον ἐν τῇ ζητήσει, Herodot. Er. c. 48. Ἐν τῇ ζητήσει is for ἐν τῷ ζητεῖν, in making the search.

XIV. Ἐν is joined with χρῶ in various phrases; as, κείρεσθαι ἐν χρῶ, to be shaven close to the skin: Theophr. περὶ μικρολ. [p. 59. l. 2. ed. Simps. Oxon. 1738.] Æl. V. H. ix, 10. Hence ἡ ἐν χρῶ κουρά, close shaving, called also ψιλὴ κουρά, and in poetry κουρά ξυρήκης: and ὁ ἐν χρῶ κουρίας, one so shaved; and in one word ξυρίας. Figuratively ξυρεῖ ἐν χρῶ is said of what is very dangerous; chiefly in poetry.

XV. Οὐ πρὶν ἢ ἐν χρῶ τοῦ κινδύνου ἀπέστη τοῦ διαναναμαχῆσαι πρὸς τὰς σπιλάδας, not before he had been in the greatest danger: Synes. Ep. iv. In this sense a thing is said ἐπὶ ξυροῦ ἀκμῆς ἵστασθαι or ἔχεσθαι, for, to be in a very critical situation: Hom. ll. κ, 173. Theogn. 557. Herodot. Er. c. 11. ἐν χρῶ μάχεσθαι or μάχην συνάψαι, hand to hand: Plut. in Thes.

XVI. Hence ἐν χρῶ, near, or close: ἐν χρῶ αἰεὶ παραπλέοντες, Thucyd. ii. c. 84. p. 155. This is expressed by stringere and radere: Virg. Æn. v. [163. 170.] ἐν χρῶ τῇ μητρί προσιστάμενοι, pressing close to her through fear: Lucian, in Zeux. [632. D. ed. Salm.] ἡ ἐν χρῶ πρὸς τὰ βιβλία συνουσία, a close acquaintance with books: Id. adv. Indoct. t. i. p. 102. l. 57. ed. Amst. οἱ ἐν χρῶ φίλοι, intimate friends: Suid. ἐν τῇ ἀγορᾷ βῆμα ξύλινον ἐν χρῶ τοῦ λιθίνου κατεσκευάσται, Xiphilin. in Sever. in summa superficiei. [I suppose it means close to; but it has not been in my power to examine the passage.]

Ἐν is put for σύν:—ἐν πέλταις καὶ ἀκοντίοις,—ἐν τόξοις, Xen. Mem. iii, 9, 2. v. Æschin. c. Ctes. p. 532. [l. 17. ed. Reisk.] Id. p. 254. [l. 14. ed. R.]^b v. Eurip. Alc. 771.

Ἐν, in the power of; ἐν ὑμῖν ἐστὶ, Lys. de Eratosth. cæd. p. 40. [ed. R.] ὅπως ἐν ἐκείνῳ εἴη, ὅντινα βούλοιο Ἀθηναίων φάναι τῶν ἀνδρῶν τούτων εἶναι, Andocid. de Myst. p. 20. [l. 1. ed. Reisk.] v. Valck. ad Hippol. 324. ad Herodot. p. 241. Brunck. ad Soph. Œd. C. 247. ad Eurip. Med. 231. Aristoph. Lys. 30, 31.

For διὰ, through, by means of: ὥστ' ἐν αὐτῷ, ᾧ ἐγὼ κακῶς ἔπραττον, ἐν τούτῳ ὑμᾶς σώξεσθαι: Andocid. p. 79. [l. 13. ed. R.]

On account of: οἱ φεύγοντες ἐν τοῖς μυστηρίοις, Andocid. p. 142. οὐ τοίνυν οὐδὲ τὴν ἦτταν αὐτὴν ἐν οὐδενὶ τῶν παρ' ἐμοῦ γεγονυῖαν εὐρήσετε τῇ πόλει, Demosth. de Cor. p. 308. [l. 7. ed. R.]

^b Ἐν may be translated with also when its case signifies the instrument: διελαύνεται διαμπερὲς ὁμοῦ τοὺς μηροὺς ἑκατέρους ἐν μεσαγκύλῳ, Plut. in Philopœm. p. 657. l. 15. ὀρνίθων σπερμιολόγων συνδρομὴν ἐν λίθῳ καὶ ψόφῳ συνδιατράξιν, Id. in Demetr. p. 1652. l. 6. τὸν Ἑρμῆν κέλευσον,—καθικόμενον ἐν τῇ ῥάβδῳ, νεανίαν εὐθὺς καλὸν ἀπεργάσασθαι αὐτόν: Lucian, Dial. Plut. et Protesil. p. 428. ed. Amst. 1743.

See Classical Journal, *Loci quidam Luciani emendati atque explanati* à J. Seager, A.B. Bicknor Wallicæ in Com. Monum. rectore. ἐν μαχαίρᾳ ἀπολούνται, Matth. xxvi, 52. πατάξομεν ἐν μαχαίρᾳ; Luke xxii, 49. In the following passage it is used as in that of Xen. σὺ μὲν ἐπέρχῃ μοι ἐν ῥομφαίᾳ καὶ ἐν δόρατι, καὶ ἐν θόρακι: Josephus Antiq. vi. c. 9. p. 250. ed. Huds.—J. S.

Viger.

2 G

For, as: λαβεῖν ἐν φέρῃ Κοίλῃν Συρίαν, Polyb. E. L. 82. δέχεσθαι ἐν παρακαταθήκῃ ὑ' τάλαντα, Id. Exc. Peir. p. 131.

Out of: ἐπινον ἐν κερσίνοις ποτηρίοις, Xen. Anab. vi. p. 370. ἐν ἀργύρῳ ἢ χρυσῷ πίνειν, Lucian, de Merc. cond. [485. e. ed. Salm.] v. Cup. Obs. ii, 8. et Burm. ad Phædr. Fab. 25. *From*: τοῦθ' ὑμᾶς διὰ βραχέων βούλομαι διδάξαι, οὐχ ὥς οὐ μεμαθηκότας καὶ ἐν τοῖς ἐν ἀρχῇ εἰρημένοις, ἀλλ' ἵνα, &c. Demosth. adv. Leochar. p. 1098. [l. 18. ed. R.]

Ἐν γένει is, *related, of kin*: Eurip. Alc. 903. Soph. Œd. R. 1016. οἱ ἐν γένει, *kinsmen, relations*.

Ἐν οἴνῳ, *over wine, over the bottle*: v. Valck. ad Callim. Fragm. p. 15. 262.

Ἐν ἑαυτῷ (or perhaps more properly ἐν ἑαυτοῦ) εἶναι, *to be in one's senses*: v. Abresch. ad Æsch. p. 173. seq. Dorv. ad Char. p. 409. (508. ed. Batav.) Brunck. ad Soph. Phil. 950. κύστιν οὐκ ἐν αὐτοῦ, Aristoph. Vesp. 642. With the genitive οἴκῳ is understood. See Ch. v. § v. R. 9. and note c p. 80.

In composition ἐν signifies, *permanence or commorancy*; as in ἐμμένειν ταῖς σπονδαῖς, Xen. Ages. i, 11. ταῖς δίκαις, Plat. Crit. c. 12. τοῖς ὅρκοις, Lys. p. 870. τοῖς τόποις, Demosth. p. 165. [l. 1. ed. R.] ἐνοικεῖν ἐν χώρᾳ, Xen. Œc. iv, 13. ἐγγεῖος.—2. *into*; as in ἐμβαίνειν εἰς τὴν θάλασσαν, Lys. p. 116. ἐντρίβειν, Xen. Œc. x, 2. ἐγχεῖν, ἐμβάλλειν, ἐμπίπτειν: ἐντεταμένος εἰς τὸ ἔργον, Xen. Œc. cxi, 9. ἐμβιβάζειν εἰς τὴν δικαιοσύνην τινὰ, Id. ib. xiv, 4.—3. *suitableness, conformity*; *correspondence or coincidence*; as in ἐνδικος, ἐννομος, ἔμμετρος, ἐμμήνια.—4. *obligation*; as in ἐνορκος, Polyb. vi, 47.—5. *participation or possession*; as in ἐμφρων, ἔμμισθος, ἐντεχνος, ἐνοικος, ἔμπειρος.—6. It has the same signification as with its case uncompounded: e. g. ἐντιμος, ἐνύπνιον, ἐννοεῖν, ἐνδοξος, ἐναγώνιος, ἐνδημεῖν, ἐνόδιος.—7. It has a signification of *abatement or diminution*; as in ἐνδιδόναι, v. Foës. Œcon. Hipp. ἐνωμον: cf. Casaub. ad Athen. Deipn. p. 60. ἐγκίρρος, ἐμπόρφυρος, ἐγκλωρος, ἔμπικρος.—8. It signifies *similitude*; as in ἐνθηρος. On this signification and that in No. 5, see Interpp. ad Eurip. Troad. 524. Abresch. ad Æsch. p. 314. et in corrigend. p. 659.—9. It often indicates that something is done *in a certain place*: χωρίον ἐπίτηδες ἐνστρατοπεδεύεσθαι: v. Wessel. ad Herodot. p. 538. Abresch. Diluc. Thuc. p. 256.

It is to be remarked besides, that verbs compounded with ἐν are sometimes joined with a genitive case; as, ἐμβατεύειν πατρίδος, Soph. Œd. R. 825. v. Brunck. The reason of this is that ἐν has the force of ἐνδον. On ἐν in composition see Cattier. Gazophyl. p. 76.

SECTION IV.—ON THE PREPOSITION ἐπί.

RULE I. (I. II.) Ἐπὶ is put before genitives signifying *power, dignity, charge, office, employment*; as, οἱ ἐπ' ἀξιώσεως and ἐξουσίας, *persons in magistracies, or high stations*; ἐπὶ τῶν ἀπορρήτων, *a private secretary*; οἱ ἐπὶ τῶν εἰσαγωγίμων καὶ ἐξαγωγίμων, *superin-*

tendents of imports and exports, or of customs; ἐπὶ τῶν ἐπιστολῶν, a secretary; οἱ ἐπὶ τῶν ἱκετηρίων or ἱκετικῶν, les *Maitres des Requêtes*; and the like. Sometimes ὦν, or τεταγμένος, is added; and in Acts Ap. viii, 27. ἦν precedes the preposition.

II. (III.) It is used in speaking of equal distribution of numbers; as, ἐπὶ τριῶν, or τεσσάρων, τάττεσθαι, *three and three, or four and four*; ἐφ' ἑνὸς, *one by one*; [ἐπὶ τεσσάρων ταξάμενοι τὰς ναῦς,] Thuc. ii, 90. In the same sense κατὰ μίαν. [See § v. R. 8.]

III. (IV.) In a tactical use, ἐπὶ φάλαγγος ἄγειν, προσβάλλειν, &c. is φαλαγγηδόν, or ἐπὶ κέρως, or κατὰ κέρας, *to advance or attack with both wings extended or opened*; ἰδόντες κατὰ μίαν ἐπὶ κέρως παραπλέοντας, *with the wing extended or opened*: Thuc. ii, 90.^c Βάθος, *the depth*, i. e. the middle body as it were of the phalanx,^d is said ἐπὶ τεττάρων or ἐπὶ ὀκτῶ or ἐπὶ πλειόνων, &c. παρατάττεσθαι or ποιεῖσθαι, *to be formed with four, eight, or more, together in each rank* [file]. Hence ὑπερφαλαγγᾶν is *to surround the enemy by opening both wings*; ὑπερκερᾶν, *to surround only one wing of the enemy*; ^e but ἐπὶ μετώπων, or κατὰ μέτωπον or πρόσωπον, is *with the front of the army opened or extended*: v. Bud. p. 373. 631.

IV. (V.) With a genitive of a reciprocal pronoun, ἐπὶ is put for διά: ἐφ' ἑαυτοῦ, *of himself, or spontaneously*; αὐτοῖς ἐφ' ἑαυτῶν βουλευομένοις, *at their own discretion, without the interference or participation of any one else*: Dion. Hal. v. p. 324. l. 33.^f οὐδὲν ἐμὲ δεῖ ἐπ' ἑμαυτοῦ λέγειν, *through myself*: Id. in Exc. ὥστε αὐτὰς ἐφ' ἑαυτῶν αὐτομάτως προσπλευούσας ὁρᾶσθαι, *of themselves*: Xiphil. in Sever. But at other times ἐφ' ἑαυτοῦ is *apart, separately, by himself, to himself, at home, or within his own bounds, &c.* Φορωνεύς τοὺς ἀνθρώπους συνήγαγε πρῶτον ἐς κοινόν, σποράδας τῶς καὶ ἐφ' ἑαυτῶν ἐκάστοτε οἰκοῦντας: Paus. Cor. p. 112. καὶ Σωκράτης μὲν καὶ Πυθαγόρας οὐδ' αὐτοὺς τοὺς λόγους, ἐν οἷς ἔζων, συνέγραψαν, ἀλλ' ἐφ' αὐτῶν ἐφιλοσόφουν: *to themselves, for themselves*: Aristid. pro Quat. p. 495. εἰ μὲν οὖν ἐφ' αὐτῶν διετέλεσαν ὄντες, *in their own territories, within their own bounds*: Zosim. i. speaking of the Athenians and Lacedæmonians; νυκτὸς γενομένης, ἐφ' ἑαυτῶν ἐγένετο τὰ στρατόπεδα, *retired to their own respective quarters or camps*: Id. iv. A city which is independent is said εἶναι or κεῖσθαι ἐφ' ἑαυτῆς. Ἐφ' ἑαυτοῦ is said also of what one has peculiar or apart: εἶχον γὰρ καὶ οὗτοι ἐφ' ἑαυτῶν μάντιν Ἰππόμαχον, Herodot. Calliop. c. 37. v. Valck. ad Herodot. p. 634.

V. (VI.) It is used with its case adverbially: ἐπ' ἀδείας, *securely*,

^c Ὡς ἂν εἰ ἔλεγε, μίαν κατακολουθοῦσαν τῇ ἑτέρᾳ· τοῦτο γὰρ τὸ ἐπὶ κέρως καλεῖ: Schol. p. 357. ed. Bekk.—J. S.

^d The depth of a battalion is its extent from front to rear: it is determined, therefore, by the number of ranks, or by the number of men in each file: as the width is by the number of files, or by the number of men in each rank,—J. S.

^e In Polybius the simple verb κερᾶν is, *to open or extend the line of battle beyond the wing of the enemy*: xvii, 20.—J. S.

^f Ὁ Χαρίδημος, διαβὰς εἰς τὴν Χερρόνησον ἐφ' αὐτοῦ, *of himself, without the assistance of the Athenians, which he had requested*: Demosth. in Aristocr. p. 672. l. 15. ed. Reisk.—J. S.

with impunity; ἐπ' ἀληθείας, *truly, sincerely, in truth*: Demosth. pro Cor. p. 315. Acts Ap. iv, 27. Luke iv, 25. xxii, 59. Mark xii, 32. ἐφ' ἐκάστης, (ἡμέρας viz.) *daily, every day*; τὰ κυριώτατα ἐπὶ κεφαλαιῶν ἐρῶ, *generally, summarily*: Dion. Hal. ii. p. 124. l. 6. ἐπ' ὀνόματος, *nominately, by name*: Julian, Misopog. non longe ab init. πολλάκις πρὸς ἐμὲ διεκξέει ἐπὶ σχολῆς, *at leisure*: Æsch. c. Ctes. p. 301.

For *among*, or *beyond*, (præ,) v. Aristid. Panath. t. i. p. 168. [This sense is very questionable.]

VI. (VII.) Ἐπ' ἀναμφισβητήτου ἀποδείξεως τὴν διαβολὴν ἀποφυγεῖν is, *upon incontestable proof or evidence*; πιστεῖς δοὺς ἐπὶ θεῶν is, *by calling upon the gods to witness*: Dion. Halic. v. p. 299. l. 30. εἰ μὲν οὖν ὑπισχυοῦνται ὑμῖν οἱ πατρίκιοι, καὶ πιστεῖς βούλονται δοῦναι τὰς ἐπὶ θεῶν, ὅτι, &c. Id. x. p. 641. l. 20.

VII. (VIII.) But in ἐπὶ τῶν ἱερῶν ὁμόσαι, ἐπὶ is *sur, upon*: τὰ ἐπὶ τῶν ἱερῶν συνομολογηθέντα τοῖς πατρικίοις πρὸς τοὺς δημοτικούς, Dion. Hal. xi. p. 728. l. 35. ἱερὰ θύσαντες, ὥμοσαν ἐπὶ τῶν ἐμπύρων: Id. iii. p. 154. l. 27.^s ὄρκια τεμόντες, αὐτοὶ τε πρῶτοι στάντες ἐπὶ τῶν τομίων, ὥμοσαν, &c. Dion. Hal. v. init. *having immolated victims for the purpose, they solemnly swore, standing over them (or over the entrails)*: v. Stanl. ad Æsch. Eum. 486.

VIII. (IX.) Ἐπὶ often governs a genitive even when it signifies motion; as, ἐπὶ τῆς χώρας βαδίζειν, frequently in Herodot. *towards or through the country*; ἐπὶ τοῦ στρατοπέδου καταβάντι, *into the camp*: Dion. Hal. i. p. 45. ἐπὶ τῆς γῆς, *to the ground*: Zosim. iv. ἐπὶ Θράκης ἐχώρει, *to Thrace*: Id. ib. cf. John vi, 21. But in this sense poets usually employ a dative; as, ἐπὶ ναυσὶν ἐλαύνειν.

With a genitive of nouns either proper or appellative, it signifies *time*: (v. Valck. ad Theocr. x. id. p. 115.) ἐπὶ Δαρείου τοῦ Ὑστάσπεος, καὶ Ξέρξεω τοῦ Δαρείου, καὶ Ἀραξέρξεω τοῦ Ξέρξεω, *in the reign of Darius, &c.* Herodot. Er. c. 98. ἐπὶ ἀρχοντος Ἀθηναίους Νικοστράτου, *in the archonship of Nicostratus*: Arr. Exp. Al. ii, 11. ὁ Νέστωρ ἱππικώτατος ἦν, ὡς λέγεται, τῶν ἐφ' αὐτοῦ: *of the men of his time*: Aristid. pro Quat. p. 402. ἐπὶ τοῦ σοῦ βίου, *in your time or life*: Plat. in Phædr. p. 242. l. 10. ἐπὶ τῶν δείπνων, *in the time of supper*: Diod. S. iv, 3. ἐπὶ μιᾷς ἡμέρας, *in one day*: Lucian, Dial. Crat. et Diog. ἐπ' εἰρήνης, *in time of peace*: Hom. Bæot. 304. [i. e. Il. β, 797.]

With a genitive it signifies also, *before, coram*; as, ἐπὶ πολλῶν: v. Valck. ad Eurip. Hippol. 213. Hence of a judge or umpire before whom a matter is tried or discussed: ἐπὶ τοῦ κοινοῦ συνεδρίου τῶν Ἑλλήνων, Diod. S. xi, 55.

It is put for εἰν: ὑψηλῶν δ' ἐπὶ ναῶν τέθεικε, Eurip. El. 6. With a genitive of regions or countries it signifies, *upon the bounds of*:

^s Both Viger and Hoogeveen translate ἐπὶ τῶν ἐμπύρων, *super focis*: but Suidas interprets τὰ ἐμπυρα, τὰ καίμενα ἱερεῖα, and Hesychius τὰ καίμενα ἱερά, *the burn-*

ing victims or sacrifices. This sense it evidently has in Sophocles, εὐθὺς δὲ δέισας, ἐμπύρων ἐγευόμην Βωμοῖσι παμφλέκτοισιν, Antig. 1005.—J. S.

Λέπρεον—κείμενον ἐπὶ τῆς Λακωνικῆς καὶ τῆς Ἡλείας, Thuc. v, 34. τὰ ἐπὶ Θράκης, the towns on the confines of Thrace, upon the shores of the Ægean sea : v. Gail, Obs. Gramm. p. 31. seq.

IX. (X.) With a dative case, ἐπὶ signifies, *in the power of*: τῶν ὄντων τὰ μὲν ἔστιν ἐφ' ἡμῖν, τὰ δ' οὐκ ἐφ' ἡμῖν: Epict. c. 1. ἐπὶ τοῖς βαρβάροις γενέσθαι τὴν πόλιν,^a Zosim. v. μὴ ἐπὶ μάντεσιν εἶς, Xen. Cyrop. i. p. 25. l. 32. εἰμὶ δὲ ἐπὶ τῷ βουλομένῳ, *at the mercy of every one*: Plat. Gorg. p. 508. l. 29. In this sense it is elegantly joined with ποιεῖν: εἰν δ' ἐπὶ τῷ δήμῳ ποιήσωσι τὴν προαίρεσιν, *but if they put the choice in the power of the people*: Dion. Hal. iv. p. 216. l. 22. πάντα τὰ κοινὰ ἐπ' ἐμοὶ πεποιθήκασιν μόνῳ, Id. viii. p. 506. l. 22. οὐ μὴν ὅγε δήμος ἐφ' ἑαυτῷ τὴν αἵρεσιν ἐποίησεν, *assumed to themselves*: Id. ii. p. 119. But ὅσον γ' ἐπὶ Κλεοκράτει, *is, as far as concerns Cleocrates*: Æschin. Ep. v. τὸ ἐπὶ τούτοις εἶναι, *as far as they are concerned*: see Markland. ad Lys. p. 482. ed. Reisk. And it also denotes superintendence; *over*: παραδοθέντες τῷ ἐπὶ τῷ ὀρύγματι, Dinarch. adv. Demosth. p. 100. l. 19.

X. (XI.) It is used in expressing *terms or conditions*: σπονδὰς ἡγομεν ἐπὶ ῥητοῖς, *upon certain and definite conditions*: Andocid. 26, 16. ἐπὶ ῥητοῖς τισι καὶ διωρισμένοις ἐπὶ τὸ κινδύνημα χωρεῖν, Dion. Hal. x. p. 641. l. 18. v. Theocr. xxii, 74. Ind. Demosth. Reisk. et H. Vales. Emend. iv. c. 3. The following are examples of ἐπὶ thus used in various constructions: οἱ δὲ ἔφασαν ἀποδώσειν, ἐφ' ᾧ μὴ καίειν τὰς κώμας: *on condition that he would not burn the villages*: Xen. Anab. iv. καταπροδόντος τὰς τε γεφύρας, καὶ τὰλλα τῶν Αἰγυπτίων πράγματα, ἐφ' ᾧ γενέσθαι ὑπαρχος Αἰγύπτου, *on condition of being appointed, &c.* Photius Exc. Ctes. v. Aristoph. Plut. 1142. (1141.) and with τε: αὐτῷ—ἀποσταλήσεσθαι—μυῖας εἴκοσι—, ἐφ' ᾧ τε βοηθήσειν τοῖς Ἀμφισσεῦσιν, Æsch. c. Ctes. 505. ἡρώτα ἐπὶ τίσιν ἂν ξύμμαχος γένοιτο; ὁ δὲ ἀπεκρίνατο, ἐφ' ᾧ τε τοὺς πολίτας ἐλευθέρους καὶ αὐτονόμους ἔαν: Xen. Hist. Gr. iii. ἐπὶ τούτοις ἔφη χαριεῖσθαι τὰς ἀναπύλας τῶν πολέμων, ἐφ' ᾧ τε μηδὲν ἔτι παρακινεῖν αὐτοὺς, καὶ ἐπὶ τῷ, &c. Dion. Hal. x. p. 645. l. 15. ἀκούσατε νῦν, ἐφ' οἷς ἂν ποτε δικαίοις καταλύσωμαι τὸν πόλεμον, *on what terms*—, Id. iii. p. 195. l. 16. τὴν εἰρήνην στέρξουσιν, ἐφ' οἷς ἂν ποτε δικαίοις αὐτῆς τύχωσι: *on whatsoever terms, &c.* Ib. v. Andoc. 25. 1. πολλάκις ὁ Δαρεῖος εἶπεν, οὐκ ἂν ἐβελῆσαι λαβεῖν ἑκατὸν Βαβυλῶνας ἐπὶ τῷ μὴ Ζώπυρον ἔχειν ὀλόκληρον: *on the terms or condition of not having, &c.* Plut. Apophth. Διογένην πείθει—ἀφίεναι τὰ χωρία ἐπὶ ταλάντοις πεντήκοντα καὶ ἑκατὸν, *for a hundred and fifty talents*: Paus. in Cor. p. 100. πάντοθεν τοὺς ἐπὶ λόγοις δοκιμωτάτους ἐπὶ συντάξεσιν οὐκ εὐκαταφρονήτοις καλῶν, *at no contemptible appointments or salaries*: Herodian i, 2. καινὰς ἡδονὰς ἐπὶ μεγίστοις μισθοῖς ἐθηράτο, *with offers of very great rewards*: Id. i, 3. τοὺς φνυγάδας δὲ αὐτῶν κατέναι ἐπὶ τοῖς ἡμίσεσι τῶν πότε ὄντων, ὅτε ἔφυγον, *on the terms of having half what they possessed when they were banished*: Arr. Exp. Al. ii, 1.

^a See Thuc. iii. c. 12. p. 396, ed. Bekk. and note s p. 228.—J. S.

XI. (XII.) It is used in phrases importing good or bad fortune, advantage or disadvantage, and the like; as, ἐπ' ἀγαθῇ, or αἰσίῃ, τύχῃ, *with good fortune; may fortune prosper it!* (but in this phrase the preposition is sometimes omitted: ἀγαθῇ τύχῃ ἡμεῖς τε ἰππεῖς γενοίμεθα, Xen. Cyrop. iv. p. 110. τύχῃ ἀγαθῇ καταρχέτω Φαῖδρος, Plat. in Symp.) ἐπ' ἀγαθοῖς, or αἰσίοις, οἰωνοῖς: *with favorable omens*; ἐπὶ τῷ σφετέρῳ συμφέροντι τὰ δίκαια πράξουσιν, *to, or with, their own advantage*: Dion. Halic. vii. p. 435. τὰ ἐμφανῆ τοῦ ἀνδρός ἔργα ἐπ' οὐδενὶ χρηστῷ γυνόμενα διεξήσαν, *for no good*: Id. viii. p. 544. l. 34. But ἐπ' ἀγαθοῖς, without a substantive, is, *with commendation, for praise*: ἐπὶ τοῖς βελτίστοις αὐτῶν ἐμνημόνευσεν ἐξ ἐπιτηδῆς, *with the highest eulogies*: Aristid. pro Quat. p. 443.

XII. (XIII.) Ἐπὶ signifies *after*: ἐπὶ τούτοις, *after these things, afterwards*; ἥκει τις ἄλλος ἐπ' ἄλλῳ, *one after another*; παῖς ἐπ' ἀνδρὶ, καὶ ἀνὴρ ἐπὶ παιδί: Synes. ep. iv. τὴν δ' ἐπὶ πάσαις τεταγμένην (συμμορίαν viz.) εἷς λόχος, ὁ τῶν ἀπόρων (ἐπείχεν), *the one ranked after all*: Dion. Hal. iv. p. 223. l. 6. ἐπὶ πᾶσι δὲ Κλαυδίῳ Μαρκέλλῳ, *last of all*: Plut. Romul. p. 27. l. 33. οἱ ἐπὶ πᾶσι, *the rearward*: Xen. H. Gr. i. p. 432. Ἀμιζώκης οὐκέτι ἡνέσχετο βλέπειν αὐτὸς ἐπὶ τυφλῷ τῷ Δανδάμιδι, *after that Dandamis had become blind*: Lucian, Tox. [p. 88. c. ed. Salmur. There is an obscure signification of terms or conditions; and I think the passage referable to R. 10. (11.)] τῇ ἐπὶ ταύτῃσι, *the following day*: Herodot. Er. 12. See Hebr. ix, 17. Mark vi, 52.ⁱ Also, *besides, over and above, in addition*: ὑποσχόμενος ἀδελφὴν ἑαυτοῦ δώσειν, καὶ χρήματα ἐπ' αὐτῇ: Thuc. ii, 101. παρέβαλεν ἀμβροσίαν τε, καὶ ἐπ' αὐτῇ νέκταρ ἐπότισε, Plato in Phædr. p. 247. καὶ πρὸς, ἐπὶ τούτοις, Aristoph. Plut. 1002.

XIII. (XIV.) Also, *on account of, because of*: ἐπὶ τοῖς γεγενημένοις χαλεπῶς φέρειν. ἐξέβαλες σὺ Ἀρχίνον ἐκ τῆς πόλεως ἐπὶ προδοσίᾳ, Dinarch. in Demosth.^j ὑμῶν κατεγίνωσκον ἐπὶ τῷ μέλλειν πείθεσθαι, *I thought you guilty of being about to, &c.* Demosth. de Cor. ἐπὶ τῷδε, *therefore*: Arr. Exp. Al. i, 12. ii, 8. ἐπὶ τῷ γελᾶς, *wherefore, on account of what?* Aristoph. Av. 804. v. Plat. Soph. p. 105.

Signifying the *end or purpose*: μὴ ἰέναι ἐπὶ χώραν τὴν βασιλέως ἐπὶ κακῷ μηδενί, Thuc. viii, 58. ἐπὶ τοῖς τοιούτοις ἀτυχήμασι καὶ κακοῖς ἅπασαν ἐπεληλυθὼς τὴν οἰκουμένην, Dinarch. c. Demosth. [p. 10. l. 9. ed. Reisk.]^k οὐ φεύγει τὸ κακῶς ἀκοῦσαι καὶ εἰπεῖν ἐπὶ τῷ βελτίῳ γενέσθαι, Plut. de Profect. Virt.

It has a peculiar signification of *state, adjuncts, or circumstances*,

ⁱ Hoogveen gives ἐπὶ this same sense in ἐπ' αὐτοῖς εἰρηκότας, Lys. Or. Funer. (p. 51. l. 2. ed. Reisk.) so as to make the words mean, *who have spoken in their praise after their death*: but Reiske, very properly I think, interprets ἐπὶ simply *de*. See H. Steph. Thes. i. 1212. f. and Thuc. ii, 34. p. 267. l. 1. ed. Bekk.—

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^j Δόξαν μὲν ἔχοντας ἐπ' ἀνδρίᾳ, Demosth. adv. Phil. Epist. 155, 4. ed. R.—J. S.

^k In this passage of Dinarchus I take ἐπὶ to mean, *with, accompanied by*. See the context, and H. Steph. Thes. i. 1212. f. g.—J. S.

in which it may be rendered by the participle *having*, or *leaving*: *Ζῆν ἐπὶ παισὶν*, *to live having children*; *φεύγειν ἐπὶ τέκνοις*, *to go into exile, leaving children behind*; *ἐπὶ παισὶ νεανίαις διαδόχοις ἀνεπαύσατο*, *he died leaving sons, &c.* Herodian iii. extrem. βασιλέων τοὺς ἐπὶ διαδόχοις παισὶ τελευτήσαντας, *those of their emperors who may have died leaving children to succeed them*: Id. iv. init. v. Hom. Il. ε, 154. Bergl. ad Alciph. p. 18. seq. Hemst. ad Lucian. t. i. p. 355. seq. Lennep. ad Phal. p. 304.

XIV. (XV.) Ἐπί governs a dative of a person after whom another person,¹ or thing, is named; or a dative of ὄνομα followed by a genitive of the person from whom the name is taken: Ἀλεξάνδρειαν—τὴν ἐπ' Ἀλεξάνδρῳ κτισθεῖσαν πόλιν, Herodian iv. c. 8. ἐπ' ὀνόματι τοῦ ἁγίου Λαζάρου ναὸν ἐδείματο ἕτερον, Zonaras. ἐκάλουν αὐτὸν ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν, Luke i, 39. v. Esdr. iv, 63. Eccles. xlvii, 13. 1 Maccab. xiv, 43. Hence in the N. T. ἐπὶ τῷ ὀνόματί μου, *in my name*: v. Mark ix, 39. Luke ix, 48. 49. xxiv, 47. Acts Ap. v, 40.

Ἐπί sometimes signifies the time at or in which any thing takes place or is done; as, ἐπὶ τούτῳ, *sur cela, sur or en ces entrefaites*: v. John iv, 27. but ἐπὶ τούτῳ is sometimes, *after this*: ἀλλὰ τὸ ἐπὶ τούτῳ ἀπόκριναι, Plato Apol. 11. νῦν δεῖξάτω ἐπὶ τῷ ἔμῳ ὕδατι, *in the time allowed me for speaking*: (determined by the water in the clepsydra,) Demosth. de Cor. p. 333. l. 19. ἐπεὶ δὲ ἐπὶ τοῖς γράμμασιν ἦν, *but when he came to speak about letters*: Plato Phædr. p. 274. l. 44. Sometimes ἐπὶ signifies, *in the case or circumstances*: τῷτὸ ἐποίησε τὸ καὶ ἐπὶ τῇ θυγατρὶ, *he did the same as in the case of his daughter*: Herodot. iii, 14.

XV. (XVI.) Ἐπί notes *particular condition or circumstances*, in such phrases as, ἐπ' ἀδήλῳ, *at an uncertainty*; [see Rule 11. (12.)] νῦν δ' ἐπ' ἀδήλοισι οὔσι τοῖς ἀπὸ τούτων ἐμαυτῷ γενησομένοις, ὅμως ἐπὶ τῷ συνοίσειν ὑμῖν, ἐὰν πράξητε ταῦτα, πεπεισθαι, λέγειν αἰροῦμαι: Demosth. Phil. i. [55, 3. ed. R. ἐπ' ἀδήλοισι οὔσι τοῖς—γενησομένοις is equivalent to καίτοι ἀδήλων ὄντων τῶν—γενησομένων,—.]

XVI. (XVII.) In the mention of time, ἐπί notes the totality of the portion of time signified by its case: ἐφ' ἡμέρᾳ, *for a whole day*; ἐπὶ μηνί, *for a whole month*; ἐπ' ἐνιαυτῷ, *for a whole year*.

It signifies (especially in Thuc.) *near or at*: Περιπόλιον αἰροῦσιν, ὃ ἦν ἐπὶ τῷ Ἀλφειῷ ποταμῷ: Thuc. iii, 99. p. 240. ἡ ἐπὶ Λοκροῖς τοῖς Ὀπουντίοις νῆσος, Id. ii, 32.

XVII. (XVIII.) Ἐπί sometimes signifies *against*:^m ἀνῆρπαστο ἂν,

¹ Ἀντιγόνη τοῖνυν δυοῖν νιοῖν ἐκ Στρατονίκης τῆς Κορβαίου γενομένων, τὸν μὲν, ἐπὶ τῷ ἀδελφῷ (after his brother) Δημήτριον, τὸν δ', ἐπὶ τῷ πατρὶ, (after his father) Φίλιππον ὠνόμασεν: Plut. in Demetr. p. 1630. l. 6. 7. ed. H. St.—J. S.

^m Πρὸς ταῦτα Κλέων καὶ παλαμάσθω, καὶ πάν ἐπ' ἐμοὶ τεκταίνεσθω: *against me*: Aristoph. Ach. 660. ἐγὼ ἔχω παρὰ σοῦ ἐπὶ τοῖς στρατιώταις οὐδέν, Xen.

Anab. vii, 7, 23. compared with vii, 6, 13. χρήματα οἱτοὶ μὲν ἔχουσιν ἐφ' ὑμῖν, Demosth. de Fals. Leg. p. 405. l. 10. ed. Reisk. τίνος ἕνεκα ἀπλῶς καὶ κομιδῇ τετυφωμένως οὕτως, ἃ βούλεται διαπράξασθαι, συλλάβωμεν αὐτῷ, καὶ ταῦτα ἐφ' ἡμῖν ὄντα; and that too when his enterprises are against ourselves, tend to our own detriment: Demosth. c. Aristocr. p. 665. l. 15. ed. Reisk. See also p. 723.

ἐπ' αὐτῷ Τιβερίου φονῶντος: *Tiberius thirsting for his blood: from φονῆν, to be eager for slaughter: Philo de Legat. ad Caium p. 774. l. 32. ἐκείνου δὲ ἀπαγορεύοντος, καὶ τάλαντα ἑκατὸν ἐπικηρύξαντος αὐτῷ: and having proclaimed a reward of a hundred talents to any one who should kill him: Plut. in Pomp. p. 636.*"

XVIII. (XIX.) With an accusative case ἐπὶ is used whenever *motion to* is signified; and in the sense of *as far as*, or *quite to*; and also *against*; as, ἐπειρᾶτο τοὺς Ἀθηναίους τῆς ἐπ' αὐτὸν ὀργῆς παραλύειν, Thuc. ii, 65.

More seldom in the signification of *rest*; as, καθίζεσθαι ἐπὶ τὴν ἑστίαν, Thuc. i.^o

XIX. (XX.) With a reciprocal pronoun and ποιῆσθαι it signifies *to get into one's power*; as, τὴν πόλιν ἐφ' ἑαυτὸν ποιήσασθαι. Sometimes the verb governs the reciprocal pronoun, and ἐπὶ the accusative of what is gotten or attained; as, ποιησάμενός τε αὐτὸν ἐπ' ἑξουσίαν, Herodian i. c. 9

XX. (XXI.) Κλίρειν, στρέφειν, ἐπιστρέφειν, περισπᾶν, ἐπὶ δόρυ, is *to turn to the right*, because the spear was held in the right hand: ἐφ' ἡνίαν and ἐπ' ἀσπίδα, *to the left*, the left hand holding the reins and the shield: ἐπιστρέψας ἐπὶ δόρυ, καὶ τὰ κέντρα προσβαλὼν τοῖς ἵπποις, εἰς πλαγίους ἐμβάλλει: Dion. Halic. iii. p. 190. l. 13. ἦσαν δὲ κινήσεις,—καθ' ἵππον μὲν, κλίσεις ἐφ' ἡνίαν, καὶ πάλιν ἐπὶ δόρυ: Polyb.

XXI. (XXII.) Ἐπὶ πόδα ἀναχάζεσθαι, and ἀναχωρεῖν, is, *to give ground, to retreat*: ἄλλ' ἐπὶ πόδα ἀνεχάζοντο, παίοντες καὶ παιόμενοι: Xen. Cyrop. vii. p. 178. ἐπὶ πόδα ἀνεχώρησαν βαλλόμενοι, Id. Anab. v. p. 349. μάλα πιεζόμενοι, ἀνεχώρησαν ἐπὶ πόδα: Id. H. Gr. ii. p. 477.

Ἐπὶ moreover signifies *end* or *purpose*: ἥκω ἐπ' αὐτὰ ταῦτα, Plato Theag. p. 122.^p

Τὸ ἐπὶ is, *as to what regards, as far as concerns*: τοῦπ' ἐμ' εὐτυχοῖτε, Eurip. Iph. A. 1557. v. Hec. 514. Alc. 666. (669.) Valck. ad Herodot. p. 342.

Ἐφ' ἕνα τεταγμένοι, ranked side by side, without any others behind: Hesych. in ὄγμος.

l. 4. ἐπ' ἔμολ is the true reading in Aristoph. Av. 543. See Classical Journal, vol. ii. No. 4. p. 710. and the note on Aristoph. Av. 543. in p. 166. of Bekker's edit. printed for Mr. Priestley, 1826.—J. S.

ⁿ Add, that ἐπὶ with a dative signifies *in*, or *at*: ἡκηκόη γὰρ, ὥς Ἀθηναῖοι ποτὲ δικάσοιεν ἐπὶ ταῖς οἰκίαισι τὰς δίκας: Aristoph. Vesp. 801. also *to*: ἐπὶ τούτῳ οὕτῳ παρεσκευασμένος ᾗει, ὥστε, &c. Xenoph. Mem. i, 3, 5. v. Ernest. ad Xen. Mem. iii, 2, 3. Also *the instrument*; or *the means*; or *the manner*; with: ὁστέα λευκὰ βοῶς δολιχὴ ἐπὶ τέχνῃ εὐθετίσας κατέθηκε, Hesiod. Theog. 540. It is used in specifying the *rate of interest*, or

amount of cost or expense: τὴν προῖκα ὀφείλειν ἐπ' ἑννέα ὀβολοῖς, *at the rate of nine oboli a month for each mina*: Demosth. in Aphob. i. p. 818. l. 29. ed. Reisk. v. p. 820. l. 21. Hence figuratively, ἦν (εἰρήνην viz.)—δέδοικα μὴ λελήθαμεν, ὥσπερ οἱ δανειζόμενοι, ἐπὶ πόλλῳ (underst. τόκῳ) ἄγοντες, Demosth. de Fals. Leg. 372, l. 1. *at a great sacrifice, to our great loss and detriment*: see 393, l. 13, 20. 22. ed. Reisk.—J. S.

^o Κάθιζ' ἐπὶ κόπην, *to or at the oar*: Aristoph. Ran. 197. ἴζω ἐπὶ κόπην, *upon the oar* (by a wilful mistake of the order:) ib. 199.—J. S.

^p Ἐπὶ τί πάρεστε δεῦρο; Aristoph. Lys. 1101.—J. S.

It is used in denoting duration of time : ἐδόντων τὴν γῆν ἐπὶ δύο ἡμέρας, *for two days* :⁹ Thuc. ii, c. 35. βόειον γάλα πινέτω ἐπὶ τεσσαράκοντα ἡμέρας, Hippocr. de Nat. Mul. p. 568. cf. Acts Ap. xiii, 31. xvii, 2. xviii, 20. xix, 10. Luke iv, 25. ἐφ' ἡμέραν γὰρ ἐκ τῆς ἄνω πόλεως ἐχρῶντο (σίτῳ viz.) *for each day as it came, for the present day only, and no more* : Thuc. iv, 69. ἐπὶ χρόνον, *for some time, for a while* : Hom. II. β, 299. Luke xviii, 4. ἐφ' ὅσον, *so long as*. [In the passage of Thuc. i, 4. ἐφ' ὅσον ἡδύνατο seems to mean, *as far as he was able*; p. 9. l. 2. ed. Bekk.] and with χρόνον, ἐφ' ὅσον χρόνον, Galat. iv, 1. Rom. vii, 1. 1 Cor. vii, 39. ἐπὶ πολὺ, *for a long time*; ἐπ' ὀλίγον ἀντισχόντες, *for a little while* : Herodian iii, 7. But ἐπὶ πολὺ signifies *very much* in Epict. and sometimes also *vehemently, sharply*; and *generally, summarily*; as, ὡς δὲ ἀπλῶς εἰπεῖν, καὶ μὴ καθ' ἕκαστον ἄλλ' ὡς ἐπὶ πολὺ : Isocr. Paneg. p. 421. Like ἐπὶ πολὺ is ἐπὶ μέγα, *vehemently* : κατεσείσθη τὸ τεῖχος ἐπὶ μέγα, Arr. de Exp. Al. ii, 33. [perhaps, *to a considerable extent*.] See also c. 33. ἐπὶ πλεον, *further* : ἐπὶ πλεον δὲ οὐκ ἀκίκοα, Plato Phædr. p. 261. (ἐπὶ πλεον, *ob ampliore fructum* : Aristot. Polit. viii, 5, 20. ἐπὶ μικρόν, ib. 31. Reizius.) περὶ μὲν οὖν τῆς Λακεδαιμονίων πολιτείας ἐπὶ τοσούτων εἰρήσθω, *so far* : Aristot. de Rep. ii, 9.^r

In composition ἐπὶ signifies—1. *hostility, against*; as in ἐπιτρέχειν χώραν, Polyb. iii, 69. ἐπιφέρειν τινὶ πόλεμον, Id. xiii, 18. ἐπιτεχίζειν, Demosth. see Reiske's ind. ἐποικοδομεῖν, Polyb. ii, 46. ἐπίρρητος, *of bad name or character*; q. d. *spoken against*.—2. *succession, subsequence*; as in ἐπίγονοι, Polyb. v, 65. ἐπιγιγνώμενοι, *descendants, posterity* : Demosth. p. 689. [l. 16. ed. Reisk.] Plat. Phædr. p. 245. l. 5. οἱ ἐπιγιγνώμενοι τούτῳ σοφισταί, *who succeeded him* : Herodot. Eut. c. 49. τοῦ ἐπιγιγνομένου θέρους, *the following summer* : Thuc. iv. init. τῇ ἐπιγιγνομένῃ ἡμέρᾳ, *the following day* : Id. iii, 75. ἐπιπλέειν, Polyb. i, 50. φάλαγξ ἐπάλληλος, Id. ii, 69. cf. ἐπιγεννηματικὸν in Clav. Cicer. Ern.—3. *approach, accession, to*; as in ἐπιστρέφειν εἰς χώρας, Xen. Œc. iv, 13. ἐπέρχεσθαι ἐπὶ τὴν βουλὴν, Polyb. Exc. Leg. 65. ἐπιφοιτᾶν τινὶ, Œl. V. H. iii, 18.—4. *addition or adjunction, over and above*; as in ἐπιδιδόναι, Hom. II. ι, 148. ἐπιμετρεῖν, Polyb. iii, 119. ἐπισχύειν, Xen. Œc. xi, 13. ἐπίκτητοι φίλοι, Id. Ages. i, 36. ἐπεξαμαρτάνειν, Demosth. p. 1215, 25. [not there, in Reiske's edition, but ἐπεξαμαρτητέον is in Demosth. in Androt. p. 595, 10. ed. Reisk.] ἐπωνυμία, ἐπικριτής, Polyb. iv, 3. 5. *motion to a place, to, into*; as in ἐπιστέλλειν πρὸς τινὰ, Ælian xiv, 1. ἐπισκηνοῦν ἐπὶ τὴν οἰκίαν, Polyb. iv, 18. ἐπάγειν, ἐπιπέμπειν, ἐπιδημεῖν.—6. *elevation or ascent, up, upon*; as in ἐπιβαίνειν ἐπὶ τὸν ἵππον, Æschin. Dial. i, 4. v. Dorv. ad Char. p. 172. 443.

⁹ But in the following passage ἐπὶ δύο ἡμέρας is, *at two days' notice*; appointing the time to be after two days; ἐκέλευεν εἰσαγγέλλειν με, καὶ τοὺς πρυτάνεις προγράψαι αὐτῷ τὴν κρίσιν ἐπὶ δύο ἡμέρας, ὡς ἀδικοῦντι, &c. Demosth. adv. Euerget. Mnesib. p. 1151. l. 29. ed. Reisk.—J. S.

^r Add ἐπὶ τόκον, *at interest* : δανεισάμενος ἐγὼ ἀργύριον παρὰ Χαιρέδημου τοῦ ἀναφλυστίου πεντεκαίδεκα μνᾶς ἐπὶ τόκον, ὃς ἔτυχεν ὧν ἐν Σηστῷ, ἐπόγδοον : Demosth. adv. Polycl. 1212, 1. ed. Reisk. *at eight oboli of monthly interest for each mina* : i. e. according to our way of reckoning, *at sixteen per cent.*—J. S.

ἐπιπολάζειν, Xen. Œc. xvi, 14.—7. *abode or commorancy*; as in ἐπίγειος, ἐπιχώριος.—8. *the efficient cause*; as in ἐπιθάνατος, ἐπιζήμιος, Xen. Mem. i, 2, 57. ἐπίχαρι, Id. Hier. ix, 4.—9. *liable, subject, exposed*; as in ἐπίφθορος, Xen. Symp. iii, 9. ἐπαίτιος, ἐπίδικος, Demosth. p. 1074, 1. [ed. Reisk.] ἐπικίνδυνος, Polyb. x, 13.—10. *aptitude, fitness, suitableness*; as in ἐπίγαμος, Demosth. 1009, 4. [1009, 14. ed. R.] ἐπικαιρος, Id. 234, 14. [ed. R.]—11. *coercion, restraint*; as in ἐπέχειν.—12. *continuance or duration of time*; as in ἐφημέριος, continuing for one day only; ἐφήμερα, ephemeral animals; ἐπέτειος, Polyb. vi, 43. Demosth. p. 649, 16.—13. *vicinity, juxtaposition*; as in ἐπιθαλάσσια χωρία, Thuc. iii, 7. ἔφεδρος.—14. *distribution*; as in ἐπιδέκατος, Demosth. p. 1074, 24. ἐπόγδοος, Id. 1212, 2. (see p. 30. n^o. 10.)—15. *superintendence, charge, administration*; as in ἐπίσκοπος.—16. *It intends or augments*, as in ἐπιδιδόναι, ἐπιρκεῖν, ἐπακούειν, ἐπιποθεῖν: Rom. i, 11. On ἐπὶ in composition see Cattier. Gazoph. p. 77.

SECTION V.—ON THE PREPOSITIONS κατὰ, μετὰ, and σύν.

RULE I. Κατὰ, which is construed only with a genitive and accusative, has, with a genitive, the following senses: *at*, in the signification of *direction* or *collineation*; as, τῶν τοξευτῶν ἐς σώματα ἐπιμήκη καὶ πόρρωθεν, ὡς κατὰ σκοποῦ (as at a mark) τοξεύοντων: Herodian vi. c. 7. § 19. *at*, in signification of *position* or *situation*; as, ἵνα κατὰ νότου γενόμενοι τῶν πολεμίων, ἐπίωσιν αὐτοῖς, at their backs, behind them: Dion. Hal. iii. p. 165. l. 14. *on*, in specification of a particular part; as, κατὰ κόρρη παίζειν,—κατὰ νότον ξαίνειν τινά.

It notes *the subject of appellation* or *denomination*: καθ' ὧν κεῖται τὰ ὀνόματα, τὰ περὶ τὴν συνήθειαν οὐ τετριμμένα, Clem. Al. Pædag. ii, 6.

It signifies *against*, in the signification of *harm*, or *hostility*; as, κατὰ τινὸς εἰπεῖν τάληθες, Dinarch. Or. p. 6. δόγμα εἰσφέρειν κατὰ τῆς ὑμετέρας πόλεως, Æsch. c. Ctes. p. 507. [l. 8. ed. R.] v. Demosth. adv. Aristocr. p. 646. [l. 4. ed. R.] Lycurg. adv. Leocr. p. 233. [l. 14. ed. R.] Dinarch. p. 71. [l. 5. ed. R.] *of, concerning*; noting *the subject*: πολὺς ἔπαινος ἦν κατὰ τῆς ἡμετέρας πόλεως, Æsch. c. Ctes. p. 515. [l. 16. ed. R.] δ καὶ μέγιστόν ἐστι καθ' ὧν ἐγκώμιον, Demosth. Phil. ii. p. 68. [l. 2. ed. R.]—3. *down, from*: βῆ δὲ κατ' Οὐλύμποιο καρήνων, H. β, 167. *by, along, through*: κατὰ τῆς κλίμακος καταβαίνειν, Lys. de Eratosth. cæd. p. 13. [l. 3. ed. R.] καθ' ὅλης τῆς Ἰουδαίας, Acts Ap. ix, 31.^s *during, for, through*: οὐδὲ ἐπ' ὀλίγον χρόνον, ἀλλὰ—κατὰ παντὸς τοῦ αἰῶνος ἀείμνηστον καταλείψει τοῖς ἐπιγιγνομένοις τὴν κρίσιν, Lycurg. adv. Leocr. p. 140. [l. 8. ed. R.] *by*, in swearing: ἐπιτιθεῖν πίστιν κατὰ τῶν ἱερῶν, Isæus de Apollod. Her. p. 169, 170. [ed. R.] κατὰ τῶν ἱερῶν τελείων ὁμόσαι, Andocid. p. 48. [l. 8. ed. R.] ἄνθρωποι κατὰ τοῦ μείζονος ὁμνῶνσι,

^s Πλειὼν δὲ κατὰ χρόνους ἄρμενος εἶη, Hesiod, Op. et D. ii, 235.—J. S.

Hebr. vi, 6. See Reiske's ind. to Demosth. [in *katà*, p. 433. l. 5.]* Socrates ap. Schol. Aristoph. ad Av. 521.^u An expression belonging to this class is, εὐχεσθαι θεοῖς καθ' ἑκατόμβης,^o *to vow a hecatomb to the gods*: v. Huschk. in Anal. p. 133. *under, beneath*: δύναι *κατὰ τῆς γῆς*, Plato Phæd. c. 60, 61.^w

II. As to *katà* with an accusative, it is to be observed, first, that it is very often understood; as in τό γ' ἐλάχιστον, *at the least*; σιτίων τρόπον, *like food*: Plat. Phædr. p. 241. l. 30. εὐδαίμων, ὃ Σώκρατες, ἀνθρώπος εἶ, τὰ γε τοιαῦτα, *as to such matters*: Lucian, Dial. Mort. t. iv. p. 44. τὸ μέσον τῆς ἡμέρας, *in the middle of the day*: Theophr. v. Ter. Heaut. i, 1, 58.

III. In philosophical writings chiefly, things which exist only in appearance, as the rainbow, are called τὰ κατ' ἔμφασιν: those which have a real and substantial existence, τὰ καθ' ὑπόστασιν.

Katà is, *as, according to, after*: λέγειν *κατὰ τοὺς ἄλλους*, *in the same way*: Herodot. ix, 53. *according to, in respect of, on account of*, in signification of the cause: νομιζόντες τὴν Ὀρωπίαν Ἀθηναίων, *κατὰ τὸ ὑπήκουον*, εἶναι: Thuc. iv, 99. κατ' αὐτὸ τοῦτο οὐκ ἀγαμαι Πῶλον, *in, in regard to*: Plat. Gorg. p. 482. v. Matth. xix, 3. and Κυρκ. Obs. sac. ad l. c.^z *on account of*, in signification of the end, *purpose, or object*: ἀφίξονται δὲ κατὰ θέαν ἐπὶ τούτους πολλοὶ τῶν ξένων, Dion. Hal. viii. p. 482. l. 27. οἱ δὲ ξένοι καὶ ὁ ἄλλος ὄχλος κατὰ θέαν ἦκεν, Thuc. vi, 31. τῶν ἐμπόρων καθ' ἱστορίαν ἢ χρεῖαν εἰσαφικνουμένων: Aristid. Panath. ἦλθες δὲ κατὰ τί; Aristoph. Nub. 238. [Answ. βουλόμενος μαθεῖν λέγειν.] Κατὰ κράτος (as ἀνὰ κράτος) [see § i. R. 3.] is, *by force, violently, imperiously, with a high hand*: καὶ ὅσοι Σικελῶν κατὰ κράτος ἀρχόμενοι ὑπὸ Συρακουσίων, Thuc. iii. See Plut. Apophth. p. 176. In the same sense *κατὰ τὸ κρατερόν*, *powerfully, mightily*: Acts xix, 20.

IV. It signifies, *towards, over against, facing*; as, κεῖσθαι κατ' ἀνατολάς.

Also, *by, or every*: κατὰ πόλεις καὶ κατὰ κώμας. κατ' ἄνδρα. κατὰ κεφαλὴν. ἐκάστους κατὰ σῶμα, *individually*: Æsch. c. Ctes. p. 405. κατὰ μῆνα, *every month*: κατ' ἡμέρα, Soph. Phil. 798. Eurip. Bacch. 898. Tro. 392. καθ' ἡμέραν, Soph. El. 999. v. Valck. ad Herodot. p. 589. κατὰ νομοὺς, *in every district or prefecture*: Valck. ad Herodot. p. 311. αἰεὶ κατὰ πόλεμον γάμει, *in every war*: Athen. xiii. p. 557. v. Matth. xxvii, 15. Mark xv, 6.

Καθ' ἑαυτὸν (as ἐφ' ἑαυτὸν and πρὸς ἑαυτὸν) is, *separately, apart*,

* See note j, p. 93. and Toup. ad Long. § xvi.—J. S.

^u Viz. ὅρκους ποιείσθαι κατὰ τῶν θεῶν, p. 86. Bekker's edition, printed for Mr. Priestley, in 1826. In the Schol. Σωκράτης γὰρ ἐν τῷ β τῶν Κρητικῶν, wrongly. We know from Athenæus, b. vi. that Socrates wrote on Cretan affairs.—J. S.

^v Ἡἔτατο τοῖς θεοῖς κατὰ ἑκατόμβης, Plut. in Mario p. 768. l. 12. ed. H. St. τῇ δ' Ἀγροτέρᾳ κατὰ χιλίων παρῆνεσα

εὐχὴν ποιήσασθαι χιμάρων, Aristoph. Eq. 660.—J. S.

^w Add *κατὰ, in respect of*: καθίζει δὲ τὸν στρατὸν — ἐν τόπῳ κατὰ τῶν δδῶν ἄριστα πεφυκότι—: Plut. in Lucull. p. 908. l. 29. ed. H. St.—J. S.

^z Ἦλθεν (εἰς θεοὺς ὁ κἀνθαρος) κατ' ἔχθραν ἀετοῦ, Aristoph. Pac. 133. Prax. μακαρία γ' ἔρ' ἡ πόλις ἔσται τοιοῦτόν. Blep. κατὰ τ' ἰ; Prax. πολλῶν οὐνεκα. Aristoph. Eccl. 559. κατὰ τὴν κνίσσαν εἰσελήλυθε, Id. Pac. 1059.—J. S.

alone, to or by himself; as, καθ' ἑαυτὸν ἔην. οὐδεὶς γὰρ ἔλοιτ' ἂν καθ' αὐτὸν πάντ' ἔχειν,⁹ Aristot. Eth. ix. Hence τὸ καθ' αὐτὸ in philosophical writings, *that which is in one certain thing alone, and as alone*: Aristot. αὐτὸς καθ' ἑαυτὸν ἐξέπλευσε, *alone*: Plut. in Cic. p. 880. l. 47. expressed by κατ' ἰδίαν in Matth. xiv, 20. οὐκ ἔστι τούτων αὐτὸ καθ' αὐτὸ (of itself, in itself,) καλὸν οὐδέν, Plat. Symp. p. 181. and in the same sense, οὐ γὰρ μόνον ἡμᾶς τὸ καθ' αὐτὰς ὠφελοῦσιν (ἢ τε σωφροσύνη καὶ ἡ δικαιοσύνη, viz.) Isoer. Nicocl. p. 63. Καθ' ἡσυχίαν is, *at leisure, taking time*: Thuc. i, 85.

V. Κατὰ μικρὸν ἐπιπλεῖον is, *more and more*: κατὰ μικρὸν ἦττον, *less and less*. These expressions are equivalent to ἐπιπλεῖον ἐφεξῆς or ἐκ προσαγωγῆς, and ἦττον or ἔλαττον ἐκ προσαγωγῆς, or ἐπ' ἔλαττον ἐφεξῆς. But κατὰ μικρὸν alone is, *by little and little; by degrees*: κατὰ σμικρὸν οἷοί τε ἐπιλαβέσθαι πη τάνδρος ἐσμέν, Plat. Soph. p. 241. which is expressed by κατὰ βραχὺ also: ἀγαπήσεις, ἑάν πη καὶ κατὰ βραχὺ παρασπασώμεθα οὕτως ἰσχυροῦ λόγου: Id. ib. But sometimes κατὰ βραχὺ is, *in a small degree or proportion*: as, πάντες οἷοι καὶ κατὰ βραχὺ σωφροσύνης μετέχουσιν, Id. in Timæo p. 27. l. 22.

It is used adverbially with other accusatives; as, κατὰ τάχος, *quickly*, Thuc. iii, 18. κατὰ μέρος, *in turn*: see Ch. III. § vii. R. 2. κατὰ τρόπον, *regularly, properly*: Plat.

Κατὰ στοῖχον is, *in a straight row*; to which is opposed ἐναλλάξ, *alternately*, [after the manner of a quincunx. See the word and figure in Gesner's Thesaurus.] παραλλάξ, *in irregular series*.²

VI. Κατὰ πόδα or πόδας, or καταπόδας, is the same as ἐκ ποδός (which however is sometimes, *close, with foot set to foot*, [or, as we say, *hand to hand*,]^a i. e. *on the track or footsteps*;) as, κατὰ πόδας αἰρεῖν, *to take by following*; κατὰ πόδας αὐτῶν ἰέναι, Thuc. Hence figuratively, τῇ δὲ κατὰ πόδας ἡμέρῃ, *on the next day*: Herodot. iii. and τῇ καταπόδας ἡμέρᾳ, Polyb. ii. p. 91. κατὰ πόδας τῆς μάχης προελθεῖν, *immediately after the battle*.

VII. With words of number κατὰ has the following senses: καθ' ἓνα, καθ' ἓν, ἐν καθ' ἓν, *severally, individually, one by one*; οἱ καθ' ἓνα, Æl. V. H. ii, 1. So οἱ καθ' ἕκαστον. ἐν καθ' ἓν ἀθροίσας ὁστέον, Lucil. Epigr. 2. πρὸς δὲ τούτοις, ἄλλας τριήρεις πλέον ἢ εἴκοσιν εἶλε, κατὰ μίαν καὶ κατὰ δύο λαμβάνων, *one at a time, and two at a time*: Demosth. c. Lept. p. 371. οἱ δὲ Ἀθηναῖοι κατὰ μίαν ναῦν τεταγμένοι περιέπλεον αὐτοὺς κύκλῳ, *in a single line, one ship following another*: Thuc. ii, 84. ὁ καθ' εἷς for εἷς ἕκαστος, *every one*: Rom. xii, 5. εἷς καθ' εἷς, *one by one*: John viii, 9. Sometimes in one word καθ' εἷς. Καθ' εἷς for καθ' ἓνα is numbered among solecisms by Lucian in Solœc. t. i. p. 577. ed. Amst. Sometimes καθ' ἓνα and καθ' ἓν

⁹ Καλῶς, ὅτι κατ' ἐμαντὸν, κοῦ μεθ' ἑτέρου λήψομαι (τὸν μισθὸν viz.) Aristoph. Vesp. 786.—J. S.

² Τὸ τε γὰρ βρεῦμά (of the Achelous) ἔστι μέγα καὶ πολλὸν καὶ θολερὸν, αἶ τε νῆσοι πυκναὶ, καὶ ἀλλήλαις τῆς προσχώσεως τῷ μὴ σκεδάνυσθαι σύνδεσμοι γίγνονται, παραλλάξ καὶ οὐ κατὰ στοῖχον κείμεναι,

οὐδ' ἔχουσαι εὐθείας διόδους τοῦ ὕδατος ἐς τὸ πέλαγος: Thuc. ii, 102. p. 378. l. 11. ed. Bekk.—J. S.

^a The French phrase *pié à pié*, by which Viger explains *colato pede*, appears to me to be rather equivalent to *pedetentim, cautiously, gradually, gingerly*.—J. S.

have a signification exactly opposite to that mentioned above, namely, *together*: καθ' ἓνα ἅπαντες γενόμενοι, Dion. Hal. i. p. 37. l. 21. ἵνα μὴ καθ' ἓνα πάντες γενόμενοι, κοινὸν ἐξενέγκητε κατ' αὐτῶν πόλεμον: Id. viii. p. 486. l. 21. ὀλίγους τῶν ἐκ τῆς κώμης φθασάντων καθ' ἓν γενέσθαι παραλαβὼν, Id. i. p. 66. ἀποχρῆν οἰόμεναι τὴν οἰκίαν δύναμιν, εἰ καθ' ἓν αἱ τρεῖς (πόλεις) γένοιοντο, μίαν αἰρῆσαι πόλιν οὐ μεγάλην: Id. ii. p. 101. l. 26.

VIII. Κατὰ πλήθος is, *in a body*, ἀθρόοι: συνελθόντων καὶ τῶν ἐν τέλει κατὰ πλήθος εἰς τὸ βουλευτήριον, Dion. Hal. vii. Κατ' ὀλίγους is the contrary, *few in number, few together*: ἔτι τε τῶν αὐτομόλων τὸ πλήθος ἐκάστοτε, εἰ καὶ κατ' ὀλίγους, προσιὼν τὴν δύναμιν ἠύξησεν: Herodian v. c. 4. § 8. *few at a time*: οἱ δὲ στρατιῶται τὰ μὲν πρῶτα ὑπισχνοῦντο, κατ' ὀλίγους δὲ ἀνεχώρουν, Id. vi. c. 9. § 5. κατ' ὀλίγους γὰρ καὶ ἐν πολλοῖς ἑαυτοὺς διασπείραντες ἐλήστευον, Zosim. iii. Κατὰ ποσὸν is, *in some measure, in some degree*: καταπιστεύσαντες ταῖς ἰδίαις δυνάμεσι, κατὰ ποσὸν εὐθαρσῶς εἶχον: Polyb. ii. p. 92.

Κατὰ is used to signify *proportion or comparison*: δῶρα οὐ κατὰ μῆλα καὶ στεφάνους ἀντεδίδοδο αὐτῇ, Lucian, de Amicit. [p. 62. A. ed. Salmur. cf. 59. A.] gifts not merely equivalent or tantamount to the apples and garlands which he had received, but houses, lands, &c. οὐ κατὰ τῶν οἰκιῶν καὶ τῆς γῆς χρεῖαν—αὕτη ἡ δύναμις φαίνεται: Thuc. ii. 62. μείζω τινὰ ἢ κατ' ἀνθρώπον σοφίαν σοφοὶ εἰσιν, Plat. Apol. c. 5. χαλεπώτερόν μοι φαίνεται ἢ κατὰ τὴν Γλαύκου τέχνην, Id. Phæd. c. 58. ἁμαρτῶν εἰς ἑαυτὸν, μᾶλλον ἢ κατὰ τὴν ἁμαρτίαν ἑαυτὸν τετιμώρηται: Antiphon. Orat. p. 676. [l. 4. ed. Reisk.] εἰ δέ τῳ δοκῶ μείζους, ἢ κατ' ἑμαυτὸν, λέγειν λόγους: Demosth. de Vectig. p. 171. [l. 9. ed. Reisk.] μὴ τοίνυν κατὰ τὸν κυβερνήτην θῆς αὐτὸν, *put him not then on a level with the pilot*: Aristid. pro Quatuorv. p. 383.—*similitude*: ὁμολογοῖν ἂν ἔγωγε οὐ κατὰ τοὺτους εἶναι ῥήτωρ, Plat. Apol. c. 1.

It serves to form a circumlocution instead of a genitive case: αἰ κατὰ τὸ σῶμα ἐπιθυμίαι, for αἰ τοῦ σώματος ἐπιθυμίαι, Plato Phæd. c. 32.

With a noun, (usually a proper name,) it notes,—1. *possession, or what belongs*: ὁ Ξενοφῶν ἀφελεία τῇ κατ' αὐτὸν ὑπερβέβληκε τὴν Πλάτωνος ἀφέλειαν, Hermog. de form. or. ii, 12. τὸ παλαιὸν μὲν οὖν οἱ Ἀράδιοι καθ' αὐτοὺς ἐβασιλεύοντο, *had kings of their own*: Strabo xvi. p. 754. [See Rule 4. and note y.] So οἱ κατ' οἶκον, *the people of the house, the servants*: Soph. Electr. 1150. [1147.] τοῖς κατὰ γένος συνέσομαι, *my kindred, my relations*: Ælian, V. H. i, 34. and elegantly with the neuter article plural: τὰ κατὰ Πausanίαν τὸν Λακεδαιμόνιον καὶ Θεμιστοκλέα, &c. see p. 4. l. 14.—2. *In quotation, or use, of another's words*: οὐκ ἂν οἶε με κατὰ Πίνδαρον καὶ ἀσχολίας ὑπέροπρον πρᾶγμα ποιήσασθαι; *to use the words of Pindar, as Pindar says*: Plato Phædr.—3. *way, manner, custom*: ἔγωγ' οὖν οὕτως ἐπιτεθύμῃα ἀκοῦσαι, ὥστε, ἂν βαδίζων ποιῇ τὸν περίπατον Μεγάραδε, καὶ, κατὰ Ἡρόδικον προσβάς τῳ τείχει, πάλιν ἀπίης, οὐ μὴ σου ἀπολειφθῶ, *as Herodotus used to do*: Plato, Phædr.—4. *time*: τρίτος ἀπὸ Κάδμου κατὰ Λάβδακον, *in the time of Labdacus*: Arrian. ἀδύνατον δὲ Φαῖδρον οὐ μόνον κατὰ Σωκράτην εἶναι, Athen. Deipnos. xi. κατ' ἐμὲ, *in my*

time:^b Pausan. in Achaic. κατὰ τὴν ἀρχὴν τῶν τριάκοντα, *in the reign of the thirty tyrants*: Ælian, V. H. ii, 11. κατὰ δὲ τὸν κατὰ Κροῖσον χρόνον, *but in the time of Cræsus*: Herod. i, 67. (But κατὰ χρόνον is sometimes, *in due time*: ἡ δὲ κατὰ χρόνον ἔτεκε κόρην εὐμορφον, Plut. παραλλ. Ἑλλ. καὶ Ῥωμ.) Οἱ καθ' ἡμᾶς ἄνθρωποι is not only *the men of our time*, but, *of our condition*: v. Lennep. ad Phal. p. 94. τοὺς καθ' ἡμᾶς τόπους, *the regions in which we dwell*: Phalar. p. 224.^c

In composition κατὰ signifies—1. *against*: as in καταγελᾶν τινός: καταγινώσκειν τινὸς θάνατον: Ælian, V. H. iii, 47. καταψευδομαρτυρεῖν—καταφρονεῖν—κατανίστασθαί—τινος: κατατολμᾶν τῶν πολεμίων: Polyb. iii, 103.—2. *descent*; *bringing, throwing, or keeping down*, as in καταβαίνειν, κατιέναι εἰς Ἄιδον: Æsch. dial. iii, 20. κατασπᾶν, καθελκύειν ναῦς: Polyb. i, 21. κατασεῖν τὰ τεῖχῃ, Ælian, V. H. iii, 16. καταβάλλειν τινὰ εἰς ἀπιστίαν, Plat. Phædr. c. 38. καταπατεῖν, Xen. Œc. viii, 5. Ages. i, 15.—3. *return or restitution*; as in κατιέναι, Lys. p. 212. [l. 7. ed. Reisk.] κάθοδος ἐπιμνηνίων, Hippocr. v. Fæs. Œcon. κατέρχασθαι οἴκαδε, Lys. p. 497. [l. 12. ed. R.] καταπλεῖν, Demosth. p. 886. [l. 4. ed. R.] καταπορεύεσθαι, Polyb. iv, 17.^d κατὰγειν εἰς τὴν οἰκίαν, Id. ib. καταγωγὴ ἐπὶ τὴν βασιλείαν, Id. E. I. 128. καταδέχεσθαι, *to receive back*: Æschin. Or. p. 15.—4. *fulness, abundance*; as in κατείδωλος πόλις, Acts Ap. xvii, 16. κατάφοβος, Polyb. i, 39. iii, 108. κάθυδρος, Id. v, 24. κατάμονος, Id. xvii, 12. κατάφυτος, Id. xvii, 16. καταλιθῶν, Demosth. p. 296. [l. 10. ed. R.]—5. *exhaustion, consumption, expense, waste, sacrifice, ruin*; as in κατακυβέειν, Æschin. Or. p. 13. Lys. p. 541. [l. 2. ed. R.] καταμισθοφορεῖν τὰ ὑπάρχοντα, Æschin. Orat. p. 45. καταδωροδοκεῖν, Lys. p. 808. [l. 9. ed. R.] καταλειτουργεῖν, Isæus p. 240. καθιπποτροφεῖν, Id. p. 116. [l. 5. ed. R.] Καθιππάζεσθαι is, *to overcome*: Æschyl. Eum. 146. v. Hemst. ad Lucian. t. i. p. 389. Valck. ad Herodot. p. 473. Abresch. ad Æsch. ii. p. 103.—6. *It intends or augments*; as in κατελπίζειν, Polyb. viii, 5. κατελπισμός, Id. iii, 83. καταλογίζεσθαι, Æsch. Or. p. 61. κάτοξν νόσημα, Fæs. Œc. Hipp. Οὐ κατασκεύαζειν see Reiske's ind. to Demosth. καταπιστεύειν ταῖς ἰδίαις δυνάμεσι, Polyb. ii, 3.—7. *It very rarely has a diminuent force*; as in καθαλμῆς, *somewhat salt*: Nicandr.—8. *under, beneath*: as in Ζεὺς καταχθόνιος, Il. ι, 457.—9. *at the back, behind*; as in κατόπιν, ἄνεμος καταρρέων, Polyb. i, 60.—10. *distribution*; as in κατανέμειν, καθημερινός.—11. *in*; as in καταθύμιος, Il. ρ, 201.

IX. Μετά, with a genitive, is used by poets and orators, for *with*: μεθ' Ἥρας στᾶσα, *siding with Juno*: Eurip. Hel. 895.^e [See Rule 11.] With the dative it has the sense of *by* or *with*, [in signification of

^b Κατ' ἐμὲ is also, *as far as I am concerned, as far as in me lies*, (*quantum in me est*: Cic. 1 ad Q. F. i, 29.) ἵνα—μηδὲν ὅμιν κατ' ἐμὲ ἐλλείπηται, Demosth. adv. Polycl. p. 1224. l. 24. ed. Reisk. v. p. 1210. l. 20.—J. S.

^c Add κατὰ, among: ἄλλα δὲ μυρία λυγρὰ κατ' ἀνθρώπους ἀλλάγεται, Hesiod. Op. 100.—J. S.

^d Aristophanes Ran. 1152—1165. shows the difference between κατέρχεσθαι, *to return from exile*, and ἔκειν. See Classical Journal, vol. ii. p. 503.—J. S.

^e Also among: οὕτως ἂν δοκίοιμι μετ' ἀνθρώπων θεὸς εἶναι, Theogn. 339. and besides: φησὶν τε μετ' αὐτοῦ τοῖς ἡπιάλοισι ἐπιχειρῆσαι πέρυσιν, καὶ τοῖς πυρετοῖσιν, Aristoph. Vesp. 1037.—J. S.

means or instrument,] *among*, [*between*,] *in*, *with*. With an accusative, in poetry, it signifies, *to*, *in*, *into*, *among*, *on account of*, [*against*, Hes. Scut. H. 79.] [*for*, *after*,] *to*: Hom. Il. δ, v. 70. in prose, *after*. Also in signification of *time*: καὶ μεθ' ἡμέραν καὶ διὰ νυκτὸς, *both by day and by night*: Æl. V. H. xiii, 16. μεθ' ἡμέραν ἔχωρει διὰ τῆς πόλεως ὁ λόγος, *when it was day, when day came*: Plut. in Cæs. p. 712. οὔτε νυκτὸς δύναται καθεύδειν, οὔτε μεθ' ἡμέραν, οὔ ἂν ᾗ, *μένειν*: Plat. in Phædr. p. 251. l. 42.^g

In composition μετὰ signifies—1. *transference, change, alteration*; as in μεταβιβάζειν τὸν πόλεμον εἰς τὴν Διύην, Polyb. i, 41. μεταβολὴ κακοῦ τινὸς εἰς ἀγαθόν, Æschin. Dial. iii, 5. μεταβάλλειν ἑαυτὸν ἄνω καὶ κάτω, Plat. Phæd. c. 45. μεθιστάναι πολιτείαν εἰς ὀλιγαρχίαν, Demosth. p. 196. [l. 13. ed. R.] μεταστρατοπεδεύεσθαι, Xen. Ages. i, 21. μετακαθελίξειν, Polyb. iii, 88. μεταίωια, Id. iv, 66. μεταδοκεῖν, Demosth. p. 467. [l. 21. ed. R.] μεταπίθειν, Lys. p. 324. [l. 5. ed. R.] μεταβρύθμιζειν, Xen. Cæc. xi, 2. μετατίθεσθαι τὰ εἰρημένα, Id. Mem. iv, 2, 18.—2. *fetching, calling, or sending for, approach, [pursuit, allocution;]* as in μετακαλεῖσθαι, Xen. Ages. ii, 29. μεταπέμπεσθαι, Id. Mem. iii, 9, 11. σοφίαν μετεῖναι Id. ib. iv, 2, 9. μεταφωνεῖν, Odys. κ, 67. μετοίχεσθαι, Il. κ, 111.—3. *after, back, behind*; as in μεταγύνειν, Lys. p. 145. [l. 7. ed. R.] μεταγινώσκειν, Id. ib. οὐδέν γε φροντίζων, οὐδὲ μεταστρέφόμενος, Demosth. adv. Mid. p. 585. [l. 11. ed. R.] μετακλαίεσθαι, Il. λ, 763. μεταντίκα, Theocr. Id. xxv, 222.—4. *communication, participation, association, [acquisition;]* as in μεταδιδόναι τοῦ βάρους, Xen. Mem. ii, 7, 1. μετέχειν. μεταλαμβάνειν τῶν κινδύνων, Æl. V. H. ix, 5. μεταδαινύσθαι τι, Il. χ, 498. μεταμέλπεσθαι τι, Hom. h. in Apoll. 197. μεταποιεῖσθαι τέχνης, Plato Politic. c. 29.—5. *interval, interposition, intervene, intervention*; as in μεταπύργιον, Lys. fragm. p. 16. μεταμάζιον, Il. ε, 19. μεταδρομάδην, Ib. 80. μεταδόρπιος, Od. δ, 194.—6. *in*; as in μεταχειρίζεσθαι, Xen. Cæc. xiv, 2. μέτοικος, Demosth. p. 50. [l. 21. ed. R.] μεταδήμιος, Od. θ, 293.—7. *privation, loss*; as in ὁπὲρ μεταμανθάνειν τὴν ἐλευθερίαν, Æschin. c. Ctes. p. 544. [l. 15. ed. R.] On μετὰ in composition see Cattier. Gazoph. p. 81.^h

X. Σύν governs a dative case only, and commonly signifies the same as μετὰ with a genitive. So, σύν τοῖς "Ελλησι μᾶλλον ἢ σὺν τῷ βαρβάρῳ εἶναι, in Xen. H. Gr. iii. and σάντες μετ' ἀλλήλων in Thuc. both in the same signification of *standing by* or *siding with*.

XI. So μετὰ νόμων in Thuc. ii, 39. p. 124. and σύν τοῖς νόμοις (τῷ νόμῳ) in Xen. Cyrop. i. c. 15. *conformably to the laws, in obedience to the laws, legally*. Σύν with many other words also has

^f Θύσαντες καὶ πίνοντες οὐκ ἔτι μεθ' ἡμέραν ἀνέστησαν, ἀλλὰ τεθηγκότες—ἔφθησαν: Plut. in Solon. p. 171. l. 1. ed. H. St.—J. S.

^g Add, besides: γυνὴ μὲν δὴ σάφα εἴσεται, οἴσθην οἶος, οἶοι καὶ Δαναοῖσιν ἀριστῆες μετέσται, καὶ μετ' Ἀχιλλῆα βρῆξήνορα:

Hom. Il. η, 228.—J. S.

^h It may be here observed that μετὰ alone is sometimes put instead of the verb of which it is a component part: ἐμοὶ γ' ἴσον μὲν τῆσδε τῆς χώρας μέτα, ὅσον περ ὑμῖν, for μέτεστιν, Aristoph. Eccl. 173.—J. S.

an adverbial sense: *πολλὰ μὲν εἶπε, τὰ δὲ ἤκουσεν οὐ σὺν κόσμῳ, indecorously, unbecomingly*: Paus. in Ach. p. 420. *σὺν τάχει, quickly*: Soph. El. 1498. *σὺν αὐτῷ (τῷ Reiz.) γενναίῳ, σὺν αὐτῷ τῷ Reiz.) ἀδίκῳ, through mere generosity,—injustice*: Xen. Ages. iv, 5. So *πρὸς δίκης*, and *δίκη* alone, Soph. El. 1211. In the same manner *μετὰ* with a genitive has an adverbial sense: *μετὰ τοῦ δίκαιου* for *δικαίως*, Demosth. in fin. Philipp. epist. *μετ' ἀδείας εἰμί, in security*: v. Demosth. pro Megalop. p. 83. l. 26. *μετὰ καιροῦ, opportunely, according to occasion*: Thuc. vi, 85.

XII. *Σὺν θεῷ*, rather than *μετὰ θεοῦ*, (although Plato has *μετὰ θεῶν*, Ep. viii. p. 355. fin.) is used in various ways: *ὑγιαίνοντά σε ὡς ἐπιτοπολὺ σὺν θεοῖς ὀρώμεν, by the blessing or favor of the gods*: Xen. Œc. p. 851. l. 15. *ζὺν θεοῖς ἐπίωμεν ἐπὶ τοὺς ἀδικούντας, with the aid or favor of the gods*: Thuc. 1.

XIII. Sometimes a verb is added to the phrase: *τὰ μὲν οὖν εἰς τὸ παρὸν, σὺν θεῷ εἶπεν, ἔχει καλῶς: God be thanked*: Plato to Dio. οἶμαι γὰρ, οἶμαι, *σὺν θεῷ δ' εἰρήσεται, Ταύτης ἀπαλλάξει σε τῆς ὀφθαλμίας: with the help of God: [under God, with due submission and reverence to Him; God willing:]* Aristoph. Plut. 114. *Σὺν Ἀδραστείᾳ εἶπεν* is of nearly the same import.

But *σὺν θεῷ*, when not parenthetically used, is sometimes, *by divine impulse or instinct*: *ὡς οἱ εἶη σὺν θεῷ εἰρημένον, τὸ μηδένα τῶν ζώντων ὀλβιον εἶναι*: Herodot. i, 86.

Σὺν is very frequently suppressed: *πλεύσαντες εὐθὺς πέντε καὶ εἴκοσι ναυσί, Thuc. i, 26. τοὺς γε μὴν κακοὺς αὐτοῖς τέκνοισι καὶ δόμοις ἐξέλλυνμεν, Eurip. Hipp. 1340. seq. κατετόξευσσε τῷ λοιμῷ τοὺς Ἀχαιοὺς αὐτοῖς ἡμιόνους καὶ κυσίν, Lucian, de Sacrif. p. 286. v. Hermann. ad Hom. h. Apoll. vs. 148. Always after ἄμα. v. Hor. Serm. i, 10. 86. Tacit. Ann. iii, 64.*

In composition *σὺν* signifies—1. *communion, conjunction, participation, association*; as in *συμπόσιον, συγγειῆς, συμφοιτᾶν τινὶ εἰς*—: Xen. Symp. iv, 23. Demosth. p. 1001. [l. 27. ed. R.] *συμμεταδιδόναι τῆς ἐπιβουλῆς*, Polyb. v, 36. *συμμισεῖν τοῖς φίλοις τοὺς ἐχθροὺς*, Id. i, 14. *σύναμφω. σχεδὸν τι οἶμαι ἐμὲ πλείω χρήματα εἰργάσθαι ἢ ἄλλους σύνδυο οὕστινας βούλει τῶν σοφιστῶν, than any other two put together*: Plat. Hipp. maj. p. 282. Demosth. p. 564. [l. 22. ed. R.] So *σύντρεψ*, and *ζυνεῖκοσι* Hom. Od. ξ, 98. *σύμπαντες, συνθῆναι*, Polyb. iv, 49.—2. *assemblage, union, collection, junction, moderate contraction or compression*; as in *σὺρρέειν, συγκαλεῖν, συννεφεῖν, συγκεφαλαιῶσθαι*, Polyb. i, 66. *συνελεῖν*, Xen. Mem. iii, 8, 9. *συγγράφειν, συγκλείειν, σύστημα, συμπτέζειν, σύνοφρος*: Theocrit. Id. viii, 72. Anacr. Od. xxviii, 16.—3. *universality, or plurality, majority*; as in *συσσώζειν*, Polyb. x, 44. *συσκευάζεσθαι τὰ ἑαυτοῦ*, Lys. adv. Philon. p. 873. [l. 12. ed. R.]—4. *the instrument*; [collision,] as in *συμψοφεῖν τοὺς θυρεοὺς ταῖς μαχαίραις*, Polyb. xi, 28.—5. *agreement, conformity*; as in *σύμμετρος*, Polyb. iv. 21. xi, 10. *σύμμορφος*, Rom. viii, 29.—6. *It intends or augments*; as in *συντεταμένως*, Xen. Œc. xx, 22. *σύντορος προσβολή*, Polyb. E. L. 134.—7. It is redundant: v. Brunck. ad Eurip. Hipp. 695.

SECTION VI.—ON THE PREPOSITION παρά.

RULE I. Ἐρχεσθαι, παραγίνεσθαι, πορεύεσθαι παρά τινος, is, *to come, arrive, go from a person*; παρά τῆς συγκλήτου βουλῆς ἀγγέλλειν, *to announce on the part of the senate*; τὸν φίλον πολὺ παρ' ἐμοῦ πρόσ-ειπε, *deliver my particular commendations to my friend*; παρ' ἐμοῦ ἔτισα, *I paid with my own money*; παρ' ἐμοῦ ἀναλώσας, *at my own expense*. Παρ' ἑαυτῶν is, *of themselves, of their own accord*: Phalar. p. 214. Elliptically, οἱ παρὰ σοῦ, *your messengers*; τὰ παρ' ἐμοῦ, (viz. γενόμενα, ὑπάρξαντα,) *my proceedings*.ⁱ

II. With a dative it signifies, *at, near, by, with*; also *before*: παρὰ Δαρείῳ κριτῇ, Herodot. iii. extr. and *in*: παρὰ τοῖς ἐμφυλίοις πολέμοις θνήσκειν, Plut.

A dative is also sometimes put with it instead of an accusative, when it signifies motion: ἔφη χρῆναι ἵεναι παρὰ Τισσαφέρνει, οὓς ἐκέλευσε: Xen. Anab. ii.

III. With an accusative παρὰ signifies, *by, near*: ἀνὴρ παρ' ἄνδρα στήσεται ξιφηφόρος, *in array*: Eurip. Hel. 1081. (1078.) v. Musgr. in Suppl. adnotat. *during*; *unsuitably to, contrary to, against*; *within*;—*on account of*; *in comparison with*; *according to, in proportion to, beyond*;^j also very frequently, *to*;^k as, παρὰ τὸν βασιλέα ἦκεν. But the following uses are the most remarkable. It signifies *co-existence or coincidence*: παρ' αὐτὸ τὸ ἀδίκημα: παρὰ τὸν πλοῦν: παρὰ τὸ δειπνον: τῇ παρὰ τὰ δεινὰ εὐτολμία: Dion. Hal. x. παρ' ὅλον τὸν βίον: παρ' ὅλον τὸν ἀγῶνα: Demosth. παρὰ τοὺς κινδύνους, Dion. Hal. vii. p. 433. παρὰ τὴν ἐκείνου ἀρχήν, Xen. Mem. ii, 1, 2. παρὰ πᾶσαν τὴν χορηγίαν, Demosth. p. 514, 8. ed. Reisk. ὥς μὴ παρ' αὐτὰ κολασθεῖν, *instantly*:^l Herodian. iii, 11, 17.

IV. *Against, contrary to*: παρὰ φύσιν, παρὰ τὸ πρέπον, παρὰ μέρος, παρ' ὥραν (*unseasonably*).

Except: παρ' ὀλίγους πάντες ἀνῆρθέσαν.

Besides: εἰ τις ἄλλη παρὰ ταύτας ἐστὶ μαθήματος ἰδέα. οὐκ ἔστι παρὰ ταῦτ' ἄλλα, Aristoph. Nub. 698.^m οὐδὲ μὴν ποιεῖν τι, οὐδέ τι πάσχειν ἄλλο, παρ' ἃ ἂν ἐκείνα ἦ ποιῇ ἢ πάσχει: Plat. Phæd. c. 42.

V. Παρὰ δύναμιν may signify either *above* or *below one's strength*; [because παρὰ denotes *difference* or *incongruence*.]

Παρὰ signifies elegantly, *through, or by means of*; (v. Valck. ad

ⁱ Παρὰ with a genitive is sometimes *by*, noting the *agent*: αἰσχρὸν τὸ φεύγειν, καὶ τὸ πρεσβεῖον⁷ ἐμὲ οὕτω γελᾶσθαι τοῦ κασιγνήτου πάρα: Soph. (Ed. C. 1423.—J. S.

^j Examples may be seen in H. Steph. Thes. t. iii. col. 37. and foll.—J. S.

^k Γράφει ἐπιστολὴν παρὰ βασιλέα, Xen. Anab. i, 6, 3.—J. S.

^l So παρ' αὐτὰ μὲν οὐκ ἐπράθη, Polyb. v, 95. for παραντίκα, says Ernesti. In

Viger.

the opinion of Hermann, nothing determinate can be understood with αὐτὰ, but πράγματα would be preferable to ῥήματα, proposed by Reizius. H. thinks παραντὰ in Æschyl. Ag. 746. is, *so, in the same manner*.—J. S.

^m I. e. it is unavoidable, it must be done. So οὐκ ἔστι παρὰ ταῦτ' ἄλλα, *I am determined to do it*: Aristoph. Pac. 110.—J. S.

arg. Phœn. p. xxi.)" παρὰ τοῦτον ἀθυροῦσι πάντες. παρ' ἐκείνων πάντα τῇ πόλει γίνεται τὰγαθά. παρὰ τοῦτο δὲ ἀπολόμενοι, παρ' ὅσον πλῆθι ἐλάττωον εὐρέθησαν, *only because; for no other reason than because*: Herodian. vi, 6, 12. παρὰ τί οἶσθε τὰς πόλεις τότε μὲν εὖ, τότε δὲ φαύλως πράττειν: Dinarch. c. Demosth. But παρὰ τί; is sometimes, *to what end or purpose?* παρ' ὃ, *on which account, wherefore*: παρ' ὃ καὶ ξυρῶνται τὰ σώματα, Philo Jud. de Circumc. p. 625. Οὐδὲν παρὰ τοῦτο is an extenuating phrase, expressive of contempt for a thing as of no importance: Jo. Chrys. hom. 12. in ep. ad Rom. Casaub. ad Pers. v, 67, translates it, *quid tunc postea? and what then? and what of that?*

VI. It signifies *dependence or influence*; in the *power of, or determined by*: πᾶν γὰρ παρὰ τοῦτο (οὐχ ὅρῳ;) γέγονε τὰ τῶν Ἑλλήνων πράγματα, εἰ τοῦτ' τὸ ῥῆμα, ἀλλὰ μὴ τοῦτ' διελέχθη ἐγὼ, ἢ δευρὶ τὴν χεῖρα, ἀλλὰ μὴ δευρὶ παρήνεγκα: *for upon this forsooth entirely depended the affairs of the Greeks, whether I made use of this or the other expression, &c.* Demosth. pro Cor.^o In this sense, οὕτως δὲ καὶ τὸ παρ' ἡμᾶς τῷ καθ' εἰμαρμένῃ (ἐναντιωτάτον ἐστίν,) *what depends upon our own will, what is in our own power*: Diogenian. ap. Euseb. Præp. vi. So, πᾶρ ἡμᾶς δέ, ὅσα ἐκ τοῦ σπονδάζειν ἡμᾶς, καὶ ἐνεργεῖν, ἐπὶ τέλος ἔρχεται: *are in our own power*: ib. [underst. ἐστὶ after δέ.]

VII. Παρὰ πολὺ is, *far, by much*: περιεγένοντο παρὰ πολὺ τῶν Σαβίων, Dion. Hal. iii. p. 182. l. 12. οὐ γὰρ ὥμην ἔγωγε οὕτω παρ' ὀλίγον [*so little different*] ἔσεσθαι (ἐκατέρων τῶν ψήφων ἀριθμὸν,) ἀλλὰ παρὰ πολὺ: *but different by a great excess*: Plato Apol. [p. 14. l. 40. ed. Bas. 1.]

VIII. Sometimes with a genitive added, *far below*; as, παρὰ πολὺ τῆς ἀξίας, παρὰ πολὺ τῆς ἐλπίδος. παρὰ πολὺ τῶν πέρυσι κατωρθωμένων ἦλθεν, *he came far short of his last year's achievements*; παρὰ πολὺ ἐλέσθαι ἦλθεν, *he was very far short of taking the city*. See Duk. ad Thuc. viii, 76.

IX. Το παρὰ πολὺ are opposed παρὰ μικρὸν, παρ' ὀλίγον, παρὰ βραχύ. παρὰ μικρὸν ἦλθον νίκης, *they were very near gaining the victory*: Eutrop. Metaphr. vi. παρ' ὀλίγον ἦκεν ἡ πόλις ἀλῶναι, Arr.

"Ἡμεῖς δὲ παρὰ τὸ τὸν Μειδυλίδην ταῦτα συγχωρῆσαι, ἡσυχίαν εἶχομεν: Demosth. adv. Leoch. p. 1087. l. 2. ed. R. παρὰ τὸν τῆς αὐτοῦ μητρὸς ὄρκον, καὶ τὴν τοῦ δόντος ἐκείνη τὸν ὄρκον εὐήθειαν, πατρὸς τετυχηκώς: Id. in Bæot. de nom. 1002, l. 1. πολλὰ μὲν οὖν ἴσως ἐστὶν αἷτια τοῦ ταῦθ' οὕτως ἔχειν, καὶ οὐ παρ' ἓν, οὐδὲ δύο, εἰς τοῦτο τὰ πράγματα ἀφικται: Id. Philipp. iii, 110, 15.—J. S.

° P. 305. l. 3. ed. Reisk. This is one of the passages which I have thought it necessary to give more at length than as they appear in Viger, because it has been variously interpreted, and the few words cited by Viger cannot enable any one to judge of the meaning. Taylor's interpreta-

tion, which I think the right one, (see t. ix. p. 296. of Reiske's Greek Orators) agrees with Viger's. Reiske's would make the passage referable to Rule 5. Hoogeveen's, which gives παρὰ its common signification of motion, is quite inadmissible, and must have arisen from his not having considered the whole passage. The words are in answer to some observations which Æschines, in his oration against Ctesiphon, had made on the expressions and action of Demosthenes; as, e. g. οὐ μέμνησθε αὐτοῦ τὰ μαρὰ καὶ ἀπίθανα ῥήματα; 554, 9. ed. R. see 461, 10. and ταῦτα δὲ τίνας ἐστὶν, ὧ κινάδος, ῥήματα ἢ θαύματα; 557, 1.—J. S.

de Exp. Al. i, 23. *παρὰ βραχὺ τοῦ ταύτας ἐλεῖν ἐλθόντες*, Zosim. i. So *παρ' ἐλάχιστον ἐλθεῖν*, *to be within a very little*; and *παρ' οὐδέν*: *παρ' οὐδέν ἦλθε παραιρεθῆναι*, *he was within a hair's breadth of destruction*: Plut. in Cic. p. 880. l. 33. cf. p. 727. and *παρὰ σχεδόν*: *τὰ μὲν ἤδη πεπονθότες, τὰ δὲ παρὰ σχεδὸν ἐλθόντες παθεῖν*, *having narrowly escaped suffering*: Dion. Hal. vii. p. 451. l. 30. In this sense *eis* also is used, when the verb signifies motion: see § ii. R. 15.

X. *Παρ' ὀλίγον εἴλε τὴν δίκην*, *within a little; very nearly*: *παρ' ὀλίγας ψήφους ἡτιμώθη*, *he was within a few suffrages of being degraded*; *a few more suffrages would have rendered him ignominious*: Demosth. *παρ' ὀλίγον ἀπέφυγες ὀλεθρον*, *you but just escaped destruction*; *you very narrowly escaped destruction*: Eurip. Iph. T. 871. v. Thuc. vii, 71. *ἀεὶ γὰρ παρ' ὀλίγον ἢ διέφευγον ἢ ἀπώλυντο*, [*for their escapes were always within a hair's breadth of destruction, and their destruction was always within a hair's breadth of escape*. So I understand it. p. 109. l. 16. ed. Bekk.]

XI. With *ἀγεῖν*, *ἡγεῖσθαι*, *τίθεσθαι*, *ποιεῖσθαι*, *παρὰ μικρὸν, ὀλίγον, βραχὺ, φαῦλον*, signify, *to make little account of*, and *παρὰ πολὺ* the contrary: *παρὰ βραχὺ τὴν ἑαυτοῦ ἀσφάλειαν, πρὸς τὸ μηδένα ἐξ αὐτῶν (γραμμάτων) συκοφαντηθῆναι θέμενος*: Xiphil. Domit.^p *ἦν οὐ παρὰ φαῦλον, ἀλλ' ἀντὶ πάντος ἐποιεῖτο πεισθῆναι*, Synes. ad Theophil. So *παρ' οὐδέν*: *εἰ μόνος ἐγὼ ἐκινδύνεον, παρ' οὐδέν ἂν τὸ πρᾶγμα ἐποιησάμην*, *I should have thought nothing of it*: Xiphil. in M. Antonin. Philos.^q

XII. *Παρὰ τοσοῦτον*, without a case, is—1. *by so much; so greatly*: *παρὰ τοσοῦτον ἡττηθεὶς ἀνεχώρησε*.—2. *by so little, by the want of so little*: *παρὰ τοσοῦτον Μακρίνους οὐκ ἐξέφυγε τοὺς διώκοντας, within so little was Macrinus of escaping his pursuers*: Herodian. v. c. 4. § 23. *τὰ Ἰλλυρικά δὲ ἔθνη, στενὰ ὄντα, καὶ οὐ πολλὴν ἔχοντα τὴν ὑπὸ Ῥωμαίοις γῆν, παρὰ τοσοῦτον ὁμόρους καὶ γείτονας ποιεῖ Γερμανοὺς Ἰταλιώταις*: *separate the Germans from the Italians by so small a barrier as their own narrow intervening territory*: Herodian. vi. c. 7. § 9.

XIII. With a genitive: *μὴ παρὰ τοσοῦτον ἔλθωμεν τῆς ἰσότητος θείας*, *let us not be so far distant from, &c. let us not come only within so great a distance of it*: Gregor. and in an opposite sense: *παρὰ τοσοῦτον ἢ Μιτυλήνῃ ἦλθε κινδύνου, so near danger*: Thuc. iii. c. 49. *παρὰ τοσοῦτον μὲν αἱ Συράκουσαι ἦλθον κινδύνου, into so great danger*: Id. vii, 2.

XIV. With *παρ' ὅσον* following: *παρὰ τοσοῦτον οὐ κατελήφθη, παρ' ὅσον οἱ διώκοντες τῆς εὐθείας ἐξετράπησαν*, *he escaped being taken, only by the deviation of his pursuers*: and in the same sense even without a negative, and with *καὶ* following: *παρὰ τοσοῦτον καὶ συμπατούμενοι, παρ' ὅσον ψαύειν αὐτῶν βδελυσσόμεθα*: *escaping being even trodden under foot, only through our abhorrence of touching them*: Greg. περὶ φιλοπτωχ. speaking of the poor.

XV. *Παρὰ* is used in comparisons: *παρ' ἑαυτὸν μηδένα ἐπιτῆδειον*

^p To this sense of *παρὰ* Hermann refers *παρ' ἑκρας ἀπέτρισε τρίχας*, Eurip. Or. 128. which he says ought not to be med-

dled with. [γὰρ Porson.]—J. S.

^q Οὕτως ἐμοιγε τοῦδε τοῦ μόρου τυχεῖν *παρ' οὐδέν ἕλγος*, Soph. Antig. 466.—J. S.

ἦγετο, *in comparison with himself*; τοσοῦτον τοῦ κινδύνου κατεφρόνησε, *παρὰ τὸ αἰσχυρὸν τι ὑπομένειν, in comparison of, &c.* Plato Apol. c. 16. σκεψώμεθα γὰρ δὴ παρὰ τὸν Λυκούργον τὸν Μιλτιάδην ἐξετάζοντες, Aristid. pro Quat. p. 272.^r cf. Rom. i, 25. κρατιστεύοντες παρὰ τὰ ἄλλα ζῶα, Xen. Mem. i, 4. 14.^s παγκάλην λέγεις παρὰ φαύλην παιδιάν, *in comparison with which others are contemptible*: Plat. Phædr. p. 276. l. 41. With the comparative degree: v. Valck. Ep. ad Rœn. p. 51. ad Adoniaz. p. 109. Kœn. ad Greg. Cor. p. 165. Valck. Diatrib. p. 119. αὐτὸς δὴ παρ' ἑαυτὸν δεινότερος καθ' ἡμέραν γίνεται, *compared with himself*; παρὰ τοὺς καιροὺς πολλαχῶς ἕκαστα θεωρεῖν χρὴ καὶ ἐξετάζειν τῶν συμβάντων, *with reference to, &c.* The difference between πρὸς, when used in comparisons, (see below, § viii. R. 13.) and παρὰ, is that the latter sometimes notes transcendence or excellence beyond that which is signified by its case: ἡγοῦμαι δὲ καὶ πρὸς ἀμφοτέρους, καὶ παρ' ἀμφοτέρους ἂν εἶναι Θεμιστοκλέα τὸν τε Μιλτιάδην καὶ τὸν Κίμωνα, *not merely equal, but superior*: Aristid. pro Quat. p. 321.

XVI. Παρὰ signifies recurrence or repetition after regular and equal intervals of time; as, παρὰ τρεῖς ἡμέρας or τρίτην ἡμέραν, *every third day*; and elliptically, παρὰ μίαν, *every other day*; παρὰ τρίτην, *every third day*; and without a numeral, παρ' ἡμέραν, *every other day*; ὁ παρ' ἡμέραν πυρετὸς, *the tertian ague*; παρ' ἡμέρην πυρεταίνειν, *to have a tertian ague*: Arctæus de morb. diut. i, 2. παρὰ μῆνα, *every other month*; παρ' ἐνιαυτὸν, *every other year*;⁴ and in the same sense ἡμέραν παρ' ἡμέραν, μῆνα παρὰ μῆνα, ἐνιαυτὸν παρ' ἐνιαυτὸν. Also alternation of persons or things; as, γέροντες καὶ νεανίαι παρ' ἓνα συμπορευόμενοι, *alternately*; ἐκατέρω πληγὴν παρὰ πληγὴν ἐντεινόμενος, *first on one, then on the other; alternately*.

Also exception; as, παρ' ἓνα, *except one*; θηρίον εἰ παρὰ γράμμα, *with the exception of a letter*: Anmian. Epigr. 9. Μάρκος, when μ has been taken away, becomes ἄρκος, which is here [in this dull epigram] taken to be the same as ἄρκτος: see Valck. ad Herodot. p. 708.^u

In composition παρὰ signifies—1. *assumption, accession, production*; as in παραλαμβάνειν, παρακομίζειν, παρακαλεῖν, παρέρχεσθαι ἐπὶ τὰ κοινὰ, Æl. V. H. ii, 1. παράγειν εἰς τὸ δικαστήριον, Demosth. p. 805. [l. 14. ed. R.].—2. *passage, transgression or violation, beyond, against*; as in πάροδος, Lys. p. 94. [l. 12. ed. R.] παραβαίνειν: παρασπονδεῖν: παραπηδᾶν τοὺς νόμους, Æsch. c. Ctes. p. 582. [l. 7.

^r Εἰ λέγοι παρ' αὐτὴν Ξενοκλῆς ὁ Καρκίνου, *in rivalry with her, so that a comparison might be made of his eloquence with hers*: Aristoph. Thesm. 440.—J. S.

^s The words in Xenophon are placed in the following order; παρὰ τὰ ἄλλα ζῶα, ὥσπερ θεοὶ, ἄνθρωποι βιοτεύουσι, φύσει καὶ τῷ σώματι καὶ τῇ ψυχῇ κρατιστεύοντες. Instead of construing, with Hermann, κρατ. παρὰ τ. ἄ. ζῶα, I understand αὐτῶν after κρατιστεύοντες, and translate παρὰ τὰ ἄλλα ζῶα, *compared with the other*

animals.—J. S.

⁴ The following passage affords a remarkable illustration of this sense of παρὰ: οὕτω δὲ Ἰσχυσεν ἐν τοῖς Ἀχαιοῖς, ὥστ', εἰ μὴ κατ' ἐνιαυτὸν (every year) ἐξῆν, παρ' ἐνιαυτὸν (every² other year) αἰρεῖσθαι στρατηγὸν αὐτὸν, ἔργῳ δὲ καὶ γνώμῃ διὰ παντὸς (constantly) ἄρχειν: Plut. in Arat. p. 1898. l. 3. ed. H. St.—J. S.

^u Add παρ' ἐμὲ for ἕνεκα μου: σὺ δέ γ' αὐτοῦ μένων οἴμωξ' παρ' ἐμ'. *for all I care*. Aristoph. Av. 846.—J. S.

ed. R.] *παρὰπρεσβεύειν*, Demosth. p. 401. [l. 4. ed. R.]—3. *carelessness, negligence, faultiness or imperfection, cursorily, amiss*; as in *παρορᾶν*, *παρὰθεωρεῖν*: Demosth. p. 1414. [l. 22. ed. R.] *παρὰπόλῳ*λεν, Demosth. p. 543. [l. 28. ed. R.] *παρὰκούειν*, Polyb. ii, 8. v. Tyrwh. ad Aristot. Poet. p. 129.—4. *propinquity, proximity*; as in *παρὰπέμπειν*, *παρὰκολουθεῖν*, *παρὰκαθῆσθαι*, *παρὰπλεῖν*, *παρὰστάτης*: Polyb. xvii, 25.—5. *presence; with, at*; as in *παρὰτὴν γᾶν* αἰνεῖν: Xen. Apol. 11. *παρὰκατατίθεσθαι*, Id. Symp. viii, 36. *παρεῖναι*.—6. (7.) *addition, besides*; as in *παρὰεισφέρειν νόμον*, Demosth. p. 484. [l. 1. ed. R.]—7. (8.) *departure, deflexion*; as in *παρὰχωρεῖν ὁδῶν*, Xen. Hier. vii, 2. *παρὰελυθῶς χρόνος*, Id. Apol. 26. *παρίεναι*, Æschin. Dial. ii, 2. *παράγειν*, Demosth. p. 487. 497. [l. 9. and 6. ed. R.]—8. (9.) *tract of time*; as in *παρὰχειμάζειν*.—9. (10.) *It intends or augments*; as in *παρὰδιδόναι*, *παρὰθερμαίνεισθαι*: Æschin. de Fals. Leg. p. 322. [l. 3. ed. R.]—10. (11.) *similitude*; as in *παρὰπλησίως*, Xen. Cæc. iii, 5. *παρόμοιος*, Demosth. p. 12. [l. 8. ed. R.] v. Lennep. ad Phalar. p. 312. seq.—11. (12.) *secrecy, privacy, insinuation*; as in *παρὰδηλοῦν*, Demosth. de Fals. Leg. p. 348. [l. 7. ed. R.] *παρὰδύναμι*, Id. pro Cor. p. 252. [l. 3. ed. R.] *παρὰτηρεῖν*, Id. ib. p. 281. [l. 16. ed. R.] v. Cattier. Gazoph. p. 83.

SECTION VII.—ON THE PREPOSITIONS *περὶ* AND *πρό*.

RULE I. *Περί* with a genitive signifies, *about, on account of, for the sake of*; as, *περὶ πατρίδος μάχεσθαι*. οὐδὲν προσήκει *περὶ τῶν ἄλλοτρίων ἁμαρτημάτων ὥς ἀδικούντας κινδυνεύειν*, Lys. Areop. p. 264. [l. 3. ed. R.] *περιάσσομαι περὶ πάντων τῶν πεπραγμένων μεθ' ὑμῶν αὐτὸν τιμωρήσασθαι*, Id. adv. Alcib. p. 519. [l. 2. ed. R.] v. John x, 33. *εἴπερ γὰρ ἀδικεῖν χρή, τυραννίδος πέρι κάλλιστον ἀδικεῖν*: Eurip. Phœn. τὰ ἐλεύθερα σώματα—*περὶ ὧν διήλλαξαν τοὺς Τυσκυλων αἰχμαλώτους*, Dion. Halic. x. p. 651.

II. *With respect to, as to*; as, *περὶ μὲν γὰρ τῆς μαρτυρίας, ὅτι ψευδῇ μεμαρτυρήκασιν, αὐτοὶ μοι δοκοῦσιν ἔργῳ ἐξελέγχειν αὐτήν*: v. Acts, xxviii, 22. and after *ποιεῖν*; as, *τοὺς ἐμπείρους ἠρώτησεν, ὅ, τι χρή ποιεῖν περὶ τῆς ἐγχειρήσεως*. *μηδὲν ἔχω ποιεῖν περὶ τάνδρος, I know not what to do with the man*; *δεδιώξω μήτι καὶ περὶ αὐτοῦ νεωτερίσειεν*, Herodian. i, 13, 13. *with regard to himself*.

III. *Περί πολλοῦ ποιεῖσθαι, or τίθεσθαι, or ἡγεῖσθαι, is to make great account of, or to reckon of great importance*: *περὶ πλείονος, of more*; *περὶ πλείστου, of most*; *περὶ παντός, all in all*; *περὶ μικροῦ, of little consequence*; *περὶ ἐλάττωτος, of less*; *περὶ ἐλαχίστου, of least*; *περὶ οὐδενός, of none at all.*^v Sometimes *εἶναι* is the verb joined with *περὶ πολλοῦ*, &c. as, *περὶ πολλοῦ ἐστὶν αἰρεῖσθαι τὸ χωρίον, it is of great importance that, &c.* when a substantive is sometimes expressed

^v Ἀποκρινόμεναι μὲν γὰρ ἀνθρώπους, *περὶ οὐδενός ἡγοῦντο*. λαμβάνειν δὲ χρήματα, *περὶ πολλοῦ ἐποιοῦντο*: Lysias in Eratosth. p. 387. l. 3. ed. Reisk. —J. S.

with πολὺς: as, οὐδ' εὐλαβείης ἐστὶ περὶ πλέονος, Theogn. 118. *nor is there a thing that requires more caution.* And sometimes there is a dative of the person: Οὐολούσκοις περὶ πολλοῦ ἐστὶ καταλύσασθαι τὰ πρὸς Ῥωμαίους ἐγκλήματα, Dion. Halic. viii. p. 488.

IV. (V.) It signifies, *above, over*: λοχαγούς τε ἑτέρους, καὶ περὶ πάντων ἄρχοντα τὸν Σικίννιον ὑποδείξαντες: Dion. Halic. vi. p. 375. l. 36. οἱ δὲ Ἀριστοκρατικοὶ περὶ παντὸς θέλοντες (*wishing above every thing, above all things,*) μὴ κινεῖσθαι ἐκ τοῦ πατρίου κόσμου τὴν πολιτείαν, Id. vi. p. 384. l. 35.

V. (VII.) With a dative case περὶ signifies *around*: περὶ βωμοῖς χορεῦναι, Herodian. v. c. 3. § 16. τῆς τῶν δορυφόρων περὶ αὐτῇ φρουρᾶς, Xiphil. in Maerin.

About, on: περὶ τῇ χειρὶ χρυσοῦν δακτύλιον φέρειν, Plato Reip. ii. p. 382. l. 40. ἄς εἶχον περὶ σώμασιν ἐσθῆτας, Herodian, viii. c. ult. § 13.

For, concerning, about, on account of: περὶ τῇ πόλει δεδιέναι, φοβεῖσθαι: Thuc. τούτων δὴ ἕνεκα θαρρύνειν χρὴ περὶ τῇ αὐτοῦ ψυχῇ ἄνδρα, Plato Phæd. c. 63. περὶ πτόχῳ ἐριδαίνομεν, Hom. Od. σ, 402. v. Od. β, 245. ρ, 471. Tyrtæus ap. Lycurg. p. 212. [l. 10.] ed. Reisk.^w

Through, because of, out of: περὶ φόβῳ, Æschyl. Choeph. 33. So ἀμφὶ τάρβει, Id. 543. and ἀμφὶ φόβῳ, Eurip. Or. 815. [ed. Pors.] v. Ilgen. ad Hom. h. Cer. p. 560.

VI. (VIII.) With an accusative περὶ usually signifies *around*, and is used in the same manner as ἀμφὶ, to which it is sometimes joined; as, ἀμφὶ περὶ κρήνην, Hom. Il. β, 305. ὄχθαι δ' ἀμφὶ περὶ μεγάλ' ἴαχον, Il. ν, [φ, 10.] In such passages ἀμφὶ is used as an adverb. Sometimes both are united in one word; as, ἀμφιπερὶ σκαίροντες, Oppian. Hal. i.

Περὶ, as well as ἀμφὶ, is joined with words signifying *number*, in the sense of *about, nearly*: ναῦς τε καταδύσαντες περὶ ἑβδομήκοντα, Thuc. i, 54. εἰς ἔτος ἦδη περὶ που ὀγδοηκοστὸν ἑληλακὼς, *having by this time arrived at somewhere about his eightieth year*: Herodian. vii. c. 5. § 3.

VII. (IX.) But the sense *about*, in signification of *time*, is peculiar to περὶ: περὶ λύχνων ἀφὰς παρεισπεσόντες ἔλαθον, Dion. Halic. vii. p. 426. l. 7. καὶ γὰρ ἦν περὶ δύσιν ἡλίου, Id. viii. p. 533. l. 23. περὶ δέϊλιν ὄψιαν, Id. vi. p. 364. l. 13. περὶ μέσας νύκτας, Id. ix. p. 561. l. 30. ἦδη περὶ τὸν ὄρθρον ἦν, Id. viii. p. 515. l. 25. περὶ πλήθονσαν ἀγορὰν, *about the time when the forum is most crowded*: Xen. Anab. ii. p. 273. Æl. V. H. xii, 30. v. Perizon. ad l. c. Græven. Lect. Hes. c. 10.

Περὶ with a reciprocal pronoun, *spontaneously*: περὶ αὐτὰ καταρρέει, Demosth. Ol. ii. p. 21. l. 4. ed. R^s. ἐδόκει περὶ αὐτῷ καταλυθῆσεσθαι, Plut. in Cæs. p. 727. p. 1334. St.

^w Ὅρα, ὦ μακάριε, μὴ περὶ τοῖς φιλτάτοις κυβεῖης τε καὶ κινδυνεύης, *take care lest you run a risk in what is most precious*: Plato Protag. p. 284. l. 49. ed.

Bas. I.—J. S.

^x A metaphor taken from melting snow, sinking into and about itself, says Reiske: Greek Orators, vol. x. p. 61.—J. S.

Περὶ signifies, *occupation, pursuits, employment, office*: οἱ περὶ ῥητορικὴν, *the rhetoricians*; οἱ περὶ τὴν γραμματικὴν, *the grammarians*; οἱ περὶ σοφίαν, *the sophists*: Plato Hipp. maj. p. 281. οἱ περὶ τοὺς λόγους, *the orators*: Isocr. Evag. p. 377. More fully, οἱ περὶ τὴν φιλοσοφίαν διατρίβοντες, Id. ad Nicocl. p. 48. οἱ περὶ τὴν αὐλήν, *the courtiers*: Julian. p. 271. Also *state or condition*; νῦν δὲ Σωκράτης μέν ἐστι περὶ ἀσθένειαν τὴν τῆς στραγγουρίας, Plato to Laodamas.

It serves to form a periphrasis instead of a genitive case; as, αἱ ἡδοναὶ αἱ περὶ τὸ σῶμα, for αἱ τοῦ σώματος, Plato Phæd. c. 63. v. et c. 9. Demosth. de Fals. Leg. p. 365. [l. 6. ed. R.] p. 1414. [l. 15. ed. R.]*

In composition περὶ signifies—1. *circuit*; *round about*; as in περιβλέπειν, περιελαύνειν, περιδινεῖσθαι: Xen. Symp. vii, 3. περιστρατοπεδεύειν πόλιν, Polyb. i, 28.—2. *upon every side*; *from every side*; as in περιγλισχρα, Hippocr. v. Fæs. Œc. Hipp. περικύπτειν, περιελεῖν.—3. It *intends or augments* in a good sense, περιβλεπτος, περιτενής, περιχαρής, περιουσία: Xen. Œc. i, 4. περιφανής, Lys. p. 719. [l. 13. ed. R.] περιπαθής, Polyb. i, 55. In a bad sense: περιβόητος σύστασις καὶ κακία, Demosth. pro Cor. p. 324. [l. 28. ed. R.] περιέργος, Id. Phil. iv. p. 143. [l. 17. ed. R.]—4. *negligence*; *contempt*; as in περιῖδεν, Xen. Symp. iv, 23. Demosth. pro Cor. p. 246. [l. 7. ed. R.] περιορᾶν, Id. ib. [l. 13.] περιφρονεῖν, Aristoph. Nub. 225. περιόπτεσθαι, Id. ib. 124.—5. *transference, removal*; as in περισπᾶν πόλεμον ἐκεῖ, Polyb. i, 26. περιτρέπειν εἰς τιὰ τὴν αἰτίαν, Lys. p. 210. [l. 2. ed. R.]—6. *mastery, conquest*; as in περιγίγνεσθαι τινος, περιεῖναι.

VIII. (X.) Πρό, which governs a genitive only, most usually signifies, *before*; and that with regard either to *place*;^y as πρό θυρῶν: πρό πολλοῦ τῆς πόλεως ὄντι, *being yet a great way from the city*: Dion. Hal. ix. p. 593. l. 20. or *persons*; as, πρό τοῦ βασιλέως. πρό πάσης τῆς παρατάξεως, *before all the army in array*: or *time*; as, πρό πολλῶν ἐτῶν, *many years before*; πρό ὥρας ἀναρπάξεσθαι, *prematurely*;^z πρό μιᾶς Καλανδῶν Μαρτίου, (or τῇ πρό μιᾶς Καλανδῶν ἡμέρᾳ,) *the day before the Calends of March, pridie Kalendas Martii*; τῇ πρό δέκα Καλανδῶν ἡμέρᾳ, *the tenth day before the Calends*. In this sense πρότεριτα is, *three days before*: πρότεριτα σκηνὴν ποιήσαντες, Thuc. ii, 34.

IX. (XI.) It signifies, *rather than, before, in preference to*: μηδὲν ὑπολογίζεσθαι μῆτε θάνατον μῆτε ἄλλο τι μηδὲν πρό τοῦ αἰσχροῦ, Plat. Apol. Socr. 11. πάντας τοὺς κινδύνους ὑφίστασθαι θέλουσι, πρό τοῦ τὴν

* Add περὶ πόδα, *fitting, applicable*: περὶ πόδα δὴ σοι καὶ Εὐάγγελος οὗτος, Lucian, Adv. Indoct. p. 546. B. ed. Salmur.—J. S.

^y Πρό τοῦ, which is commonly used of *time*, (see Aristoph. Eccles. 221. and foll.) appears in the following passage to signify anteriority of *place*: δυνηθεῖη, διαπεράσας τὰς πρό τοῦ δυσχωρίας, εἰς τοὺς προειρημένους ἀφίκεσθαι τοποῦς, *antecedent*: Polyb. iii, 34. διώκειν τὸν ἐνδρα γῆν πρό

γῆς, *to pursue him from place to place*: Aristoph. Acharn. 235. γῆν πρό γῆς ἐλαβνομαι, Æsch. Prom. 703. See Dr. Blomfield's Glossary.—J. S.

^z Αἴρη δ' ἐκ ποταμοῦ ψυχρὴ πνέει ἡῶθε πρό, Hom. Od. ε, 469. Add πρό, (absolute,) *prematurely*: πρό γε στενάττεις, καὶ φόβου πλέα τις εἴ. Ἐπίσχες ἐς τ' ἂν καὶ τὰ λοιπὰ προσμάθης, Æsch. Prom. 721.—J. S.

ὑπάρχουσιν ἐλαττωθῆναι δόξαν. πρὸ τοῦ Διὸς αὐτοῦ ἡγαγεν αὐτὸν, *preferred him before Jupiter himself*: Xiphil. in Aug. πρὸ πάντων ἂν ποιησαίμην, ἐνστάτα τὸν κίνδυνον ἀπώσασθαι: and so with τιμᾶσθαι, ἡγεῖσθαι, ἐπαινεῖν, &c. μήτε παῖδας περὶ πλείονος ποιοῦ, μήτε τὸ ἔξῃν, μήτε ἄλλο μηδὲν, πρὸ τοῦ δικαίου: Plato Crit. c. 16. εἰ μὴ δικαιότερον ᾧμην καὶ κάλλιον εἶναι πρὸ τοῦ φεύγειν τε καὶ ἀποδιδράσκειν, Plat. Phæd. c. 47.

For, for the sake of, in defence of: πρὸ τούτου τεθίναται ἂν πολλάκις ἔλοιτο, Plato Symp. c. 6. μάχεσθαι πρὸ τε παίδων καὶ πρὸ γυναικῶν, Hom. Il. θ, 57.

In composition πρὸ signifies—1. *anteriority as to place, before*; as in προτείχισμα, Polyb. iv, 61. προύλαιον, Demosth. p. 174. [l. 23. ed. R.] προάγειν, Matth. ii, 9. πρὸ τῶν ὀφθαλμῶν προφαίνεται, Æschin. de Fals. Leg. p. 313. [l. 14. ed. R.]—2. *advance, protrusion; forward*; as in προβαίνειν: οὕτω πόρῳ προελήλυθας φυλακῆς, Xen. Hier. iv. 4. τὴν αἵμασιν προαγαγόντες, στενωτέραν τὴν ὁδὸν πεποιθήκασιν, Demosth. adv. Callicl. p. 1279. [l. 13. ed. R.] προτείνειν τὰς χεῖρας, Demosth. de Fals. Leg. p. 421. [l. 18. ed. R.] προνεύειν, Polyb. i, 21.—3. *defence, protection*; as in πρόμαχος, Xen. Hier. xi, 12. προβάλλεσθαι, Reiske's ind. to Demosth. προτάττειν ἑαυτὸν, Andocid. p. 54. [l. 3. ed. R.]—4. *publication, publicity*; as in προειπεῖν τινὶ πόλεμον, προῖεναι, προγράφειν, προκηρύττειν.—5. *presidency, lead, administration, superintendence*; as in προϊστασθαι τῶν Ἑλλήνων, Demosth. p. 143. [l. 15. ed. R.]—6. *before, in signification of time*; as in ἐαυτὴν προανεῖλε τοῦ ἀνδρός, Plut. de Garrul. p. 508. προαγορεύειν τὸ μέλλον, Xen. Symp. iv, 5. προαπόλλυμαι, Id. Apol. 27. προπίνειν, Æl. V. H. iii, 15. προαποθνήσκειν, Polyb. iii, 12.—7. *preference*; as in προαιρεῖσθαι, προτιμᾶν τί τινος. v. Cattier. Gazoph. p. 88. Πρὸ is often redundant in compound words; v. Fisch. præf. ad Well. p. xiii. as in προδιδάσκειν: v. Bruck. ad Aristoph. Nub. 987. But often where it appears redundant, it has some force; *hin, fort, her*; as, προῖάπτειν, *hinschicken*.

SECTION VIII.—ON THE PREPOSITION *πρός*.

RULE I. Πρὸς with a genitive very often signifies, *agency, by*; as, πρὸς ἀπάντων θεραπεύεσθαι: πρὸς ἀντιδίκου ὁμολόγηται.

II. *In favour of, for*: Καλλίας δοκεῖ μοι μάλα πρὸς Πρωταγόρου εἶναι, Plat. in Protag. πρὸς τῆς βουλῆς ἐστὶ, τὸ πολλοὺς εἶναι τοῦ δήμου προστάτας: Dion. Hal. x. p. 657. l. 4.^a ὃς ἔφθη πολλὰ πρὸς ἑαυτοῦ καὶ κατ' ἐκείνων διαπραξάμενος, Xiphil. in Aug. πρὸς ἑαυτοῦ τὸ λόγιον ἐλάμβανεν, Zosim. ii. c. 16. εἶναι μὲν γὰρ πρὸς αὐτοῦ τὸν αἰτὸν, Arrian. i, 19. v. Hemst. ad Lucian. t. i. p. 254. Kœn. ad Greg. Cor. p. 44.

^a Τὴν γὰρ ἐμὴν ὀργὴν πεπάναι χαλεπὸν εἶναι καὶ πρὸς αὐτῶν, Plut. in Brut. μὴ πρὸς ἐμοῦ λέγοντι, Aristoph. Vesp. p. 1810. l. 32. ed. H. St.—J. S. 647. ἐδόκει δὲ καὶ τὸ τοῦ τόπου θεῖον

And just the contrary, *against* : πρὸς ἀνδρὸς ἐχθροῦ ἐπιφέρων τὴν ψήφον, Dion. Hal. vii. p. 457. v. Sylburg. ad l.

As, in the character of : πρὸς ὑβρεως τας νουθεσίας λαμβάνων, Philo in Legat. ad Caium.

III. To, for, conducive to : ἔστι μοι τοῦτο πρὸς ἀγαθοῦ. κάκεινο δὴ τοῖς πολεμίοις πρὸς κακοῦ γένοιτ' ἂν. And without a dative : πρὸς τίνος ἂν ἀγαθοῦ γένοιτο ;

IV. It signifies, congruity, fitness, suitableness, conformity, characteristicness : πρὸς τὰνδρὸς ἔστι τὸ ἐγγχείρημα, the enterprise is quite in character with such a man ; οὐκ ἔστι πρὸς τῆς πόλεως, τοῦ πάλαι φρονήματος—καθυφίσθαι. πρὸς λόγον, pertinent ;^b πρὸς τρόπον, according to disposition ;^c or properly, fitly, decorously ; and ἀπὸ τρόπου, the contrary : πρὸς θυμοῦ, agreeable, acceptable ; ἀπὸ θυμοῦ, the contrary ; πρὸς δίκης, with reason, with cause : Soph. Œd. R. 1014. El. 1211. to which δίκη is used as equivalent, El. 1212.

V. It is used in phrases significant of kindred, consanguinity, relationship ; as, οἱ πρὸς αἱμάτος, relations by blood ; οἱ πρὸς πατρός, πρὸς μητρός, relations on the father's, on the mother's, side : ἐλεύθερος πρὸς πατρός καὶ μητρός, Æschin. c. Ctes. p. 298. l. 38. πάππος ὁ πρὸς μητρός, Id. ib. In the same sense οἱ πρὸς ἀνδρῶν οἰκεῖοι, and οἱ πρὸς γυναικῶν. τὸ πρὸς πατρός, μητρός, &c. family on the father's side, mother's, &c. underst. γένος, which is sometimes expressed ; as, τὸ μὲν γὰρ πρὸς πατρός αὐτῷ γένος ἐκ τῶν τῆς συγκλήτου βουλῆς ἐπισήμων ἦν, Herodian i, 7. also συγγενεῖς τὰ πρὸς πατρός, and the like ; relations on the father's side ; Ἀθηναῖοι ὄντες τὰ πρὸς μητρός, Paus. in Ach. p. 398. l. 35.

Not unlike this is the signification on the part of : οἶμαι γὰρ οὐκ ἀχαρίστως μοι ἔξειν, οὔτε πρὸς ὑμῶν, οὔτε πρὸς τῆς Ἑλλάδος ἀπάσης : Xen. Anab. i.

VI. In swearing, conjuring, &c. it is by ; as, πρὸς Θεοῦ. But in this form it is sometimes before ; as, ἀναίτιον εἶναι πρὸς Θεοῦ τε καὶ πρὸς ἀνθρώπων. δρᾶν οὐδὲν ἄδικον οὔτε πρὸς θεῶν οὔτε πρὸς ἀνθρώπων, Thuc. i, 71. v. II. a, 338.

It signifies towards : τὴν ἐτέραν τῶν γεφυρέων τὴν πρὸς τοῦ Πόντου, Herodot. vii, 55. πρὸς αὐοῦς, Eurip. Rhes. 557.^d

VII. With a dative case πρὸς signifies, near, at : πρὸς τῇ πόλει.

With, within : εἶναι πρὸς ἑαυτῷ, to be engaged in thought ; πρὸς ἑαυτῷ σκοπεῖ, he considers within himself. In : ἡμεν πρὸς τῷδε τῷ λόγῳ, we were engaged in this discourse ; οἱ δὲ ἐγγηγομένοι τε αὐτὸν πάλαι ἔφασαν, καὶ πρὸς ἐπιστολαῖς εἶναι : and that he was occupied in writing letters : Philostr. de Vit. Apoll. v, 31. πρὸς τουτῷ ὅλος εἰμι,

^b Εἰ μὲν ἐλαττοῦται ἢ μὴ ἐλαττοῦται ὁ ῥήτωρ τῶν ἄλλων διὰ τὸ οὕτως ἔχειν, αὐτικά ἐπισκεψόμεθα, ἐάν τι ἡμῖν πρὸς λόγου ᾖ, νῦν δὲ τόδε πρότερον σκεψόμεθα : Plato Gorg. p. 307. l. 48. ed. Bas. 1.—J. S.

^c Οὐ γὰρ ἦν πρὸς τοῦ Κύρου τρόπον, ἔχοντα μὴ ἀποδιδόναι : Xen. Anab. i, 2, 11.—J. S.

^d Ὡς Κέκροψ ἦρως ἄναξ, τὰ πρὸς ποδῶν

Δρακοντίδῃ : having the shape of a serpent in your lower parts : Aristoph. Vesp. 438. Πρὸς, on account of ; πατὴρ—ἀπάλετο, πρὸς αὐτοφάρων ἀμπλακημάτων διπλᾶς ὕψους ἀράξας αὐτὸς αὐτουργῶ χερσί : Soph. Antig. 51. πρὸς δὲ τούτων ἐγώ γε τίθημι τὴν τῶν χρημάτων κτήσιν πλείστου ἀξίαν εἶναι, Plato de Rep. i. p. 372. l. 29. ed. Bas. 1.—J. S.

I am wholly occupied in this: v. Hor. [Ep. i, 1, 11.] In this sense it governs an accusative also.

In addition to, over and above, besides; πρὸς γὰρ τῷ νευεσητῷ καὶ ἀγερνῆς, Plut. in Demosth. p. 855. νέος ἐστὶ πρὸς δὲ τῷ νέφ ἀπαλός, Plato Symp. p. 165. ἦν δὲ ὁ Πλάτων πρὸς τῇ κακοηθείᾳ καὶ φιλόδοξος, Athen. xi. p. 507. l. 31. v. Plat. in Phædr. p. 240. l. 18. 45. p. 270. init. Isocr. Nicocl. p. 70. [p. 86. l. 4. ed. Battie, Cantab. 1729.] πρὸς δὲ τούτοις, ἔτι δὲ πρὸς τούτοις, and moreover; and in the same sense, without a case,^c πρὸς δὲ, πρὸς δὲ καί: καὶ τὸ πρὸς (or προσόν), and the surplus; καὶ πρὸς, Herodot. viii, 29.

VIII. It signifies office, employment, capacity: εἰ πῶς τινὰς πείσαι δυνηθεῖεν, ἢ τῶν ὀφιοποιῶν, ἢ τῶν πρὸς ταῖς κύλιξι: Herodian iii, 5^f

IX. With the accusative case πρὸς has very various senses; as, πρὸς χάριν, for the sake of pleasing, to win favor; also simply for the sake of: πρὸς χάριν βορᾶς, for the sake of food: Soph. Ant. 30. v. Id. in Phil. 1156. πρὸς ἔπος, to the purpose, pertinent; τοῦτο τί πρὸς ἔπος; what is this to the purpose? in which sense ἀποκρίνεσθαι πρὸς τὰ ἐρωτώμενα: πρὸς τόδετι ἅπαντα καθίστασθαι τὸν λόγον, to turn the whole discourse to this point: Aristid. λέγειν πρὸς τὸ βέλτιστον, Plat. Gorg. p. 502. l. 42. ψευδάμερος πρὸς τὸ χρειώδες, for advantage, for profit: Herodian ii, 9. That which is relative is called by philosophers πρὸς τι: but πρὸς τί; is, to what end, wherefore? v. John xiii, 28.

To the amount of: ὥστε ἀπολέσθαι αὐτῶν πρὸς ἑπτακοσίους, Xen. H. Gr. i. p. 435. So *ad* in Latin: v. Ter. Heaut. i, 1, 93. *ad* millia xcii. Cæs. B. G. i.

X. It is often put with an accusative case in an adverbial sense; as, πρὸς ἀκρίβειαν, accurately; πρὸς ἀφθονίαν, abundantly; πρὸς ἀφοσίωσιν, perfunctorily; [par manière d'acquit; in such a manner as just to be able to say one has done a thing;] πρὸς βίαν, forcibly, perforce; πρὸς βίαν τινός, against one's will, by compulsion;^e πρὸς ἐπῆρειαν, contumeliously; [and harmfully, vexatiously;] πρὸς ἐπῆρειαν λαβεῖν, to take as an insult or injury; πρὸς ἔχθραν, inimically, with hostile intentions; πρὸς καιρὸν, or ὥραν, opportunely, seasonably; πρὸς ὀργήν, angrily; πρὸς ὕβριν, injuriously, insultingly; πρὸς ὕβριν λαβεῖν, to take as an injury or insult; ἵνα δὲ μὴ πρὸς ὀργήν ἢ πρὸς ὕβριν λάβῃ τὸ πρᾶγμα, Dion. Hal. ix. p. 576. l. 19. πρὸς ὑπερβολήν, surpassingly, exceedingly; πρὸς ὑπόνοιαν, suspiciously; πρὸς φθόνον, enviously, invidiously; πρὸς φιλίαν, kindly, in a friendly manner.

XI. Πρὸς signifies, towards, regarding, for: τὰ πρὸς θεοὺς ὅσια:

^c Xanth. χορεύειν βούλομαι. Bacch. κᾶγωγε πρὸς. Aristoph. Ran. 415. ἡμεῖς δ' ἀξιοῦμεν τῇ πόλει προῖκα—ἀμύνειν.—καὶ πρὸς, οὐκ αἰτοῦμεν οὐδέν: Aristoph. Eq. 578. ὧν ὁ πατήρ ἡμῖν κατέλιπε στερουμένους, καὶ πρὸς ὑπὸ τούτων ὑβρίζοντες: Demosth. in Aphob. i. p. 835. l. 10. ed. Reisk. γνώσεσθε,—τὰ μεμαρτυρημένα ὡς ἐστιν ἀληθῆ,—καὶ πρὸς ὅτι ζημιούται κατὰ τὴν μαρτυρίαν οὐδέν: De-

mosth. in Aphob. iii. p. 45. l. 11. ed. Herwag. ii. προσέτι, Reisk. 859, 20. e Cod. Bavar.—J. S.

^f Add that πρὸς signifies purpose or end: ἵνα πρὸς τούτοις αὐτοῖς ἡγεμόνες ᾤσι, Xen. Mem. iii, 2, 3.—J. S.

^e Æschyl. τοῖς πονηροῖς δ' ἡδεταί; Bacch. οὐ δῆτ' ἐκείνη γ', ἀλλὰ χρήται πρὸς βίαν: Aristoph. Ran. 1457.—J. S.

and simply τὰ πρὸς θεοὺς, Demosth. Ol. iii. τὰ πρὸς τοὺς πολεμίους εὐπρεπῇ ποιήσασθαι. πρὸς τὴν νόσον ποιεῖν, *to be good for the disease*; τὰ πρὸς σωτηρίαν φέροντα, *the things conducive to preservation or safety*; ὅσα γε πρὸς τὴν πόλιν, *at least as far as the state is concerned*; ὅσῳ λέγεις τεχνικωτέρας Νύμφας—Αὐσίον πρὸς λόγους εἶναι! Plat. Phædr. p. 263. τὰ πρὸς ἡμᾶς, *the affairs that concern us*:^h (but, πρὸς ἡμᾶς ἐστὶν, *it is in our own power*; πρὸς ἡμᾶς αὐτοὺς ἐστὶ καὶ τὸ καλῶς καὶ τὸ κακῶς ἀκούειν, Plut. Apophth. p. 177. e.)

XII. *On account of, on the score of*: τὸ ἀνέστιον, καὶ ἄπορον, καὶ πρὸς καταδίκας ἢ χρέα τὴν ἐπιτιμίαν ἀπολωλεκὸς φύλον: Dion. Hal. iv. p. 235. l. 35.ⁱ

Towards, to or with: τὰς πρὸς ἀλλήλους διαλλαγὰς ποιήσασθαι. πρὸς τὸν ἐχθρὸν διαλλάττεσθαι. πρὸς τοὺς φίλους κοινολογεῖσθαι.

For: ἀργύριον πρὸς τὸν σίτον καταλλάττεσθαι.

With, in company of: πρὸς τὸν βασιλέα.

XIII. It signifies, *proportion, suitableness, agreeableness; according to, with reference to*:^j τὸ μὲν γὰρ εὖρος ἦν ἐς ἑξ μάλιστα σταδίου· βάθος δὲ οὐδὲ πρὸς λόγον τοῦ εὖρους, ἀλλὰ πολὺν δὴ τι βαθύτερος: Arrian, de Exp. Al. iii, 29. πρὸς ἄξιαν ἐκάστοις διανεῖμαι. πρὸς τὸ καθῆκον πάντα οἰκονομεῖν. πρὸς ἄλλον εἶναι. δεῖ οὖν πρὸς τὰ συμβαίνοντα, οἶμαι, τούτοις χρῆσθαι: Xen. Cyrop. i, 44. οὐδὲ πρὸς ἀργύριον τὴν εὐδαιμονίαν ἔκρινον, Isocr. Paneg. p. 109. v. Matth. xix, 8.

In comparison of: εἶναι τῶν ἀρχαίων τοὺς περὶ τὴν σοφίαν φαύλους πρὸς ἡμᾶς: Plat. Hipp. maj. p. 281. ἀνθρώπων ὁ σοφώτατος πρὸς θεὸν πίθηκος φανεῖται, Id. ib. p. 289. ὅτι με πρὸς τὰς σὰς πράξεις ἐπαινέσαι ἐτόλμησε, Lucian, Dial. Alex. et Philipp. t. i. p. 396. In this sense, ὡς, ὡς γε, ὅσον, ὅσα, ὅσον γε, ὅσα γε, ὅσον δὲ, ὅσα δὲ, may be put before πρὸς.

Duration of time: πρὸς τεσσαράκοντα ἡμέρας, *for forty days*.

Πρὸς ταῦτα frequently signifies, *wherefore, therefore*; as in Eurip. Iph. A. 1568. 1607. So πρὸς τάδε, as in Æschyl. Eum. 533. Sept. c. Th. 314.

Πρὸς is also, *with, i. e. the same way with*; as, πρὸς τὸ πνεῦμα πέτεσθαι, *to fly with the wind*.

In addition to, over and above: δέλτον ῥήχόμεν φέρων σοι πρὸς τὰ πρὶν γεγραμμένα, Eurip. Iph. A. 896. πρὸς τοῦτ' ἂν εἴ μ' ἔδει τι καὶ ποτὸν λαβεῖν, Soph. Phil. 292. as Wakef. has rightly corrected the verse. Πρὸς ἑαυτὸν σκοπεῖ, *is, he considers within himself*. So πρὸς ἑαυτὸν ἀναλαμβάνειν, *to think over to himself*: Plat. Hipp. Maj. p. 288. v. Soph. El. 281. [285.]^k

^h ἠδιδεσαν γὰρ πάντες ὅτι ἐξέλη—εἰπεῖν, εἴ τί τις ἔχοι τῶν πρὸς τὸν πόλεμον: Xen. Anab. iv, 3, 8. ταχέως δὲ καὶ πρὸς τοὺς νησιώτας, καὶ πρὸς τοὺς τὴν Ἀσίαν κατοικοῦντας τὸ παραπλήσιον συνέβη γίνεσθαι: *quickly it was the same case with regard to the islanders, &c.* Polyb. v, 105.—J. S.

ⁱ Ἀπαγάγειν ἐκέλευσε τὸν Λεοντίον πρὸς τὴν ἀναδοχὴν, *on account of his having made himself answerable for the payment*

of the fine: Polyb. v, 27.—J. S.

^j Εἴ τις καὶ ἄλλος, ἔχεις πρὸς τὰ ἔτη μέλαιναν τὴν τρίχα: Theophrast. Eth. Char. c. ii. *for your years*.—J. S.

^k Add that πρὸς with an accusative signifies, *equal to*: πρὸς τοίνυν ἀπαντα τὸν ἐκ τῶν ἄλλων ἐμπορίων ἀφικνούμενον (σίτον, viz.) ὁ ἐκ τοῦ Πόντου σίτος εἰσπλέων ἐστίν: Demosth. adv. Lept. p. 466. l. 22. ed. Reisk.—J. S.

In composition *πρὸς* signifies, *motion towards, access to*; as in *προσέρχεσθαι τῷ βασιλεῖ*, *Æl. V. H. ix. 3. πρόσδοι, χωρίον προσβυτὸν*, *Xen. Apol. 23. προσκαλεῖσθαι*.—2. *addition; over and above*; as in *προσγράφειν*, *Demosth. p. 629. [l. 1. ed. R.] προσέτι, προσερωτῶν*, *Xen. Mem. iii. 9, 4. προσαπολέσαι*, *Polyb. i. 74. προσδιασαφύν*, *Id. iii. 24. προσεπιμετρῶν* *τινί*, *Id. iv. 51.*—3. *near, at, in, upon, against*; as in *προσκαθίζεσθαι*, *Æschin. Dial. ii. 16. προσκαρτερεῖν τῇ πολιορκίᾳ*, *Polyb. i. 55. προσκνῦσθαι τοῖς λίθοις*, *Xen. Mem. i. 2, 30.*—4. *towards*; as in *προσφέρεισθαι τινί*, *Xen. Mem. iii. 11, 11.*—5. *It intends or augments*; as in *προσαίτειν*, *Xen. Apol. 9. προσαναβαίνειν*, *Polyb. iii. 72. προσεπισιτίζεισθαι*, *Id. i. 29. v. Cattier, Gazoph. p. 89.*

SECTION IX.—ON THE PREPOSITIONS *ὑπέρ, ὑπὸ, χωρίς.*

RULE I. *Υπέρ* governs a genitive and accusative only. With a genitive it signifies, *over, above; about, concerning; by, in the name of*:^m *Apollon. Rh. iii. 701. for, on account of.*ⁿ It signifies also, *in the place or stead of*: *ὑπὲρ τῶν ἀποθανόντων ἐν τῷ πρὸς Ἀντιάτας πολέμῳ στρατιωτῶν, ἡξίουν ἑτέρου καταγράφειν*: *Dion. Hal. p. 553. l. 41. μέλειν δέ τινι καὶ ἄλλῳ ὑπὲρ ἑαυτοῦ τι προῖδεῖν*, *Thuc. i. 141. [p. 211. l. 14. ed. Bekk.]* Also, *the motive*: *ὁ γὰρ θεός ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν, καὶ τὸ ἐνεργεῖν, ὑπὲρ τῆς εὐδοκίας*: *of his good pleasure*: *Paul. ad Philipp. ii. 13. ὑπὲρ τῆς εἰς τὰ κοινὰ φιλοτιμίας*, *Dion. Halic. ix. v. Markl. ad Eur. Suppl. 1125.*

II. *For the sake of, for the purpose of*: *ὑπὲρ τοῦ λαθεῖν. ὑπὲρ τοῦ μὴ παραπλήσιόν τι παθεῖν. ὑπὲρ δὲ τοῦ καὶ τὰ βάρβαρα ἰσυχάζειν ἔθνη διὰ φροντίδος ἡμεῖς ἔξομεν*, *Herodian iii. c. 7. § 15.*^o

III. With an *accusative* case *ὑπὲρ* signifies, *beyond, above*; as, *ὑπὲρ λόγον, beyond expression, beyond the power of language*; *ὑπὲρ ἅπαντα δὲ ταῦτα, καὶ τὰ ἄλλα, δεινόν τι καὶ οὐκ ἀνεκτὸν εἶναι Ῥωμαίοις*: *beyond all these things*—: *Dion. Halic. v. p. 332. l. 26. τὰ ὑπὲρ ἡμᾶς, the things which are above our power*; *ὑπὲρ τοὺς ἰδιώτας ἔχειν, to exceed the capacity of ordinary persons*: *Isocr. Paneg. [p. 101. l. 5. ed. Battie, Cantabr. 1729.] ὑπὲρ τὸν Πρωτέα μηχανᾶ τὴν ἐμὴν ἀκρόασιν ἀποδιδράσκειν, with shifts beyond even those of Proteus*: *Lucian, Dem. Enc. p. 903.*

Through, by means of: *τῶν ὑπὲρ ἵππους πταισάντων, of the number*

ⁱ Ἄλλ' οὐχ ὑπὲρ Φιλίππου, καὶ ὧν ἐκεῖνος πράττει νῦν, οὐχ οὕτως ἔχουσιν: *Demosth. Phil. iii. p. 119. l. 4. ed. R. καθ' οὗς καιροὺς ἡ εἰσαγγελία ἐδόθη ἡ εἰς τὴν βουλὴν ὑπὲρ Ἀριστάρχου τοῦ Μόσχου, ὅτι εἴη Νικόδημον ἀπεκτονός*: *Id. in Mid. 554, 11. σαφὲς οὐδὲν εἰδῶτων ὑπὲρ τῶν πραττομένων*, *Plut. in Arat. p. 1884. l. 17. ed. St.—J. S.*

^m Δίσσομ' ὑπὲρ θυέων καὶ δαίμονος,—

σῆς τ' αὐτοῦ κεφαλῆς: *Odyss. o. 261.—J. S.*

ⁿ Ὑπὲρ αὐτοῦ τοῦ παραβῆναι τὸν νόμον, τοσαύτην ἔδωκε δίκην: *Demosth. in Mid. p. 572. l. 3. ed. Reisk.—J. S.*

^o Add the sense, *in favor of, for the advantage of*: *τοὺς νόμους ὡς πρᾶστούς καὶ μετριωτάτους εἶναι, ὑπὲρ τῶν ἀδυνάτων μάλιστ' ἐστί*: *Demosth. in Timocr. p. 759. l. 20. ed. Reisk.—J. S.*

of those who ruined themselves by keeping horses: Schol. Aristoph. Nub. 31.

[For, in signification of the *end*:] Αὐγείων—ὕπὲρ τὴν τῶν αἱμάτων ἔκχυσιν [ἐκλυσιν] ἐπιδιώκοντος, Schol. Aristoph. Nub. 508. [500. ed. Bekk.]

Intermission: ὕπὲρ μίαν (underst. ἡμέραν), every other day.

In composition ὕπὲρ signifies—1. *beyond*, (of *place*;) as in τὰ ὑπερόρια, Xen. Symp. iv, 31. ὑπεραρίζεσθαι, Æschin. c. Ctesiph. p. 522. [l. 4. ed. R.] ὑπερθορεῖν ὑψηλὸν ὑπὲρ ἔρκος, Demosth. p. 422. [l. 24. ed. R. from Solon.] ὑπερισθμεῖν and ὑπερνεολκεῖν, Polyb. iv, 19. viii, 29.—2. *beyond*, (of *time*;) as in ὑπέργῃρος, Æl. V. H. iv, 1. ὑπέρακμος, 1 Cor. vii, 36. ὑπερήμερος, Demosth. p. 518. [l. 2. ed. R.]—3. *excess*; as in ὑπεραγαπᾶν, Demosth. p. 172. [l. 18. ed. R.] ὑπερφοβεῖσθαι, Xen. Œc. viii, 17. ὑπερσεθῖεν, Xen. Mem. i, 2, 3. ὑπερχαίρειν, Æl. V. H. iv, 25. ὑπερερᾶσθαι τὴν εὐγένειαν τινὸς, Id. xii, 1. ὑπερκάθαρσις, Hippocr. Aphor. iv, 5.—4. *contempt*, *pretermision* or *overpassing*, *negligence*, *transgression* or *violation*; as in ὑπερορᾶν, Xen. Mem. i, 2, 9. ὑπεροπτικός, Polyb. v, 46. ὑπερβαίνειν πολλὰ, Æschin. Dial. iii, 12. νόμον ὑπερβαίνειν, Diod. S. xvii, 34. ὑπερφίαλος, Iliad ο, 94. &c.—5. *protection*; as in ὑπερασπίζειν, Polyb. vi, 37. ὑπερέχειν τὰς χεῖράς τινι, Id. xv, 29.—6. *superiority*, *preeminence*; as in ὑπερβάλλειν, Xen. Mem. iv, 3, 7. ὑπερφέρειν πόλλῳ τινὸς, Id. Apol. 15. v. Cattier, Gazoph. p. 91.

IV. Ὑπό governs a genitive, dative, and accusative. With a genitive it signifies, *agency*, *by*; and in this sense it follows even a verb neuter; as, ἀποθανεῖν ὑπὸ τῶν πολεμίων. ὑπὸ τῶν δικαστῶν ἐκπεσεῖν. And so with the verb substantive: εἶναι ἐν δόξῃ ὑπὸ τινος, *to be honored by a person*. It is sometimes suppressed: ἦν τοῦτο νικηθῆς ἐμοῦ, Aristoph. Nub. 1083. Also *under*: ὑπὸ μάλης, Lucian.

V. It signifies, *on account of*, *through*, *because of*: ὑπὸ τῆς ἀπεχθείας: v. Markl. ad Suppl. Eurip. 1125. ὑπ' ἐνδεείας οὐχ ἔχω ὃ τι ἂν ἐμαντῶ χρήσωμαι.^p For διὰ: ὑπὸ σκότου. *In*: ὑπὸ τῆς ἀτοπίας ἦν ὁ Σεβῆρος, *in perplexity*: Xiphil. in Sever. *With*: ὑπὸ σπουδῆς ἐποιεῖτο τὴν διώξιν, Thuc. iii, 33. Ὑφ' ἑαυτοῦ *is*, *spontaneously*: ταῦτό μοι ποιῆσαι ὑφ' ἑμῶν αὐτῶν, *of your own accord*: Id. iv, 64. But sometimes ὑφ' ἑαυτοῦ *is*, *under his own auspices*, *conduct* or *authority*, *in chief*: Paus. in Ach. p. 417. in fin.^q

VI. With a dative ὑπὸ signifies, *under*: ὑπὸ νέοις γένεσθαι, Metaphr. Eutrop. vi, 24.

With: ὑπὸ ῥάβδοις ὁμοῦ πάσαις καὶ πελέκεσι, Plut. Public. i. e. *the fasces being carried before him*; and in the same sense ὑπὸ φωτὶ, *with lights carried before*. The *agent*, *instrument*, *means*, *cause*: πρῶτῳ (ἔρει) μετὰ τὴν ὑπὸ Γάλλοις γενομένην ἄλωσιν, *after the taking*

^p Τὴν τῶν ὅλων τήνδε τάξιν συνέχουσιν (οἱ θεοὶ) ἀτριβῇ καὶ ἀγήρατον καὶ ἀναμάρτητον, καὶ ὑπὸ κάλλους καὶ μεγέθους ἀδιήγητον: Xen. Cyrop. viii.—J. S.

^q Add, among: οὐ χοροῖσιν, οὐδ' ὑφ' ἡλικῶν νεανίδων, ψήφων κημῶν ἔστηκε ἔχονοι: Aristoph. Thesm. 1031. *At*, *on*,

noting immediate consequence: τοὺς χοῶς πίνειν ὑπὸ τῆς σάλπιγγος, *at the sound of the trumpet*: Aristoph. Ach. 1001. Ὑπὸ *is* often conjoined with ἐκ by Homer: see Il. χ, 146. Od. λ, 37. μ, 107. 113. ι, 489. and Longin. § x.—J. S.

of the city by the Gauls: Eutrop. Metaphr. ii. ἢ μιν ὑπ' Ἀγχίση τέκε βουκολέοντι, Hom. II. ε, 313.⁷ ἐκθανόντων δὲ αὐτῶν ὑπὸ καύματι, Zosim. ii. c. 2. v. Abresch. ad Æsch. iii. p. 54. ὑπὸ τοῖς οἰκείοις ἀμαρτήμασι, καὶ οὐχ ὑπὸ τοῖς σοῖς ἐσφάλη στρατηγήμασι. ὁ μὲν δὴ ταῦτα ἔλεγεν ὑπὸ διδασκαλίᾳ τῇ Καλλικράτους: Paus. in Ach. p. 416.

Close to: πόλιν κτίσαντες ὑπὸ τῇ Ἰδῇ, Paus. in Ach. p. 417. ὑπ' αὐτῇ τῇ πόλει, Thucyd. ii, 79.

Subservient to: τὰ ὄργανα τὰ ὑπὸ τῇ μουσικῇ, καὶ τὰ ὑπὸ ταῖς ἄλλαις τέχναις, Plato Hipp. maj. p. 295. l. 34.

VII. (VIII.) With an accusative ὑπὸ signifies, *close to*, when motion is spoken of; as, ὑπὸ τὴν πόλιν. ὑπὸ Ἴλιον ἦλθον: Hom. *Near, about*, in signification of time: ὑπὸ τοὺς αὐτοὺς χρόνους. *Under*, in signification of *dominion*, or *power*; [and also in a sense not figurative, of *place*:] ὑφ' ἐαυτὸν ποιεῖσθαι, *to bring into subjection to himself*: v. Lennep. ad Phalar. p. 242. ὡς ἐχθροῦ προπηλακίζοντος ἀδεῶς τοὺς ὑπὸ χεῖρας, Dion. Hal. vii. p. 443. l. 42.

Ὑπὸ τι, *in a manner, in some manner*: λόγον εὐήθη, καὶ ὑπὸ τι ἄσεβῃ, Plat. Phædr. p. 242. l. 35.

In composition ὑπὸ signifies—1. *under, beneath*; as in ὑπόγειος, ὑποβάλλειν τῆς γῆς, Xen. Œc. xix, 8. ὑποχθόνιος, ὑπαίθριος, ὑπογάστριον, ὑπορίνιον, ὑποδεῖν, ὑποτέμνειν, ὑποζωννύειν ναῦς, Polyb. E. L. 64. Acts Ap. xxvii, 17.—2. *within*; [under the surface:] as in ὄρμιοι ὑπόφυλοι, Xen. Œc. x, 3.—3. *secretly, by stealth*; as in ὑπεξαίρεισθαι, Xen. Hier. v, 2. ὑπανόγειν γράμματα, Demosth. p. 889. [l. 28. ed. R.] ὑποκαθίζειν, Polyb. xii, 2. λαθὼν ὑπεισηλθε τὸ γῆρας, Æschin. Dial. iii, 9.—4. *by degrees*, as hairs are said κατὰ μικρὰ ὑπορρέειν, Æl. V. H. xi, 4. v. Valck. ad Theocr. Id. x. p. 119.—5. *diminution*; as in ὑπολογίζεσθαι ἐκ τῶν ὀφωνίων, Polyb. vi, 37. It has a diminuent force in the following: ὑπέρυθρος, ὑπόσαπρος, ὑπόχλωρος, ὑπόλευκος.—6. *protection*; as in ὑπόσπονδος, Xen. Ages. ii, 16.—7. *subjection, obnoxiousness*; as in γυνὴ ὑπανδρος, Polyb. E. P. 36. ὑποβάλλειν τινὰ τοῖς ὄχλοις, Ib. 52. ὑπαίτιος, Xen. Mem. ii, 8, 4. ὑπακούειν, Ib. ii, 7, 10. ὑπόκηρος, v. Foës. Œcon. Hipp.—8. *approach, coming under*: ὑποδύνειν τὸ ζεύγος, Æschin. Dial. iii, 10. [undertaking:] ὑποδύεσθαι τὴν πρᾶξιν, Polyb. ii, 21. [addition, adjection:] ὑπειπεῖν, Demosth. p. 797. [l. 19. ed. R.]—9. It has an augmentative force; as in ὑποσπείρειν γέλωτα, Ælian, V. H. ii, 13. ὑποπίνειν, Xen. Symp. ix, 2.—10. *readiness*; as in ὑπάρχειν, ὑπεῖναι: v. Ind. Demosth. Reisk.—11. *retreat, return*; as in ὑποχωρήσεις πεδινὰ, Polyb. i, 34.—12. *prò, forward, on*; as in ὑπάγειν. V. Thom. M. p. 666. seq. v. Cattier, Gazoph. p. 91.

VIII. (IX.) Χωρίς governs a genitive case only, and commonly signifies, *without, absque, sine*: sometimes, *besides, in addition to*; in which sense a case is not always joined with it: χωρὶς δὲ, ἄλλος ὁμιλος ψιλῶν, οὐκ ὀλίγος: Thuc. ii. and it takes an infinitive mood instead of a case: χωρὶς μὲν σοῦ ἐστερῆσθαι, *besides being deprived of you*: Plat. Crit. But sometimes the genitive of the article is joined

⁷ Ἀφικομένων δὲ τῶν πατέρων καὶ τῶν ἄνδρα—: Diog. Laert. in Diogen. p. 226. ὑπερεχόντων, ὑπὸ τούτοις ταφῆναι τὸν l. 23. ed. H. Steph. f. minim.—J. S.

with the infinitive : *χωρίς τοῦ μὴ ὁμολογεῖν ταῦτα ἐκείνοις*, besides that these things do not agree with those : Aristid. pro Quat. p. 472.

IX. (X.) It signifies, *except* : ὥστε διαφθαρῆναι πάντας ἀνθρώπους, ὀλίγων χωρίς : Apollodor. i. p. 19. and in this signification it is followed by ἢ ὅτι, as *χωρίς ἢ ὅτι Πομπηϊανὸς ὁ γέρων οὐκ ἔστιν ὅτε ἀπήνησεν*, except that, &c. Xiphil. in Commod. and the case following is not influenced by the phrase : *κακοὺς στρατιώτας οὐκ ἔχει, χωρίς ἢ ὅτι ὀλίγους τινάς* : [ὀλίγους is governed by ἔχει understood ;] or it is followed by ἢ ὅσος : *χωρίς ἢ ὅσοι ὑπὸ νόσων, ἢ γήρως, φυγεῖν ἀδύνατοι ἦσαν*, except as many as, &c. Dion. Hal. x. p. 646. l. 19. or by ἂν or εἰ with a negative particle : *χωρίς ἂν μὴ Γαλατικὸς ἦ πόλεμος*, unless there should be a war with the Gauls : Plut. Camill. p. 151. l. 26.

X. (XI.) Sometimes it is rather an adverb than a preposition, signifying *apart, separately* : *χωρὶς γὰρ ἐκεῖνος, καὶ καθ' αὐτὸν δὴ μόνον ἐξετάζεται*. *χωρὶς περὶ ἐκάστων εἰπεῖν*. ὅσον διὰ σταδίου *χωρὶς ἀλλήλων διεστηκέναι*.

THE END.

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